

The Commission

A BAPTIST WORLD JOURNAL

Open Doors

God opens doors no man can shut. In his suffering Son he has set before the world the only open door through which men can come to him. There is no other way to God.

God is opening doors around the world through the ministry of missionaries, chaplains, and native Christians. As in the days of Cyrus, he is opening doors before rulers of the earth that men may know "from the rising of the sun, and from the west, that there is none beside me."

Along with open doors are many difficulties. Paul tarried in the city of Diana-worship, "For a great door and effectual is opened unto me, and there are many adversaries." God is saying to us these days as he said to Paul: "Be not afraid, but speak and hold not thy peace. for I am with thee."

Let us be ready to enter open doors with helpful hands and give hope for the people of every land.

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July-August 1944

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

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Contributors to this Issue

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Southern Baptists Go Forward

By E. C. Routh

Recently we read an intriguing story of General Montgomery, the British military leader, who was placed in charge of the North African army when it was retreating into Egypt and was threatened with disaster. It is said that when he walked into the office of the chief of staff, he asked him what he was doing. The chief of staff replied, "I am drawing up plans for a retreat." General Montgomery said, "Tear them up; we don't need any plans for retreat." Under his leadership the British army turned around and drove the Axis army out of North Africa.

Several years ago Southern Baptists stopped their retreat and began marching forward. That spirit found expression in the 1944 sessions of the Southern Baptist Convention on May 16, in the address by President Pat M. Neff, "Manhood on the March." The convention this year voted to project an intensive spiritual crusade, emphasizing evangelism, education, enlistment, stewardship, and prayer. Furthermore, the sum of \$5,000,000 was set as the financial goal for the centennial year. The total receipts for all purposes the past year, including the Co-operative Program, the Hundred Thousand Club, and designations, amounted to \$4,239,529.76.

The Relief and Annuity Board was constituted in 1918. That Board carried to the Convention in 1919 a request that a campaign for \$5,000,000 be authorized as a foundation for the Relief and Annuity funds. Following the decision of the Convention that year to raise \$75,000,000, "It appeared [quoting from 1920 minutes] that the interests of foreign and home missions and education were so urgent that the Executive Committee of the Convention reduced the apportionment of \$5,000,000 for Ministerial Relief to \$2,500,000, with the proviso and understanding that a drive of \$2,500,000, to be raised in two years, should be put on at the end of the five-year campaign."

The Relief and Annuity Board received only \$1,750,000 approximately. Then followed the dark days of depression and the pledge of the Convention was never redeemed. This is a just debt which Southern Baptists will be glad to pay. The promise made a quarter of a century ago should be fulfilled. The additional

amount is to insure adequate provision for thousands of faithful preachers as they grow old or are disabled. Prior to the convention, the Executive Committee of the Convention had proposed that this fund should be provided by deducting from the Home Mission Board and the Foreign Mission Board allocations in the Co-operative Program—1 per cent from the Foreign Board and $2\frac{2}{3}$ per cent from the Home Board. The Convention was unwilling, in the face of the greatest missionary needs and opportunities that Southern Baptists have ever faced, to reduce the percentage of 50 per cent of the Co-operative Program for foreign missions and $23\frac{1}{3}$ per cent for home missions.

During the campaign for debt-paying, 8 per cent of the Co-operative Program receipts had been allocated each year for servicing the program. The Convention adopted the simple plan of designating a part (5 per cent) of that 8 per cent which, added to the funds already allocated to the Relief and Annuity Board, will take care of the debt to the Relief and Annuity Board. The remaining 3 per cent will be applied on the operating budget of the Southern Baptist Convention.

The $1\frac{7}{10}$ per cent hitherto allocated to the Southern Baptist Hospital is no longer needed by the hospital, since it is out of debt and is able to report each year net profits which will be used for the enlargement and maintenance of the hospital and for charity. The release of this percentage made possible a slight increase in the percentages allocated to the four seminaries and the W.M.U. Training School. The Foreign Mission Board and Home Mission Board percentages were not disturbed.

The Atlanta convention very properly recognized the necessity for making better provision for the training of our leaders. The increased missionary interest now manifested among Southern Baptists is due very largely to the instruction and inspiration of our seminaries which are reporting the largest enrolment in their history. The Foreign Mission Board needs, right now, scores of new missionaries to be ready to enter open doors when this war comes to a close. These men and women, going to foreign lands in which educational levels have been raised, must be well trained.

We heard many messengers express the opinion that the program of the Foreign Mission Board, Tuesday evening, was the most effective presentation of world missions they had ever heard. In the absence of Dr. George W. Sadler, Secretary Charles E. Maddry and Missionaries George Green (Nigeria) and Ruby Daniel (Hungary) gave us a clear understanding and appreciation of Europe, Africa, and the Near East. Dr. Sadler, who went to Africa early in the year, was to have told us about his visit to what is one of the most challenging mission fields in the world, but on account of war priorities was unable to get back to America in time for the convention.

Secretary Everett Gill, Jr., Missionaries Mildred Cox, T. B. Stover, R. Cecil Moore, and Z. Paul Freeman pictured the problems and possibilities of Latin America.

Secretary M. T. Rankin, of China, presented Missionaries Maxfield Garrett, H. H. McMillan, and R. L. Baumsum, who summoned Southern Baptists to be ready for the new day in the Orient. Dr. Rankin told us that he heard that day of one young woman, a missionary volunteer, who said, "I must give my life to Japan; they killed my brother." These messages, although brief, were well prepared, with no speaker exceeding the time limit. The program moved with accelerated interest and emphasis until the benediction was pronounced.

Among the missionaries introduced to the convention were Rev. and Mrs. C. W. Pruitt, who served for sixty-three years in China, the longest term for any of our missionaries in the history of our mission work in China. Approximately ninety of our returned missionaries were on the platform.

The Convention adopted unanimously a resolution offered by Secretary Gill, setting forth the fact that there has often been serious difficulty and delay in securing passports for new missionaries sent out to South America by evangelical denominations, although transportation has always been available. Most Latin American governments have been ready and willing to grant the visas, and the Roman Catholic authorities state that they have had no difficulty in securing passports for their missionaries.

The only vital issue involved is that

of complete religious freedom for which our fathers suffered and died. This is a right guaranteed by Latin American republics with full freedom to worship and to propagate one's religious convictions.

"We herewith reassert our historic position to defend the full religious rights of our Catholic neighbors in the United States where they nominally constitute about 15 per cent of the total population, and to defend the religious rights of all minorities everywhere. On the other hand, we likewise insist that those same God-given rights be granted where we constitute a minority, as in Latin America. . . . We seek no governmental favors or special recognition, but we do maintain that in granting passports outside of war zones, it is not the prerogative of our State Department to pass on the individual merits of the professions of American citizens going abroad, as long as those professions are neither subversive nor immoral. We would maintain the right of American missionaries to be considered as American citizens on legitimate business, regardless of any religious affiliation. We claim the same right for American Catholic missionaries or the missionaries of any and all faiths. . . . We call on all American citizens and their elected representatives to be constantly on the alert against any tendency toward religious favoritism by our Government, whose Constitution declares the full separation of church and state."

Secretary Maddry reported a reserve fund of \$1,225,021.40. At the close of this tragic war, much more than this amount will be needed to rehabilitate lands ravaged by war. We shall need more missionaries to minister unto the millions who will be destitute, spiritually and materially. In the relief fund, \$100,000 has been earmarked for China and a corresponding amount for Europe.

Our mission boards are not piling up big sums of money in order to maintain large cash balances through the years. Every dollar of these reserve funds, and much more, will be needed just as soon as this war ends. It would be not only foolish, but sinful for Southern Baptists in these days of prosperity to be unprepared when the day of opportunity dawns. We may profit from the story of the years of plenty and famine in Egypt in the

days of Joseph, and from the story of the Wise and Foolish Virgins. We need more than money; we need men and women, scores of them, who will hear the call of God and answer: "Here am I; send me." Southern Baptists ought to pray as they have never prayed that the Lord of the harvest will send more laborers into the harvest fields.

At San Antonio two years ago, the Convention adopted the motion that a committee be instructed to revise the constitution and by-laws with the aim of clarifying any ambiguities and assuring full participation by messengers in the deliberations of the Convention. The committee in its report made a number of helpful suggestions concerning minor revisions and, in addition, offered three or four recommendations which would vitally affect the structure of the Convention. Among these suggested changes was the proposal that the Committee on Boards, Commissions, and Standing Committees be selected by messengers meeting in groups; that a vote of states might be ordered by quorum of 20 per cent of the messengers present and voting; that the local membership of the Boards should be reduced in number; and that no members of any boards should, after the expiration of their term of service, be eligible for re-election until one year had elapsed. After full and free discussion, the whole matter was re-committed to the same committee enlarged by the addition of other brethren, to report to the next session of the Convention.

From the very beginning of the convention, with the message by President Neff and the Convention sermon preached by Pastor John H. Buchanan, Southside Baptist Church, Birmingham, on the theme, "The Debt We Still Owe," the Convention moved on a high and constructive plane. But for the manifest presence of the Spirit of God, the sanity of the messengers, and the skillful piloting of President Neff, we might have had some turbulent hours.

We doubt if the Southern Baptist Convention ever had, in its history, a more efficient presiding officer. He not only encouraged full discussion; but insisted, again and again, that any brother at the Convention that wanted

(Please turn to page 17)

Kingdom Facts and Factors

Can Men Be Changed?

"Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit" (Romans 15:13).

Most discussions concerning the arrangements for world control when this war ceases seem to assume that Germans and Japanese will be unchanged in defeat and unchangeable by any persuasive, humane, and fraternal behavior toward them on the part of the Allied peoples.

It is also increasingly assumed that no change of ideas and methods of the Allies is needed or desired by them.

Yet it is assumed and hoped that a very great change has come in the Russians, who are now great friends and buddies of the British and Americans. It is assumed that they will fall in with the English-speaking forces to make a good order and to compel the bad Axis peoples to submit to the good rule of the democracies.

The two methods of control of the bad nations which the statesmen of the good nations propose are armed might and imposed education. That is hopeless. If the Russians can in a generation change from dreaded enemies to collaborating friends, why should the statesmen despair of the Germans and the Japanese? Or is there a lot of superficiality and deception in the professed plans?

But our deeper concern is that so many Christians have no faith in capacity for change in the people who trouble the world. We talk of the power of the gospel: do we believe in it? Paul prayed that his Christians might be filled with all joy and peace in believing in the salvability of the heathen—of all heathen. This faith in the possibility of saving them was to come from "the God of hope," the God whose optimism about men caused him to give his Son to die for them. And it is because we may rely on the power of the Holy Spirit working through the gospel that we can have joyous hope and peaceful optimism.

We Christians are face to face today with the question whether we believe the Holy Spirit can change men by the power of the gospel. If we do believe it, we shall enter at once on the most extensive, the most genuine, the most thorough era of evangelism since the first century. And ours will be incomparably vaster than theirs of the first century could be. It will be truly universal. Do we believe: not theoretically, but practically? Do Christians believe in the gospel?

Russia to the Fore

"The emergence of Russia as a major factor in the life of Europe and of the world is the beginning of a new era in human history." This sentence from *The Christian News-Letter* of England says what is increasingly obvious to all thoughtful observers of events and trends—all, that is, who are willing to face facts without the prejudice of racial and national pride.

Russia and China! Here are the two great peoples of the "new era in human history." The quicker British and Americans accept this fact and adjust themselves to it the better for them, and the higher the hope for a peaceful world.

And the quicker Western Christians accept this fact and adjust their plans and methods to it the better the hope for evangelical Christianity. The quicker Baptists see and accept this fact the more hope for them and for religious freedom in the "new era in human history."

It is time to awake to the fact of a changing world. Dr. Oldham truly calls attention to the fact that: "The dominant pressure for many generations was from the West upon the East. There has been a sudden and swift reversal of directions, which promises to be decisive." I have said (in *The Course of Christian Missions*) that the modern history of the world is the story of the expansion of Europe to all parts of the earth, with the influences, movements, and results of

that expansion. The next centuries will be determined by the course of Asia in its impact on the world's life.

It is not too late for Christianity to prove the determining factor in the interrelations of the new era. But it is very late and Christianity is not ready, later than most of us think.

In the words of Paul: "And knowing the meaning of this crisis, it is high time you aroused from sleep, for now is our salvation nearer than when we first entered upon faith. The night is far spent, the day has come close. So let us put off the deeds of darkness, let us clothe ourselves with the armor of the light. Let us order our conduct in a way befitting the day" (Romans 13:11-13).

"Intercommunion"

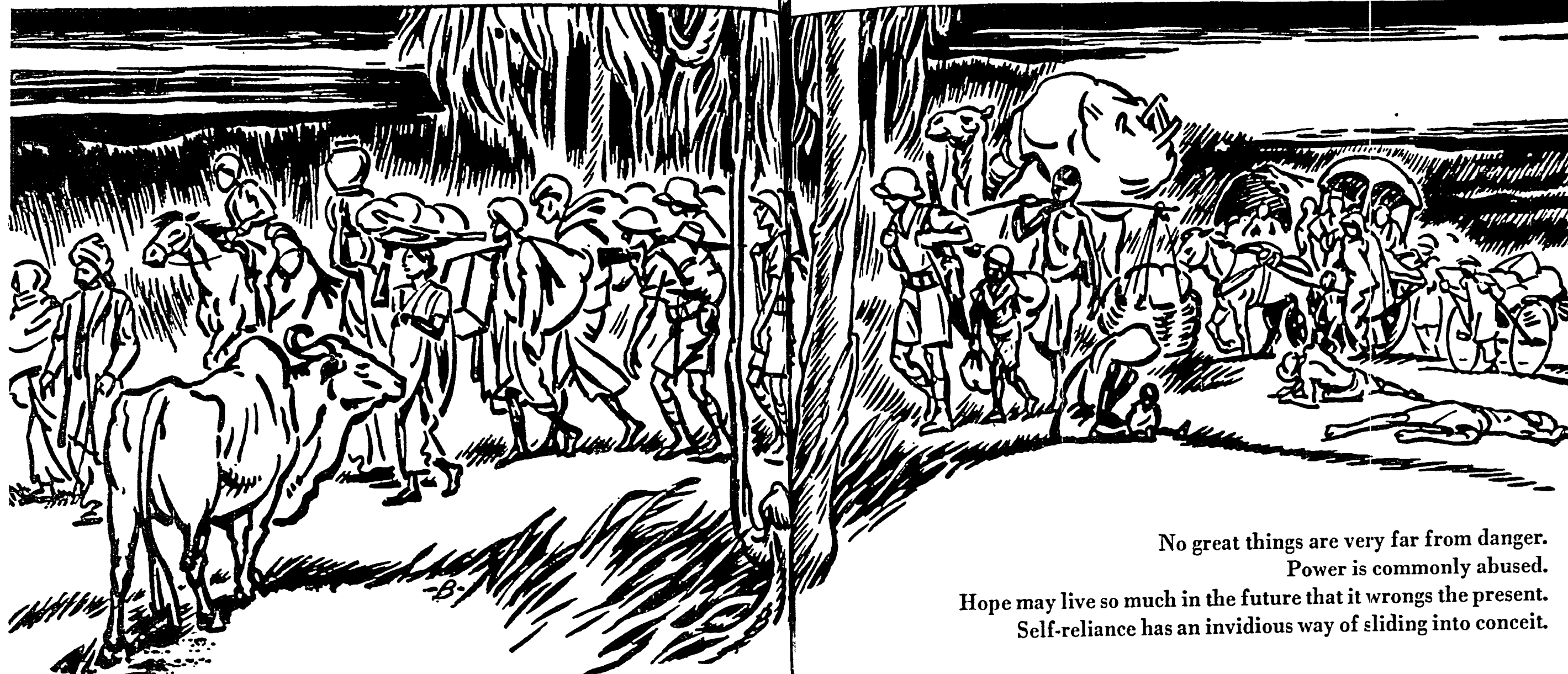
One project of the Continuation Committee of the World Conference on Faith and Order is a *Commission on Intercommunion*. It was set up in 1939. Its plans were interrupted by the war. But in two sections the Commission has been working. The American section has produced through the work of "many meetings" a report which can be got from Dr. Floyd W. Tomkins, St. John's Rectory, Washington, Connecticut.

The English section has recently issued a pamphlet under the title "Rules and Customs of Churches Concerning Intercommunion and Open Communion." It was produced by the questionnaire method (as was the American report). The questions sought for rules and practices both as to admitting members of other denominations and as to "permission given . . . to members to receive communion in other churches;" and for "theological grounds" for the positions reported.

The document is interesting and important. Almost exactly half (24 pages) of the material reports concerning Episcopal churches in England, the United States, Scotland, India-Burma-Ceylon, Lagos, Africa. The other half is occupied with the other principal English-speaking denominations with the United States omitted except incidentally here and there. In addition the "Old Catholic Church" and the Patriarchate of Jerusalem of the "Orthodox" Church are represented.

This report issues from the Committee's secretary, Canon Hodgson.

Missionary Paul Geren was with General Stilwell's party on the trek from Rangoon into India in 1942.



Drawing by Cyrus Leroy Baldrige from Burma Diary, used by permission of Harper & Brothers, publishers.

No great things are very far from danger.
Power is commonly abused.
Hope may live so much in the future that it wrongs the present.
Self-reliance has an invidious way of sliding into conceit.

I Came to Teach; I Have Stayed to Learn By Paul Geren

The missionary enterprise is as difficult as it is great. And one of the difficulties arises out of the way in which the messenger and the receiver of the Good News face one another.

There are three personalities involved: the Great Personality, Christ, who is the Good News; those who listen to the Good News—Chinese, Indians, Africans, and a hundred different peoples; and the missionaries, which group includes all who come and all who send them and believe in them. One of the dangers in the enterprise lies in the possible confusion of the Good News with the missionaries.

The missionaries are not the Good News. (Some of us are doubtless rather sad news!) The Good News is as much a gift to Americans as it is to Africans. And though Africans, Chinese, Indians, and the others will inevitably take something of our civilization, not all of which is bad, that is not the Good News. As history has developed, we happen to be among the bearers of the gift. But we are not the gift.

While a confusion of the missionary and

the Good News might be momentarily pleasing to the missionary's ego, the missionary in his most religious moments will be very glad that the Good News is much more than himself. Because he knows how far short of the demands of the Good News he falls. He could never say, "Be like I am in all things. Take over our civilization. Copy my nation in the smallest and most sinful detail."

Knowing that what he has to tell about is much more than himself or his country, he can say: "Here is the Good News. Let us both hear it."

Then the ideal meeting of listener and missionary is a meeting of three personalities, with the two small ones comprehended in the love of Christ. And so comprehended, the relationship of those two personalities is one of reciprocity, give and take. Not even all the teaching is on one side.

I came to the Orient to teach. I have stayed to learn. Because of the fortunes of war I have been put with those whose work is the healing of Oriental peoples. But many times sad and sick at heart, it is they who have healed me.

Let me recount some of the ways: Last Christmas was bleak. We were so near the fighting that our Christmas songs had to be sung in the day and not at night. When the quartette sang, "While Shepherds Watched Their Flocks by Night," the first tenor was a Chinese major and the second tenor a Chinese captain.

Their lesser brothers, the common Chinese soldiers, have put me to bed under their own shelters and blankets and fed me their own food when we have been caught in the rainy night, without bed or food, helpless.

More than once at the close of a hard day's march in the mountains of the Orient I have heard the music of the Christian hill peoples settling on the night like a benediction, the familiar hymn tunes with their own words put to them.

One of the most stirring pictures I ever looked upon was the creation of the Nagas in the mountains of Assam. We had just escaped from Burma, glad for our lives, but weary of many days' walking, hungry, and wet from the monsoon rains. There on the top of the high ridge was a little wooden

church, poised and serene, a cross on its spire, the crown and summit of the mountains, indeed, of the universe! Standing before the church were the Naga tribes people who had built the temple. They were clean, smiling, and bright of eye. Somehow we got strength for additional miles into our legs, even if it came through our eyes.

Many of our friends owe their lives to the care of Indian and Burmese nurses and doctors. I have been helped through fevers and dysenteries by them, and have many times been grateful.

A Karen doctor has taught me Christian gentleness—"Charity suffereth long and is kind . . . is not easily provoked . . ."

An old Indian lady taught me the beauty of holiness. A Karen nurse consoled me in the valley of the shadow. A young Indian convert from Islam taught me fire. Many Chinese have taught me cheerfulness in a dark, damp place.

Therefore, I am a little timid to say that I have come to them. The truth must be that we have come to each other, and Christ has come to us both.



Chaplain Paul Judson Maddox



Chaplain Samuel E. Maddox



Chaplain Otis P. Maddox

Three Chaplains and a Medical Officer

from one missionary family

Missionaries Otis P. and Effie Roe Maddox have not only served as educational and evangelistic workers in Minas, Brazil, for forty years (as of next June), but reared six sons and a daughter for a new era of world need.

Today Otis, Jr., is senior chaplain of the Fourth Marine Division, now in the South Pacific, with the naval rank of lieutenant commander.

Paul, a chaplain since 1936 when the above picture was made, served first in Puerto Rico, and now with the Tenth Armored Division overseas, a lieutenant colonel.

Sam is chaplain with the Forty-sixth Armored Regiment at Camp Beale, California, holding the rank of captain.

And Daniel is in Greenland with the Army Medical Corps, a first lieutenant.

The others? John is a student at Southwestern Baptist Theological Seminary during the day and a supervisor of installations at an aircraft plant by night. David is with the American consulate at Bello Horizonte in Minas, Brazil, and the sister is Mrs. Arthur Pinto, a resident of that city.

Military Victory Is Not Enough

By Brooks Hays

With so much being said about a postwar world of peace and prosperity it is easy to be lulled into a feeling that all of our enemies, foreign and domestic, and with them all evil things, are to be put down and that a safe and stable world will be ours.

It should be apparent, however, that permanent peace among the nations and the establishment of unity at home involve such tremendous plans for the Christian community and such heroic qualities in their execution that the end of war will only call for new and greater exertions.

I agree that we are coming to one of the great turning points in history and that our victory, now assured over the neopaganism of Germany and Japan, will give us a grand, new opportunity to prove the soundness of the Christian way, and to teach it to the peoples of the world.

It is not my purpose in this brief statement to attempt a description of the Christian world state, although the fashioning of a world government with power to stop aggression is the supremely important work ahead for your political representatives. The churches have a tremendous stake in these plans. We who labor in the field of politics and so-called secular government must not fail those who in the name of Christian brotherhood have supplied the vision of a warless world.

To provide the mechanical arrangements for preventing wars is a challenge to the statesmen, but the final answer is in the realm of religion, not in politics.

It would help greatly, however, in the solution of the peace problem and of many domestic problems to think of religion and politics as directly related. It is time to abandon the idea that the separation of church and state as institutions requires us to resist the merging of political and religious influences. There is such a thing as Christian statesmanship.

The place of foreign missions is a

vital one. I have in mind its relation to the work of building for peace and stability, rather than appraising its fundamental value, which must be measured in quite different terms. I have heard my colleague, Congressman Walter Judd of Minnesota, speak more than once of the value of Christian missions to the Allies' cause in China. He cites the Soong family and Chiang Kai-shek as outstanding products of our missionary enterprise, and states that, measured strictly in military terms, it would be impossible to evaluate their contribution to our defense.

There is another factor in international movements which may or may not serve the cause of peace and good will. What of commerce, which "outruns every wind, defies every tempest, invades every land"? Will this influence be favorable or otherwise? It would be well for us to guard against the assumption that trade, being for profit and often aggressive, is necessarily a contrary force. I concede that it has sometimes been exploitive and to that extent it has diluted the Christian message; and further that it can hardly be dealt with except as we improve the structure of our own national life from which commercial, as well as diplomatic, and missionary activities stem.

The kind of impression we make on other people through these contacts may in the future be the best test of our Christian character. It seems that we have, not two problems, but a single problem, the same here as abroad. We cannot do better in world relations than we do at home in applying Christian principles.

There is so much to do, yet this problem is finally resolved into the simple matter of turning to God in repentance for our materialism and indifference, and determining to live according to rules which the first-century Christians had for their world. That world was much like ours. There was oppression and despair as well as slavery. Human freedom, including freedom of the spirit, as identified

with Christianity, became the greatest hope of nations. Sensual pleasures and the quest for material gains had been the preoccupation of those to whom the Christian message was first carried and there is today among great numbers even in America the same dissatisfaction that the disillusioned multitudes of Jesus' time experienced.

We, therefore, confront two requirements: (1) Establish on the political front a world government with power to enforce decisions judicially determined. It is desperately important that this much be done. (2) Follow with an expanded and dynamic foreign missions program.

This time our hearts must be in both enterprises. We must assume some responsibility for the kind of institutions under which the people are to live. As one of my minister friends says, "We may not be our brothers' keepers, but we are our brothers' brothers." If we do not make progress along this line new forms of violence will break out in the future, new evils will give us fresh cause for war. We must have an adequate faith in the healing quality of the Christian gospel if we put down the hatreds and bitterness engendered by this war.

As Christians we must avoid punitive measures, not opposing firmness in dealing with future threats of aggression and tyranny but voicing the hope for a peace based upon justice.

We must let our concern for stricken people find practical expression. There should be a new interest in medical missions and in agricultural rehabilitation. The relief programs of the United Nations will likely carry splendid benefits in nutritional and hygienic instruction but it is not exclusively a government program. We must make it apparent that Christianity is concerned with the whole of life.

In considering our relation to world tasks, attitudes are more important than theories. When victory comes our war weariness may cause us to

lose some of our fervor for world reconstruction. The tendency will be to retreat from the foreign scene to our home affairs—to "let old Europe alone now"—to forget our responsibilities in the Orient.

I am properly sympathetic, I think, with the desire not to be meddlers. There are many internal problems which we must let other people settle for themselves, but we must resolve to keep our interest in the world—the new and smaller world in which our children will live.

That will not be easy for life at home will have its complications. Jobs may be scarce and there will be friction over who will have them. There will be economic rivalries and sectional jealousies; clashes between employers and employees will challenge our capacity for judicial calmness in the midst of controversy. New tensions between the races may appear. Only our Christian idealism will carry us through disturbances of this kind.

We may look to the Government for help for the solution of some economic problems but we will find that political processes are not sufficient. We must learn to work with each other in a more effective and Christian way. Groups must think less of rights and more of duties. Reliance may be retained in "due process of law," but unless we invoke the higher law of charity and human service we will still be plagued by disunity and strife.

Some of our men will return to us with impaired health. A grateful government will make every possible effort to restore them. Outside these activities there will be the need for active and generous assistance for those who have borne the battle. And there will be the wounds of the spirit to heal, the disharmonies which spring from the maladjustments of war.

Can mental and spiritual calm be recovered? I think so. And yet the objective is not to recover something. I am envisioning rather the attaining of something new—a better life for America than anything yet attained—the development of qualities in our national life that will bring enrichment of the soul where material things have brought frustration and misery.

America is strong. We must exert that strength in Christian leadership, not to dominate, for to seek conquest would mean renunciation of our finest

and noblest traditions. Our future must not be the way of imperialism. In humility we must resolve to do our part in the world's work and to build

at home through self-effacing service a Christian brotherhood worthy of those who have sacrificed so much toward that goal.

A New Nigeria

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, for many years a missionary of Southern Baptists to Nigeria, West Africa, has recently visited all of our mission stations in Nigeria. He arrived in Lagos, the capital, March 5 and left on his return trip to the States May 9.

Everywhere Dr. Sadler found an unprecedented response to evangelistic efforts and a deepening interest in education. The contacts of Africa with the whole world, made possible by the war, have awakened the entire continent. It was Dr. Sadler's good fortune to preach in an evangelistic series in the Baptist Academy in Lagos. At the close of two services there were fifty-two professions of faith, of whom forty-two were Moslems or students of Moslem background.

The Nigerian Baptist Convention meeting in Lagos in April was on a high plane with a glorious fellowship and an enlarging vision of missionary obligations and opportunities. Dr. George Green, just before leaving for America, preached to a packed house and on every hand there was manifested the deepest affection for this faithful leader, who has spent thirty-seven years in Nigeria. Missionary I. N. Patterson was unanimously elected superintendent of the work, succeeding Dr. Green, who is retiring from active service.

Dr. Sadler was impressed with the growth of missions in Nigeria since he went to that field thirty years ago. Among the most significant changes, in addition to the response to evangelistic appeals, were the advancement in the education of women; the place of young men now leaders, not only as pastors, but as laymen; the clamor for education, with many Moslems being enrolled in Christian schools. Many of the students Dr. Sadler taught when he was a missionary are leaders of the new Nigeria.

"Perhaps in no other part of the world," he asserted, "is there more eagerness to possess book knowledge. In the schools for which Baptists are

responsible there are between fifteen and twenty thousand students. A recent commission sent out by the British Government recommended mass literacy, and it is believed that this commission will call for the establishment of a university in Nigeria or on the Gold Coast. Since the missionary societies are responsible for approximately 90 per cent of the educational work in Nigeria, it will be their duty to spiritualize the whole educational process. It is difficult to discern a greater evangelistic opportunity than that which will come through the medium of the educational institutions."

Concerning medical work, Dr. Sadler said that last year almost four thousand patients received treatment in the Baptist hospital in Ogbomosho, and the first quarter this year there have been 1,600 patients. There are between two and three hundred lepers in the Camp of Hope, leper colony at Ogbomosho. In this camp, established by Dr. B. L. Lockett, there is a full-time Baptist church, also a school giving practical training. Every member of the church except the pastor is a leper. Early this year seventy-five patients were dismissed as arrested cases. That removes the death sentence against them, and many were overcome with joy when their names were called and certificates given, permitting them to go home to live. There are several other Baptist leper camps in Nigeria. Our medical work is an evangelistic opportunity.

We should double our missionary service in Nigeria. Dr. and Mrs. Williams—he a physician, she a nurse—are now on their way to Africa. We hope other medical missionaries now under appointment will soon be able to go. There are nowhere in the world greater missionary opportunities or more urgent needs for missionaries. The work will soon be opened in Kano, the principal city in North Nigeria, and Mr. and Mrs. Seats have been asked to go to that field when they return from their furlough.

Training Camps for Missionaries

Baylor University

By J. M. Dawson

It has been remarked by the historian, Dr. G. W. Paschal of Wake Forest College, that two events as early as 1845 indicated Southern Baptist progress in the foreign mission enterprise: one, the return of John Lewis Shuck to China, first Convention appointee; the other, the founding of Baylor University, which was to become a training place for missionaries.

Baylor, a child of missionary effort, could hardly have failed to foster missionary recruits. Missionary-minded Jesse Mercer of Georgia, by money and pen, first inspired the movement, out of which Baylor sprang. The selectees who came to Texas in consequence, such men as Huckins, Tryon, and Baylor, breathed upon the infant college the warm breath of missionary zeal, an influence which was to abide and become exceedingly productive.

No more flaming missionary spirit ever burned in a college president than in Rufus C. Burleson who presided over the institution in the pre-Civil War days at Independence and later for long years at Waco. Tradition says that when he landed on Galveston Island he dropped to his knees and prayed, "O God, give me Texas, or I die." We find entries in his diary, written at Houston shortly after succeeding Tryon, who died of yellow fever, which reveal an unsurpassed zeal. Until the hour of his final departure he pleaded for utter dedication of his students to the kingdom of God. In those days went forth W. B. Bagby, C. D. Daniel, and others like them.

Among ardent teachers who kindled missionary ardor was John S. Tanner, perhaps the most brilliant who ever belonged to Baylor's staff. On December 6, 1900, he organized the Baylor Volunteer Band, whose membership included the illustrious names of W. B. Glass, B. L. Lockett, F. M. Edwards, H. H. Muirhead, and Eunice Taylor.

Subsequently others equally famous have enrolled in this society, which has carefully nurtured the sacred

flame. To name some of them: Victor Koon, Aurora Lee Hargrove Koon, Mr. and Mrs. C. L. Culpepper, Mary Alexander, Wilson Fielder, Hannah Fair Sallee, Ethel Pierce, Blanche Groves, Annie Jenkins Sallee, R. E. Beddoe, Rex Ray, Baker J. Cauthen, Eloise Glass Cauthen, A. B. Deter, Sue Saito, Mr. and Mrs. B. W. Orrick, Martin Blair, J. J. Cowsert, Minnie McIlroy, Letha Saunders, Katherine Cozzens, Bernice Neel, Mr. and Mrs. F. A. R. Morgan, Mr. and Mrs. Clem Hardy, Mr. and Mrs. W. J. Webb, John Miller, Paul Geren, James Christie Pool, C. L. Johnson and wife, E. H. Crouch and wife, A. C. Donath, Rev. and Mrs. A. Ben Oliver, Paul Porter and wife, Mr. and Mrs. Harley Smith, C. F. Stapp, Maye Bell Taylor, Mr. and Mrs. E. K. Bryan, Lillie Mae Hundley, Cecile Lancaster, James Henry Hagood and wife, William Jackson Kilgore, Joas Jorge Olivevera and others under appointment, as Joseph Buie Underwood.

They are among Baylor's heroes and heroines, enshrined in the Baylor literature, glorified in her roll calls of world builders and honored on every occasion.

Official Baylor, from President Pat M. Neff down, delight to foster the missionary ideal today. Living in one of Baylor's halls is a missionary mother, Mrs. L. W. Alexander, who is undoubtedly one of the strongest missionary influences in Southern Bap-



Baylor's President Neff presents at chapel Missionary Alumnus W. B. Glass of China

tist ranks. She not only supports a dozen missionaries on the field, makes her home a haven for returned missionaries and Margaret Fund students, but exerts her rare gifts in speech and personal power among the churches.

The local congregations, notably First, and Seventh and James Street, near the campus, have encouraged missions as few churches in the land, so that in worship hours many a student has yielded his life to the great call and afterward found adequate nurture in their membership.

Who can doubt that Baylor and Waco constitute a perennial fount from which missionaries flow into all the world?

Oklahoma Baptist University

By John Wesley Raley

I stood on the steps of Shawnee Hall and watched the 91st College Training Detachment of the Army Air Forces stand at rigid attention as the flag was lowered—their day of intensive study and hard training was closing with retreat. Since 1938, Oklahoma Baptist University has trained thousands of fliers, many of whom have won high awards for distinguished service in the battle skies of the world. Yes, we are training men to win the war.

A little later in the evening, I faced

another group of trainees, mission volunteers, but trainees no less than the members of the flight squadrons. By the sacrifices of one group we shall win the war; in the equally sacrificial efforts of the other, we shall secure the peace.

Oklahoma Baptist University is more than a war college—it is a training camp for missionaries, ambassadors of the new order for God. The personnel of this second training unit is interesting—Creek and Arapaho Indian ministerial students, a Japanese

girl released from internment camp to train for mission service in Japan, a girl of American-Dutch stock who wants to teach in some foreign field, a premedical coed who hopes to become a medical missionary to Africa, and some twenty-five to thirty others whose eyes are focused on far horizons and whose purposes are best defined in terms of world service for Christ.

Our task is to see that each volunteer is trained to the highest point of efficiency and that he is fully equipped in order to achieve maximum results. To meet the rigid requirements for such service, we have interpreted these needs in a college program emphasizing democratic living, well-balanced recreation, and intensive study. As an essential extracurricular activity, we have emphasized active Christian work in churches or missions.

Democratic living is essential as the basic attitude of the Christian missionary. The mission program of the future must be based on the concept of fraternalism rather than paternalism. To achieve this reality the concept must be bred into the thinking of the missionary trainee. If he lacks a brotherly interest in the various racial groups here at home, he can hardly expect to find it by special revelation when he reaches foreign soil. The life blood of the soldiers of the United Nations painted out the color of the skin of the men who died as it spilled on the sands of a hundred beaches. They died as brothers in arms—the measure of that fraternalism is all that really counted in war.

The Christian missionary trainee must recognize that great fact and back of it another; he must remember that long ago the blood of the Christ provided the rich background for the most dramatic portrayal of human brotherhood ever conceived. If he has that background in his thinking, democratic living will be normal in his behavior.

The college training camp for missionaries must also emphasize the importance of wholesome, well-balanced recreation. Physical education to develop strong, well-co-ordinated, healthy bodies is as important for successful work as the training given the mind and the spirit. Training that will impart social graces is also essential. One great English missionary maintained over forty years the habit of dressing for dinner, just so he might not let himself lapse and might main-



O.B.U.'s President Raley shares a letter from an alumna now on the mission front

tain the cultural strength of his own homeland. Wholesome recreation results in optimistic spirit. Oklahoma Baptist University is trying to develop this program for those who shall go out representing her in Christian service.

The missionary training camp must emphasize intensive study. The mission volunteer faces grim realities as he turns toward foreign fields. He must know the people to whom he goes, their customs, their habits, their history, their language and literature. He must take to them a bit of his own universe that they may understand him, his people, and the benefits of his culture. He must be able to interpret world movements in terms of varying degrees of understanding, the better

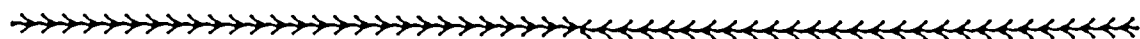
to serve the people among whom he lives. He must have tough mental fiber.

No intellectual weakling, no sentimentalist can properly or adequately represent us or reflect Christ on foreign fields. If he does not have the habit or the ability for intensive study and creative work he will be a failure. The curriculum for such trainees is probably best set forth in the liberal arts college.

In addition to his primary interest, such as teaching or medicine or preaching, the student should master courses in the fields of social sciences and the humanities for breadth and understanding. We are offering these courses and providing sufficient library to support each course taught, that students leaving Oklahoma Baptist University may think world thoughts. The training camp for the Christian missionary must simulate the battlefield as nearly as possible.

Religious obstacle courses must be set up, rather must be recognized for they are to be found in every community. The student who refuses to run the course and achieve his training should not be considered for foreign service for he will fail in the crisis.

The fact that Oklahoma Baptist University in the past twenty-five years has been second only to Baylor in sending missionaries to foreign fields is abundant testimony for the success of the program suggested. By this means we expect to continue to supply men and women for the mission fields of tomorrow.



It is not too late to make your reservations for the **1944 Ridgecrest Foreign Missions Conference**

August 16-22

to hear

President John A. Mackay of Princeton Theological Seminary
Y. C. Yang of the Chinese News Service
Pastor Norman W. Cox, Meridian First Baptist Church
Missions Professors Cornell Goerner and Frank Means
Secretary George W. Sadler, just returned from Africa
and your missionaries now in the U.S.A.

Special afternoon feature—Missions Photo Workshop conducted by Hanson Hwang, son of the pastor of Cantonese Baptist Church, Shanghai; technical adviser for the Harmon Foundation, New York City.

Opening session Wednesday evening, August 16—closing session Tuesday evening, August 22. For further information and reservations write Manager Perry Morgan, Ridgecrest, North Carolina.

One hundred and twenty-one of the 212 young Baptists appointed by the Foreign Mission Board of the Southern Baptist Convention since 1933 are alumni of the schools of two of the eighteen Southern Baptist states.

These states are one-half of the Convention territory. They have one-fifth of the total population and one-fifth of the total membership of Southern Baptist churches. But they furnished almost three-fifths of the foreign missionaries the past decade.

This story in pictures is designed to show why. Missionaries are the result of education. Education begins at birth and Christian homes are the first schools for missionaries. Since the ultimate choice of vocation is made during adolescence, the influences which affect a young Christian during that period determine his life work.

The camera recorded what the photographer saw. Few of the pictures were posed. The absence of scenes of prayer needs no explanation; the camera was not allowed to intrude. The abundance of pictures of students eating needs no explanation; it is the favorite indoor and outdoor sport among healthy young people and fellowship among students is never more real than when Christians break bread together.



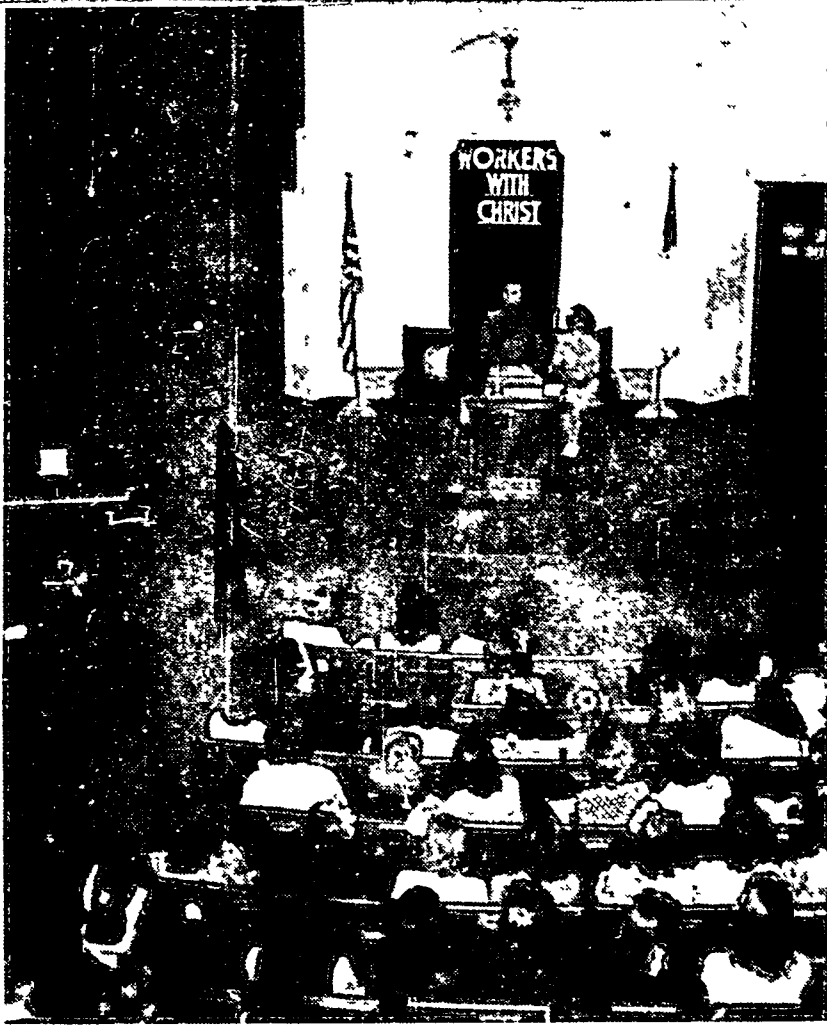
Returned missionaries are honor guests. When Missionary Alice Bagby Smith visited her alma mater, two Margaret Fund students (her own daughter and her niece) showed her around. She saw the ruins of her old dorm, Luther Hall, named for her grandfather.

Christian Education Produces Missionaries

A Picture Story by Marjorie E. Moore

The church is linked to the campus by a strong denominational student movement which began in Texas during the last war. The state Baptist Student Union held its spring retreat at Denton's First Church in mid-April. *Left:* Missions is a major with Christian students. Van Earl Hughes of Baylor, who speaks Spanish fluently, ministers to Mexican families near the campus.





1 Church loyalty for all students is the purpose of the B.S.U. Private Byron Landress, medical student, presided at the Saturday morning session of the state B.S.U. spring retreat.

2 Newsweeklies and much-used Bibles—the news and the Good News—occupy space on desks in dormitory rooms.

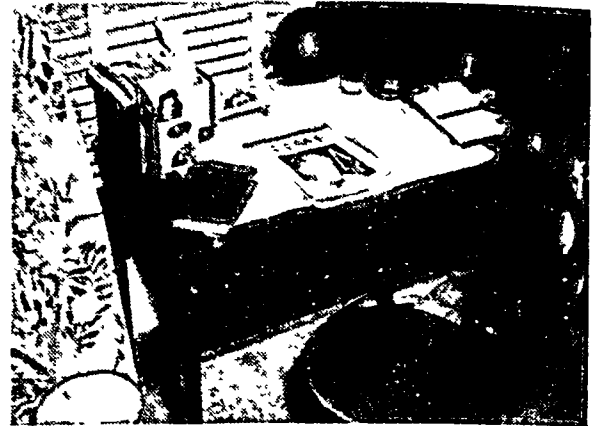
3 That science and religion are not incompatible is the premise in biology taught by Miss Capt at Mary Hardin-Baylor.

4 Mature judgment and sincere personal interest can be appealed to when students apply to such men as O.B.U.'s Professor of Bible for eighteen years, Dr. Forbes Yarborough.

5 A full-time director of religious activities, Robert S. Denny of Baylor sponsors the B.S.U. and counsels students who seek help on spiritual problems. The poster is a release from the Southwide student department on summer work.

6 A Mission Volunteer Band was organized at Baylor in 1900 and its first chairman, Missionary W. B. Glass, 1943 repatriate from China, addressed the group on his return to his alma mater. Reiji Hoshisaki, on the front row, a ministerial student, anticipates mission work in Japan.

Christian Education Produces Missionaries (CONTINUED)



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7 Fellowship among Christians is real. Marine Lieutenant Bob Foley, on furlough, renewed the acquaintance of student friends from all over the state when he showed up at the retreat, and . . .

8 "Best all round student" at O.B.U. last year, by a poll of the student body, was one of the Indian students, Victor Kuneubbe. He does business with Victor Paddelty, who fills the campus coke dispensers to pay expenses. The coed is Betty Ann Moore.

9 Students and professors are friends. In the O.B.U. cafeteria English Prof. Snuggs is popular, as are President Raley's secretary, Miss Stegall, and Voice Instructor Charlotte Reed (back to camera).

10 Mutual interest in missions brings together these freshmen *M.K.'s and M.V.'s: Bennie Mae Oliver of Brazil, Mary Culpepper and Betty Koon of China, Esther Bell of Panama, Billie Russell and Robbie Sistrunk. Scene: 10:58 P.M., Alexander Hall, Baylor U.

11 Marriage of undergraduates is not uncommon. Jack and Edde Mae Fellows, *M.V.'s, are B.S.U. president and membership vice-president, respectively; report 100 per cent of O.B.U. students members of local Baptist churches; and came to O.B.U. from out of state because of its reputation for producing missionaries. First Magnitude (A-1) B.S.U. charts line the walls of the B.S.U. room in the administration building. Anne Crittendon (left), class of '44, has joined the office staff of W.M.U. in Birmingham.

12 Diamonds are displayed by three of the wives and three of the brides-elect now completing their education at Mary Hardin-Baylor: Tommye Jo Milstead, Evelyn Griffin, Winifred Robinson (mother of two-year-old daughter, wife of soldier), Nova Macormic (widow, volunteer for Mexico), retiring B.S.U. President Mary Jo Smith, and Dorothe Sullivan Edwards, president of the Student Government Association for the college's centennial year.

*M.K.'s—missionary kids. M.V.'s—missions volunteers.

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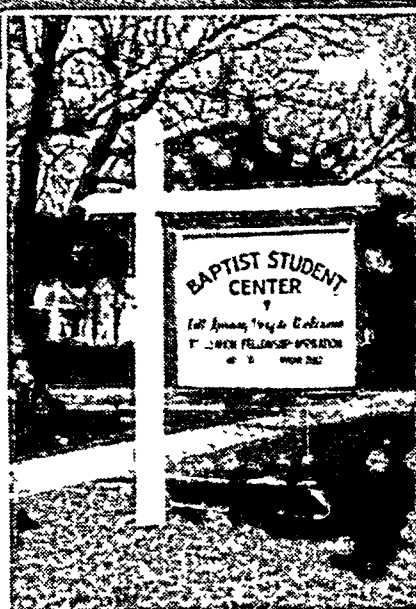
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13 Old residence across the street from the campus is where Baptist students at Oklahoma University have daily noon prayer service, do church committee work, and hang out between classes. B.S.U. alumni are raising a fund for a more adequate building on this excellent piece of property, purchased by Oklahoma Baptists.



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14 Informal, spontaneous get-togethers over tea and cookies create group loyalty under church influence in the Baptist student center. Pastor of Norman's First Baptist Church for five student generations is E. F. "Preacher" Hallock, father of Missionary Hallock.

15 Perpetual open house at the pastor's home, with peanut butter and soda crackers (or home-popped popcorn) for refreshments, increases the pastor's opportunities of knowing his University young people. Trainee Don Bacon of California catches his popcorn!

16 University of Texas President Homer Rainey and his pastor, Dr. Blake Smith of University Baptist Church, work together for the welfare of the thousands of Baptists attending U.T. Volney O'Conner, as president of the University's Church Fellowship, confers with them on plans for a more effective enlistment program.

17 Fellowship cabinet and Dr. W. C. Raines, Baptist professor of Bible, are guests of their pastor at midweek luncheon in Mexican restaurant. The Baptists of Texas maintain the John C. Townes Chair of Bible, classes meeting in the church, for University credit.

18 Willing to serve wherever they have opportunity, B.S.U. President Phyllis Stilwell and other O.U. coeds helped with the banquet for the church's Intermediates in April. The B.S.U. girls' trio sang.

Christian Education Produces Missionaries (CONCLUDED)

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Editorial

What About Mission Work During the War?

Occasionally we receive the inquiries: "Is the Foreign Mission Board doing any missionary work during the war?" "Why give to world missions now?"

The Foreign Mission Board is now doing much work in mission fields. Our work in Nigeria, West Africa, and in the Republics of Latin America not only continues unabated but is being enlarged. Our missionaries in Free China are reporting fruitful evangelistic meetings. The way has opened for us to resume work in Palestine and Syria.

In Europe, Occupied China, and Japan, active missionary work is temporarily suspended because of the war, although word comes that the Christians in all of these countries are faithful witnesses to their Saviour and Lord. But expenditures in China especially are very heavy, not only for the return to America of missionaries in Occupied China and for missionaries going back to Free China, but also because of tremendous inflation in China which has multiplied living costs many times.

There is another compelling reason why we must increase our gifts to world missions: At the close of this tragic war we must be ready to enter open doors around the world, to supply needs both spiritual and physical. Woe betide us if we are not ready when that day dawns! Moreover, we must help our fellow Christians rebuild in all mission lands in which we have been working. We must not fail these starving, sorrowing brethren and sisters.

In war and the days of reconstruction beyond, the world will need the gospel more than at any other time. We have a message of hope and courage sorely needed in a world torn to pieces by sin and suffering. There is little justification for our missionary program if we fail the people that sit in darkness in deepest despair.

We may learn a lesson from our American Baptist fathers who, when the clouds of the War of 1812 were

threatening the whole land, in the same year the Capitol building at Washington was burned, organized a Baptist Missionary Convention to support Adoniram Judson in Burma and send the gospel to other lands. For this cause God has saved us and sent us into the world.

Answering A Call

One of the most lovable men in the ranks of American Methodists is Forney Hutchinson. When we first knew him he was closing a term of fourteen years as pastor of St. Luke's Methodist Church, Oklahoma City. From Oklahoma City, he was asked to go to Mount Vernon Place Church, Washington, D. C., to do a work which was accomplished in two years, then he was called back to Oklahoma as pastor of the Boston Avenue Church, in Tulsa, which has a building that cost a million and a half dollars. He was doing some of his best work when he received the doctor's verdict that he must choose between blindness and retirement. He undertook a lighter work, but found it necessary after a brief season to relinquish that responsibility.

In the evening of his life, he has written a beautiful book, *My Treasure Chest*, an indirect autobiography, in which he describes a visit to the American University in Beirut where he met the president, Dr. Bayard Dodge, son of the distinguished philanthropist, Cleveland H. Dodge of New York. When he asked this young man why, as a member of the Dodge family, representing so much from the standpoint of wealth, culture and religion, he had come to work in an underprivileged land, the young man related his experience.

Forney Hutchinson tells the story: "He stood for a moment, looking toward the Lebanon mountains, his eyes filled with mist, and his lips seemed to tremble a little as he said, 'I'll tell you the story. This institution, as you know, was established more

than sixty years ago by Dr. Daniel Bliss. My father was one of a group of New York men who served as trustees. On his visits to America, Dr. Bliss was frequently a guest in our home; on one occasion I had just graduated from Princeton University and was back at home for the summer vacation. In the evening I heard Dr. Bliss talking to my father about the needs of the American University. He said, "Most of all, we need a well-equipped young man to head the department of English." At the proper time we all retired, but for some reason I could not sleep. I kept thinking of the need of which Dr. Bliss had spoken. I was young, and from an educational standpoint, well equipped. The next morning when I went in to breakfast, my father and Dr. Bliss were already at the table. Before I took my seat, I said, "Dr. Bliss, if you could use me, I am ready to take the department of English in the American University." He was greatly surprised and pleased, and more surprising still, my father was pleased, and so I am here."

Christian Schools and World Missions

Christian schools are not only necessary for the training of world missionaries, but they are fruitful evangelistic agencies in mission fields. In these schools, first of all the teacher by his personal influence wins the interest and confidence of the students. The reports which come from our foreign mission fields credit Christian schools in those lands with a large proportion of native converts. First impressions, gained through personal contact, are strengthened by practical instruction relating to all phases of life. This will be followed by faithful indoctrination, giving the students a clear and intelligible understanding of the Christian gospel.

A scholar in India says in the last issue of the *International Review of Missions*, "One of the significant signs of the times which gives us reason to hope in these dark days of disillusionment and doubt is the eager assurance with which Christian men and women are turning again to the Word of God for light and certainty."

Thrilling reports are coming from Free China concerning the fruits of evangelism which is centered in Christian colleges and universities forced by the war to move from East China to

West China. Our missionaries are reaping rich harvest from the seeds sown years ago in the founding and strengthening of Christian schools.

"I Wish I Had Prayed More"

One of the unfailing supporters of William Carey was John Sutclif. His name is not so familiar to Baptists of this generation as Andrew Fuller, Robert Hall and the Rylands, but none of these men was more devoted to William Carey and to the cause of world missions than was John Sutclif, who in 1784 proposed at a meeting of the Nottingham Association that special meetings should be held for concerted prayer on the first Monday of each month. He and his friends had gotten their inspiration from Jonathan Edwards' pleas for intercessory prayer.

Our attention was called recently to the great part which these "concerts of prayer" had in the development of the modern missionary movement. One cannot read the letters of missionaries on the foreign fields, for many years after this proposal of Sutclif, without finding references to the monthly concerts of prayer. Out of these intercessions came William Carey's ministry in India and worldwide missionary interest. When William Carey left the homeland for India, he drew John Ryland, Samuel Pearce, John Sutclif, Andrew Fuller into a covenant with him that they should never cease, until death, to stand by him. They promised, as he went down into the deep mine in India, that they would never let go the rope. That covenant was kept, in every case, until death.

It is said of John Sutclif that in almost his last words before his death he said: "I wish I had prayed more." Our minds are so absorbed with material plans and the issues of war that we fail to pray as much as we should. We shall never win spiritual victories without unceasing intercession. We are not to forget the words of Jesus: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

We are to pray not only for more missionaries to go to harvest fields, but we are to pray that the Lord will direct them and bless their labors and lay on the hearts of the people at home the great responsibility of making Christ known to the whole world.

We need to revive the "concerts of prayer." The study of missionary history confirms the statement that prayer has preceded every great missionary advance. Dr. W. O. Carver points out the fact that every strategic advance and development recorded in the Acts of the Apostles was born of prayer. The evangelistic and missionary movements which developed in Europe more than a century and a half ago had their roots in Halle, the prayer center for the culture of spiritual religion. It is as true today as it was a century and a half ago that there can be no enduring missionary advance without unceasing intercession.

Recently we read a tract published in 1866 by the beloved R. H. Graves, pioneer missionary to China, in which he said: "Your brethren who are in the midst of the heathen would be more rejoiced to hear that there was a general movement of prayer for missions throughout the South, than to learn that the treasury was overflowing with money. Prayer is the most important means of calling down God's blessings—the only condition on which he has promised his aid. Let no one who has neglected prayer say that he can do nothing for the heathen. . . . Let us be assured that earnest supplications are being offered for us by the people of God, and we will labor in hope; let us know that you are beseeching God for more laborers, and we will feel that the work will be permanent, for others will carry on what we have begun."

World Tidings

The Presbyterian Board of Foreign Missions (U.S.A.) has authorized the appointment of sixty new missionaries during the fiscal year, beginning April 1, 1944, to be distributed among the fields in Brazil, Chile, China, Korea, Colombia, Guatemala, India, Iran, Mexico, Syria, Venezuela, and West Africa. The African mission in the Cameroon Territory requested sixty new missionaries to come to that one field alone. New missionaries were appointed to all of their mission fields except Korea, Japan and Thailand, which cannot be occupied now on account of the war. We quote from the 1943 report of our Presbyterian brethren an illuminating reference to Brazil: "The Roman Catholic bishop of Bello Horizonte in an open letter

to the American ambassador in Brazil expressed alarm over the rapidly growing Protestant community in Brazil and warned of national disunity if all American missionaries continued their efforts. The solution to the problem, according to the bishop, was the withdrawal of all American missionaries from the country."

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One of the most stimulating articles in the April number of the *International Review of Missions* is "The Problem of Aid to the Younger Churches," by J. Merle Davis. It reminds us that after the war, the reconstructed communities will call for modifications of programs, changes of emphasis, and enlarged responsibilities for Christian service. He stresses particularly the need of a ministry to rural churches around the world, for 80 per cent of the missionary field is a rural field. He makes the plea that seminaries in their courses of study especially arrange for the training of pastors for rural churches, not only in the homeland, but in foreign fields. "The rural ministry should be considered a life career . . . the rural field is not a stepping stone to a city church. It is a great and rewarding end in itself."

♦ ♦ ♦

Women and Missions tells of a missionary in Mexico who, while carrying on his regular evangelistic work among soldiers, had exceptional results one day when 39 men openly professed their faith in Christ. He could not understand it, but on his return home that night, he found a reason. It was his day in the *Yearbook of Prayer*. The folks at home had been praying.

♦ ♦ ♦

In the May number of *Women and Missions* is a revealing article on "The New Woman in China," by Stanton Lautenschlager. In one of Madame Chiang's social service groups led by a Christian from Ginling College, every one of the girls, members of that group, made decisions to become Christians and to follow Christ in building the new China. Here is a beautiful tribute to Mrs. New, who was with us at Ridgecrest last summer: "Then there is Mrs. Way-sung New, also now in this country representing the cause of China and of Gin-

ling Woman's College. She lost her husband, Dr. New, in China and now with unsurpassed grace and devotion serves her people in another land. In a town where she had been in this country someone remarked, 'It was a benediction just to have her walk on our streets.'"

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World Call carries an article from an overseas chaplain who said that he had come to have a new understanding of foreign missions since serving in the United States Navy. One Sunday a box was placed at the door to receive an offering for missions. A small group of service men, who had observed the results of missionary work, placed \$187 in the missionary box. He closes by saying: "It is my belief that there will be many returning American service men who, because of their contact with native Christians, will be much more zealous in their interest in foreign missions."

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An unusually significant service was held recently in Westminster Abbey when an appeal was made to build a hospital at Addis Ababa, Ethiopia, to the memory of Princess Tsalhai, one of the daughters of the Emperor of Ethiopia, who received training as a nurse while in this country, but died before she could return to Ethiopia.

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The situation in South America, especially the activities of Roman Catholics, reminds us of the attitude of the East India Company, a century and a half ago, when missionary spirit in England was growing and efforts were made to send missionaries to India. We quote from one of the British officials in India: "There could be no more dangerous means of estranging the hearts of the people of the Government and no surer way of endangering the stability of the English rule than by attempting to meddle with the religious concerns of the Hindus, however prudently and carefully one might set to work." Yet British Baptists sent William Carey and a new day in India dawned with the coming of the Christian missionary.

★ ★ ★

The Survey Graphic carries a story, written by a visitor in London, who says that St. Paul's Cathedral in Lon-

don, one of the architectural triumphs of Sir Christopher Wren, stands out towering in majesty as its great architect originally intended, since the buildings about it have been destroyed by the bombs. That is one thing the war is doing: it is bringing out in bold relief things that are worth-while. We are being reminded that in world reconstruction we can and should build on enduring spiritual foundations, better superstructures.

The war has taught us something else. It has given this generation a demonstration of the statement in the book of Acts that the people that were scattered abroad by the persecution in Jerusalem went everywhere preaching the Word. This is notably true in China, where hosts of believers in Eastern China have been driven to West China and have carried the gospel to great areas of China that had never heard of Christ.

★ ★ ★

Editor Roy L. Smith has an illuminating story in *The Christian Advocate* entitled "As Goes the Orient." Recently he had an interview with Bishop Chen Wen-yuan, Methodist bishop of China, who came to America to attend the Methodist General Conference. Bishop Chen said that most of the colleges have been destroyed with the invasion of the coastal cities, but after being removed to the west they had more students in colleges now in China than before the war. He referred to the magnanimous decision of America in refunding the indemnity fund to China after the Boxer Uprising which made it possible for hundreds of Chinese students to attend American colleges and universities.

★ ★ ★

Editor Smith goes on to say that fully 80 per cent of the leaders of China are American trained, nearly 60 per cent of them are Christian, 54 per cent of all of China's leaders in *Who's Who in China* are Christians, and fully 50 per cent of the Government leaders are Christian, at least by profession. Bishop Chen confirmed the opinion of a Chinese general that the greatest thing that China needs from the United States after the war is missionaries to help to put the right spirit into their work. Bishop Chen said, also, that what China desires to see is not the destruction of Japan, but

the establishment of a government in that country which will co-operate with the rest of the Orient in building a new order for all Asia, in which every individual will share.

Southern Baptists Go Forward

(Continued from page 2)

to talk should have a chance. The brother on the platform did not have any advantage over the brother in the remote corner of the auditorium. By his poise, his impartial decisions, and his keen sense of humor, President Neff kept the Convention moving on an even keel. When the presiding officer needed to be firm and bring a question to a vote, after it had been fully discussed; when minor technicalities of a parliamentary law stood in the way of the expressed will of the Convention; when multiplied motions and amendments and substitutes would have confused a less experienced chairman, the president was steady and unerring in his judgments. We could not forget the background of his training as a successful lawyer, as speaker of the house of representatives of the Texas legislature, as governor of the state of Texas, as president of the Texas Baptist Convention, as president of the board of trustees of Baylor University, and later as president of Baylor. All prepared him for this high and honorable position.

We discerned in the Atlanta convention clear evidences of the spirit of co-operation of all of the Convention boards and agencies. The Foreign Mission Board is deeply indebted to the Home Mission Board, the Sunday School Board, the seminaries, Woman's Missionary Union, the hospitals, the Relief and Annuity Board, the Baptist Brotherhood, the Executive Committee of the Convention, the state papers, and the South-wide missionary periodicals and, above all, the approximately 25,000 co-operating Baptist churches and pastors of the South, and the faithful co-operation of missionaries and evangelists. Without the unfailing support and co-operation of every one of these mighty forces, the Foreign Mission Board could not face the new day of ever-enlarging opportunity with unwavering courage and confidence.

Messages from Missionaries

On Duty in Kweilin

After traveling over five months and covering 19,500 miles I have at last reached the field of my missionary labor. Almost every type of vehicle gave me a lift—airplane, freighter, train, bus, jeep, taxi, tram, buggy, oxcart, ricksha. I saw many peoples and places new to me—Africa, India, and islands. From far out at sea I saw the beacon cliffs of Cape Town. From above I viewed Mt. Everest's snow-crowned summit in the glow of evening sunlight. Along the way I paused by George Washington's monument, Cecil Rhodes' statue, and William Carey's tomb.

Back in China, I find both the familiar and the unusual. The familiar is represented by the sights and sounds of noisy peddlers, rattling carts, surging crowds, gay parades, and laughing children, so characteristic of the Flowery Kingdom. The unusual thing here now is the mass of foreign faces, uniforms, and vehicles; for China, and especially Kweilin, has become the crossroads of a world at war.

Another unusual thing is the high cost of living. For example, a handful of peanuts that in pre-war days cost one penny now goes for \$5.00; a ricksha ride that once cost 40 cents now demands \$50; a Chinese Bible that once cost 60 cents now demands \$105, and the paper and binding have come down to a very inferior quality. The exchange of U. S. and Chinese currency varies from 20—1 to 100—1, depending on where and how the exchange is made.

Our missions adhere to the official rate which is 20 or 30 to 1. Food shortage and currency inflation have produced a stressful economic condition throughout the land, and in many localities there is dire famine and starvation.

I have been in Kweilin one week today and am already in the midst of the work. The Graves Theological Seminary will open next Monday, February 28. Our other mission schools opened this week with fine enrolments. I am missionary adviser in the seminary and professor of Old Testament, Theology, and Church History. I also teach Old Testament in the Woman's Bible School. Most of our mission schools are refugeeing from the Canton area, but they are blending in smoothly with the local constituency.

Much of my time is given to preaching—the chief delight of my life. It is

a joy to be preaching again in Chinese. I have preached twice a day since my arrival. I have the special opportunity of preaching every Sunday in English in the line of work of a chaplain.

The missionaries of our Board here in Kweilin are: Dr. and Mrs. Robert E. Beddoe, Dr. and Mrs. Baker James Cauthen, Miss Hattie Stallings, and myself. Five Texans out of six! With us are Carolyn and Ralph Cauthen, our only Baptist missionary children in China.

BUFORD L. NICHOLS,
Kweilin, Kwanghsi, China

Relief in Argentina

The churches began to respond immediately to the need of their San Juan brethren, and some funds were sent up here almost immediately. Pastor Martinez, who had come down to Mendoza a few days after the earthquake, pastor Macias of Godoy Cruz, with a couple of deacons from the two churches here met with me, and decided to distribute among these families who had arrived here, some money for them to meet their living expenses. Then just as soon as the authorities allowed people to travel freely to San Juan, Mrs. Quarles and I went up there to see for ourselves how those who did not run away from the city were faring. We did what we could for those who were in need, so far as we could learn of their needs.

We saw with our own eyes that the newspaper reports of the damages were not exaggerated. The city was really destroyed. Very few houses were left in a condition to be used. Those that did not fall in the quake were being pulled down. Perhaps a dozen dwellings in the entire city can be safely occupied.

J. C. QUARLES,
Godoy Cruz, Mendoza, Argentina

Preaching in Nigeria

There have been several such interesting Sundays lately that I feel I want you to know about them.

The first was spent at Ilorin, that large Mohammedan town thirty-four miles north of Ogbomosho, the occasion being the organization of a Baptist church, the first Baptist church to be erected in that town. No, it is not exactly in the town since no Christian church is allowed

within the town limits. But this church is just as close to the town as possible. The Christians there have erected a nice, large, well-built church, whitewashed inside and out, doors and windows painted, all furnished and finished and quite pleasing to the eye. It was a real pleasure to visit that town and organize the band into a Baptist church, for the future for such a church will be a witness for Christ in this Mohammedan town. This church was organized one Sunday about four months ago.

At the last ministerial council meeting two pastors were recommended for ordination. One at Okeho and one at Oshogbo. The last mentioned is Samuel Ige Taiwo who served as dispenser at the medical clinic at Oyo for so many years. He felt that the Lord wanted him to preach and pastor a flock so he accepted a call to the Baptist church at Oshogbo.

This town is about thirty-four miles east of Ogbomosho. As such a service is usually rather long we decided to take our lunch and eat before returning home. Dr. and Mrs. McCamey went with us and one of our pastors at Ogbomosho. Mr. Brothers and Mr. Littleton met us at the church and took part in the services. Pastor Ige in telling of his conversion and early training was at times so overcome by reminiscence of the love and care Dr. Lockett had given him that he choked with tears and could hardly continue his experiences.

The church was crowded to its capacity, many on the outside. After the services we missionaries went to the unoccupied C.M.S. mission house in that town and spread our picnic lunch, returning home leisurely.

Two Sundays later we asked Dr. and Mrs. McCamey to go with us to Okeho for the second ordination. As Oyo is about half way between Ogbomosho and Okeho we went on Friday afternoon so as to have a little visit with Miss Moore whose headquarters are in Oyo. Sunday morning Mr. Littleton joined us there and with Miss Moore in the party we drove to Okeho early and found Mr. and Mrs. Powell already there.

I think there were more white people at that church than has ever been there before. Soon after we arrived the people began to gather until even the windows and doorways were full and many on the outside.

Now at neither of these churches was there an organ but a choir of boys and girls marched in, accompanied by a native orchestra composed of native, home-made musical instruments. Can you imagine an empty bottle, and a nail with which to strike it, making a joyful sound? But they do and with the perfect time kept, the music is sweet, especially so to the native ear. I always think of the Bible passages of the people "making a joyful sound before the Lord" when these peo-

ple use their native musical instruments.

There, also, the pastor told a touching and interesting account of his conversion. After this service the missionaries went to the government rest house located on top of a high hill, looking down on the town and surrounding hilly country. It was a beautiful view and we lifted our eyes unto the hills and praised God for all his wonderful works and many blessings. There we enjoyed another picnic lunch and fellowship with one another.

The following Sunday we went to Awe, just four miles from Oyo, for the installation service of Pastor Isaac who has been serving a church at Raduna in the north for many years and serving the Nigerian Baptist Convention as field worker. He was called by the Awe Baptist Church and accepted. This town is his home town and many years ago he served that church as head-master at its school.

The old saying that a prophet is without honor save in his own country does not hold good in Pastor Isaac's case for the people welcomed him with open arms and full hearts, loading him with presents and speeches. It was like homecoming that we have at our churches in America, for the people from that town who were living at other places came or sent representatives with speeches and gifts. The retiring pastor graciously gave him his hand of welcome. This old pastor

is leaving the active work but lending his support and help wherever and whenever needed. As the pastor is still acting field worker for the rest of this Convention year this old man will fill in during the necessary absence of the pastor.

Now all of these services were conducted with such quietness and order that a spirit of reverence continued throughout the whole time. Perhaps some would wonder at my making this statement. Reverence is the custom at home on such occasions. Well, it is not so in this part of Nigeria. The people here have a habit of getting up during a service, going out and returning at any time to resume their seat even if it is under the preacher's nose or in the Amen corner. They never think of quietly taking a seat in the rear of the church. Sometimes they have to crawl over several people who never think of moving and letting the person sit on the end. Also it is a custom to have a man to see that no one goes to sleep during the services. This man marches up and down the aisle to see who is nodding; a gentle tap on the head with a long stick is administered to bring him to attention.

All this moving around is distracting to both the preacher and the congregation. The natives do not seem to mind it but Dr. Green will have nothing of the sort. Everyone must be quiet and very few go to sleep when he is preaching for he preaches in the native language and seems to hold the people's attention. One of our Nigerian papers put it this way: "The medico-missionary preached in genuine Yoruba."

The people respect, love and look upon Dr. Green as a father and friend.

We were rather sorry we had not

taken our lunch like we had for the other Sundays. We thought we could get home in time but there were so many speeches made and presents given that it was quite late before we left Awe. The inner man (and woman) was quite faint before we reached home. That was also the afternoon for our Ogbomosho woman's meeting with not much time between. And after an early supper it was time again to attend services at our Seminary chapel. This service is always in English and very refreshing to us of the English tongue. We love to sing in our mother tongue, so we do not like to miss this service.

Often in going from this place and that the people want to show their appreciation by giving us presents of such things as eggs, chickens, ducks or turkeys. This is a native custom and offense would be given if gifts were refused. I cannot say I greatly enjoy traveling around the country with such barnyard companions but they do help out the bill of fare. Just at present we are assured of a turkey dinner for Thanksgiving and Christmas if the turkeys live. At one place we received a pig and it behaved quite well when traveling but I was glad when we reached home.

Next Sunday will be another red letter day for we are going to Ede. After the service the pastor wishes Dr. Green to perform a quiet wedding ceremony for him and his bride. This will be his third wife, as he lost by death his first and second wives. We are so glad he is marrying again for every pastor needs a wife, especially in this country.

LYDIA WILLIAMS GREEN,
Ogbomosho, Nigeria, W. Africa

Funds are sufficient for helping only about one thousand of the multitude of Chinese who gather about the soup kitchen at Toishan begging for tickets to allow them to get a meal once a day. Missionary Margie Shumate and Evangelist Yang of the local Baptist church are at the left.



Books

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

Just out (in time for the Southern Baptist Convention) is Dr. W. O. Carver's latest, *God and Man in Missions* (Broadman Press, 25 cents). An 83-page book of concentrated truth, this is a statement of scriptural teachings concerning world missions.

The sixth volume of Dr. Latourrette's famous seven-volume *History of the Expansion of Christianity*, under the title *The Great Century in Northern Africa and in Asia* (Harper's, \$4.00), deals with the period 1800-1914. It is indispensable to all serious students of missions, for an intelligent understanding of missions in India, China, Japan, Korea, Southeast Asia, Russia in Asia, and North Africa.

The newest pamphlet in the Head-

line Series is *The Amazon: A New Frontier*, by Earl Parker Hanson (Foreign Policy Association, 25 cents). Reviewer Everett Gill, Jr., describes it, "a concise, readable book for a quick survey of the Amazon valley in North Brazil: its resources, geography, climate, food problems; and a good reliable guide for those contemplating a visit or permanent residence."

On Latin America as a whole, Dr. J. Fred Rippey of the University of Chicago has produced a historical survey of the technological advances of the continent entitled *Latin America and the Industrial Age* (Putnam, \$3.00). Dr. Gill says, "It is the oft-times fascinating story of the giants (Anglo-Saxons for the most part) who introduced the railroads, bridges, roads, telephones, telegraph lines, and modern airways which mark 'the end of isolation.'" The book is illustrated with maps.

"I have always wanted to visit New Zealand and this book gives me a clearer picture of that interesting


land," is the opinion of the reviewer of *Understanding New Zealand*, by Frederick L. W. Wood (Coward-McCann, \$2.75). Of especial interest is the description of the Maori people and their recovery of virility during the last half century.

A recognized leader of Italian liberalism and a career diplomat has written an authentic book on his country, *Contemporary Italy* (Dutton, \$3.50). Count Carlo Sforza points the way to the better Italy—and a better world. He says very truly that nationalism is largely responsible for thirty millions of dead people and can be restrained only by a new concept of international relationships, based on a declaration of interdependence which will be for human society what the Declaration of Independence was for the American colonies.

The importance of Turkey in the affairs of the world today justifies the new book, *Turkey: Key to the East*, by Chester M. Tobin (Putnam, \$2.00). The remarkable story of Turkey's

Studying Missions

By Mary M. Hunter



○ DON'T FAIL TO HEAR!

REV. A. S. GILLMORE
February 20th

Rev. Gillmore has been a missionary to South China for a number of years. He returned to America on the Gripsholm in 1942.

DR. C. S. WESTBROOK
February 27th

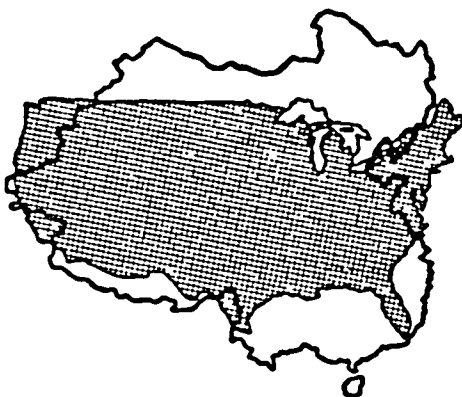
Dr. Westbrook has been professor of education and psychology in the University of Shanghai for more than 30 years. Dr. Westbrook was interviewed in the Peking International Group in Shanghai and was reported on the Gripsholm in December, 1942.

WESLEY S. JONES
March 7th

Dr. Jones has been a missionary to Southern and Eastern (presented before) for over 30 years. Dr. Jones returned to the states in December, 1942, in response to the request of the State Department as consul and advisor near here at that time.

These three speakers offer to members of our Sunday School an exceptional opportunity to hear at first hand the interesting story of China, the Chinese people, and personal experience of the speakers themselves. You cannot afford to miss this opportunity—make the date on your calendar! The speaking schedule of the Sunday School Adult Department beginning at 8:00 A. M.

C



Greater China is as wide as the U.S.A.

H

SOME
FACTS!

Books that begin at the back

Dinners that start with sweets

Men wear skirts—women trousers

White is the color for mourning

Brides dress in scarlet, etc.

They are an interesting people

The adults who came to Sunday school at the First Church, Richmond, last February received an interesting mimeographed announcement (left), letter size, promising a series of missionary programs in the department assembly. When they arrived on February 20, they found a half-dozen big posters, lettered in colors, suspended in front of the big velour curtain back of the pulpit stand in the assembly auditorium. Those posters provided visual aid to the spoken word of the missionaries three consecutive Sundays.

transformation since the last world war is graphically and convincingly told. It is based on factual data based upon many years' experience in that country.

Reading books on missionary lands suitable for junior and senior high school youth are difficult to find, but Reviewer Valleria Green Rankin has heartily endorsed four novels by Elizabeth F. Lewis on life in China, published during the past decade by the John C. Winston Company. When the Typhoon Blows (\$2.50) is the story of "Thirty-Nine," the hero, a poor boy living in a brat. Young Fu of the Upper Yangtze (\$2.00, date 1932) deals with a typical Chinese lad who has to take care of his widowed mother, a book that is sure to please any R. A. member. China Quest and Ho-Ming, Girl of New China (each \$2.00) are also good. Mrs. Lewis has an understanding of Chinese life that comes only to those who know and love her people. These books reveal China to Christian youth.

The Water-Buffer Children (John Day, \$1.50) is Pearl Buck's story for young children. It is the story told by a mother to her children about her friendship with some Chinese youngsters. Reviewer Mary Lee Rankin considers it good but of transitory value.

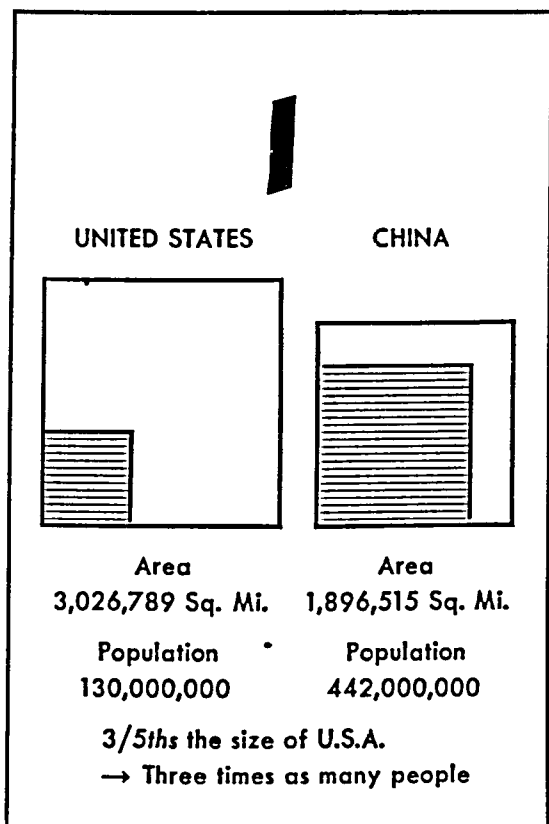
The courageous people of bombed Malta is the subject of Island on the Beam, by Josephine Blackstock (Putnam, \$2.50). Says Thomas Burton Wiley, "It is exciting and interesting, and arouses your curiosity, but it is a war book with little humor and may be soon out of date." The book is designed for junior high school readers.

A discussion of one of the most influential agencies of our government, the Department of State, by a member of the department for six years is offered under the title A Modern Foreign Policy (Macmillan, \$1.35). Joseph M. Jones contends that it is essential to the security of our nation that we have a well-defined foreign policy, that we have a state department ade-

quately equipped to carry out that policy, and that the support of the policy be based on the opinion and will of an informed electorate. After an examination of the Department in the light of these essentials, the author states his reasons for believing that they are not being accomplished under the present administration of the Department. All Americans who are concerned about Christian missions must have an intelligent understanding of the United States' relations abroad. Reviewer M. T. Rankin considers it a timely, readable book.

Somewhat disappointing in its lack of a particular theme and a bit tedious in spots, Mexico Speaks by Guido Rosa (John Day, \$3.00) is nevertheless a good series of photographs of Mexican rural life and pen portraits of Mexicans in their tropical villages.

Lincoln's Daughters of Mercy by Marjorie Barstow Greenbie (Putnam, \$3.00) is the story of women in war work during the 1860's. Mrs. Simeon Atkinson reviewed it.



N

412 millions of her population are crowded into Southeastern pocket... only 30 millions occupy the other vast stretches.

The earth's surface averages 38 people to the sq. mi.... but in China proper the average is 350 to sq. mi.

Chinese toil hard to support their families and hold the aged in great respect.

The Chinese are a great people

A

There are 18 spoken languages—
1 written language.

There are 44,000 characters in Chinese

Only 26 characters in English.

China has had a great past—with our help a great future.

中美是好友

The first poster (not illustrated here) carried a flag of China and a colored sketch of a Chinese boy. The other five each had a letter of the word "China" in red, with lettering or drawings in other colors. The posters were 28" x 44", large enough to be read from the very rear of the auditorium.

Superintendents Clarence F. Manning, Boyd A. Propert, W. J. Hoggard of the Senior Adult Department and John T. Rogers of the Young Adult Department were responsible for the presentation. To some who are thinking of plans for more effective missionary education in the Sunday school, this idea is recommended.

The Foreign Mission Board is grateful to Southern Baptist Sunday schools for reserving the last Sunday in March as Missionary Day. It was a great occasion in many schools last spring; it put many hundreds of dollars into home and foreign missions.

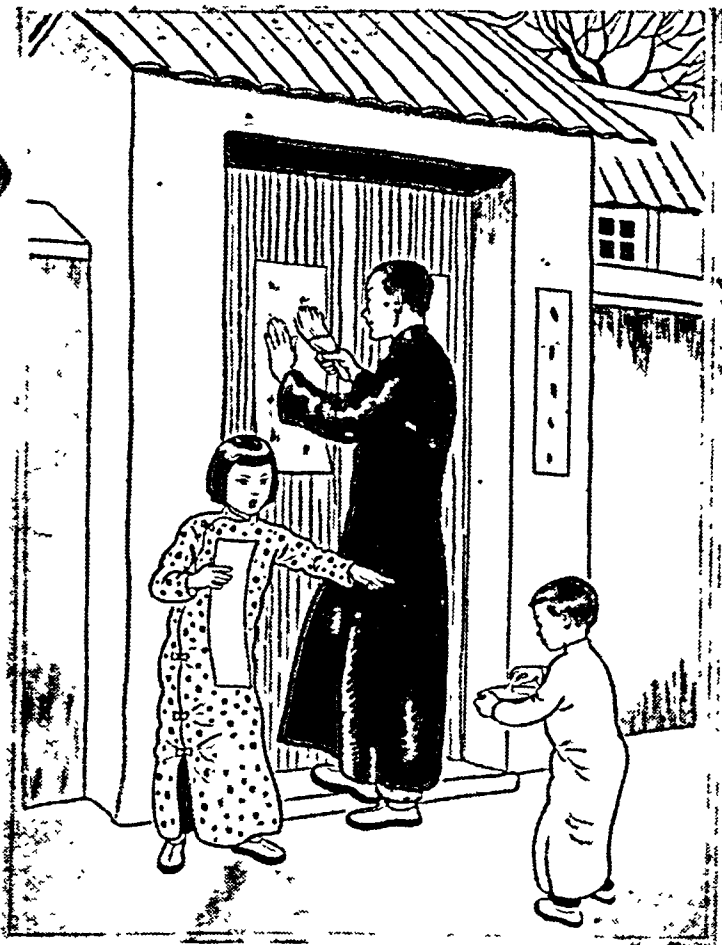
Children and Their Homes

AROUND THE WORLD

These pictures show how children in Africa, Asia, Europe, and Latin America help in their homes at festival time. They are published by permission of the Friendship Press.



Setting out the birds' Christmas feast in Norway



Putting up the New Year greetings in China



Getting ready for a birthday party in Mexico



Packing Thanksgiving baskets in Africa

Children and Their Homes Around the World by Janet Smalley is a set of eight pictures in colors, with stories about them, which you may order through your Baptist Book Store. The price is 75 cents a set; postcard size 25 cents a set.



Making ready for Christmas in India



'Flying the banners at the boys' festival in Japan



Discussing mission business with the Foreign Mission Board secretary are Dr. and Mrs. George Green, just arrived by air from Nigeria, West Africa, in time for the college graduation of their youngest daughter. Editor Routh and Mrs. Green, visiting the Board's new home, lingered outside the editorial offices to view the recently unveiled portrait of the executive secretary.



NEWS FLASHES

By Gene Newton

Arrivals

George W. Sadler, secretary for Africa, Europe, and the Near East, landed in Miami May 24, after a two-months' visit to Nigeria, West Africa. He had expected to return in time for the Southern Baptist Convention, but was delayed at Lagos until airplane passage could be secured.

Dr. and Mrs. George Green of Ogomosho, Nigeria, arrived in Baltimore, Maryland, April 25. Dr. Green was able to open and close the Nigerian Baptist Convention before he and Mrs. Green took the plane for the United States. Their home address is 119½ Marshall Terrace, Danville, Virginia.

M. W. Rankin arrived in Kweilin and J. B. Hipps in Chungking, China, after a journey of four months.

A cable from Free China May 15 announced the arrival of Lorene Tilford, Wilma Weeks, Jessie Green, Auris Pender, Lucy Wright, and Thelma Williams. They traveled from Bombay by train to Calcutta and by airplane to China.

Birth

Rev. and Mrs. J. R. Townsend, appointees to China, announce the ar-

• rival of Joe R. Townsend, Jr., on April 5.

Marriage

On Sunday, May 14, Miss Mary Jones of Long Beach, California, formerly of Carrolton, Missouri, became the bride of Chaplain O. J. Quick, missionary to China. Mrs. Quick is a student at William Jewell College. She will be with her husband at his post in California during the summer. Oz Quick, a repatriate in 1942, joined the armed forces the first of this year.

Alice Wong, graduate of the Shung Tak School in Canton, was married to Private Jew Kim Foun, First Class, United States Army, on February 9. She is a graduate of the Baptist Bible Institute, New Orleans, Louisiana, and received her B.S. and M.A. degrees from George Peabody College for Teachers in Nashville, Tennessee. She has served as president of the Chinese Student Association of the South and is known as a lecturer and worker for China relief. She plans to return to China soon to become a war orphanage educational supervisor. The bridegroom who has spent the past nine years in this country, was a merchant in New York and Mississippi prior to entering the service.

Departures

Rev. and Mrs. J. L. Bice and their daughter, Helen Ann, left Miami May 20 for Maceio, Brazil.

May 26 Rev. and Mrs. John Mein departed from Miami for Recife.

En Route

Kate Ellen Gruver has left Lisbon for Africa en route to Palestine. Her plans for travel from Africa depend on what transportation may be available.

Loss of Board Member

A distinct loss has come to the Foreign Mission Board in the death of Miss Alta Foster on April 26 in Petersburg, Virginia. For twenty-two years Miss Foster served as a member of the Foreign Mission Board. As we look back on the life of Miss Foster we thank God for her and the contribution she has made to foreign missions.

**PULPITS, PULPIT CHAIRS,
COMMUNION TABLES**

THE SOUTHERN DESK CO.

HICKORY, -- NORTH CAROLINA

Missionaries' Birthdays for July and August

JULY

- 1 Barbara Schunick Kilgore (Mrs. W. J.), Virrey del Pino 3290, Buenos Aires, Argentina
Earl Parker, Falmouth, Kentucky
Oleta Wilmouth Townsend (Mrs. J. R.), Azle Avenue Baptist Church, Fort Worth, Texas
- 3 Kermit J. Schmidt, % Foreign Mission Board, Box 5148, Richmond 20, Virginia
- 4 Sara Bobo Patterson (Mrs. I. N.), Abeokuta, Nigeria, West Africa
- 5 Frances Adams Bagby (Mrs. T. C.), Whitestone, Virginia
Anne Nora Laseter, Casilla 20-D, Temuco, Chile
Paul C. Porter, Rua Jose Higino 416, Rio de Janeiro, Brazil
A. J. Terry, E. De E. Santa, Caixa, 52, Victoria, Brazil
Sarah Crook Townshend (Mrs. S. J.), 4 Downs View Place, East Dean, Sussex, England
- 6 Frank W. Patterson, Box 1648, El Paso, Texas
George A. Carver, Peddie School, Hightstown, New Jersey
Blanche Groves, Bridgeport, Texas
- 7 Alda Grayson, 1107 North Main Street, Rutherfordton, North Carolina
A. E. Hayes, Caixa 178, Pernambuco, Brazil
- 8 Mildred Cox, Caixa 178, Pernambuco, Brazil
- 9 Sarah Allred Bryant (Mrs. W. Howard), Casilla 185, Temuco, Chile
- 10 W. Howard Bryant, Casilla 185, Temuco, Chile
Grace Elliott Rankin (Mrs. M. W.), 512 West Bell, Houston 6, Texas
J. A. Tumblin, Caixa 111, Natal, Brazil
- 11 T. Neil Johnson, 425 Cameron Avenue, Chapel Hill, North Carolina
- 12 L. Marie Conner, % Foreign Mission Board, Box 5148, Richmond 20, Virginia
Helen Franklin Seats (Mrs. V. L.), Oyo, via Lagos, Nigeria, West Africa
W. J. Webb, Independencia 657, Guadalajara, Jalisco, Mexico
- 13 Ruby Hayden Parker (Mrs. John A.), Casilla 129, Talca, Chile
- 14 Floy White Adams (Mrs. W. W.), 521 South 80th Avenue, Birmingham 6, Alabama
W. Dewey Moore, R.F.D. 1, Silver Springs, Maryland
- 15 Dr. C. A. Hayes, 309 Mission Road, Glendale 5, California
(Miss) Neale C. Young, Ede, Nigeria, West Africa
Daisy Pettus Ray (Mrs. J. F.), 220 North Locust Street, Inglewood, California
- Thelma Williams, Kweilin, Kwangsi, China
- 16 Bonnie Jean Ray, 2700 Napoleon Avenue, New Orleans 15, Louisiana
- 17 Zelma Curnutt Hallock (Mrs. E. F.), Caixa 320, Rio de Janeiro, Brazil
Ruth Pettigrew, Kwei Yang, China
Elizabeth Routh Pool (Mrs. J. C.), 1329 Nottoway, Richmond 22, Virginia
- 18 J. R. Saunders, Apt. 53, 400 West 118th Street, New York 19, New York
- 19 Margaret Lutz Lindsey (Mrs. Robert L.), % Foreign Mission Board, Box 5148, Richmond 20, Virginia
- 20 Maurice J. Anderson, % Foreign Mission Board, Box 5148, Richmond 20, Virginia
Ethel Rebecca Harmon, Iwo, via Lagos, Nigeria, West Africa
- 21 H. H. McMillan, 2011 North Avenue, Richmond 22, Virginia
- 23 Charles L. Culpepper, Jr., % Foreign Mission Board, Box 5148, Richmond 20, Virginia
Janie Lowrey Graves (Mrs. R. H.), 101 South Carlin Street, Mobile, Alabama
- 25 Floryne Miller, 717 Hillcrest Drive, West, Johnson City, Tennessee
- 26 Albert Ian Bagby, Caixa 118, Porto Alegre, Brazil
Dr. George Green, 119½ Marshall Terrace, Danville, Virginia
E. F. Hallock, Jr., Caixa 320, Rio de Janeiro, Brazil
Pearl Johnson, First Baptist Church, Houston, Texas
Charles G. McDaniel, 1512 West Avenue, Richmond 20, Virginia
Hannah Fair Sallee, 4218 Fairfax Avenue, Dallas, Texas
- 27 William H. Berry, 1021 North 38th Street, Fort Smith, Arkansas
(Miss) L. Rees Watkins, % Foreign Mission Board, Richmond 20, Virginia
- 28 Janie Nooner Sullivan (Mrs. P. D.), Dresden, Tennessee
Dr. M. T. Rankin, 3438 Grove Avenue, Richmond 21, Virginia
- 29 Kathleen Manley, South Cumberland Street, Morristown, Tennessee
Reba Stewart, Jonesboro, Georgia
- 30 Frank P. Lide, Box 223, Wake Forest, North Carolina
- 31 Crystal Armstrong Enete (Mrs. W. W.), 276 Wilkinson Street, Shreveport 14, Louisiana
- 3 Deaver M. Lawton, Ridgecrest, North Carolina
- 4 Grace Wells, P. O. Box 456, Wahiawa, Oahu, T. H.
Mary D. Willeford, 602 Academy Street, San Marcos, Texas
- 5 Catherine J. McGavock (Mrs. J. W.), Casilla 3388, Santiago, Chile
- 7 Wesley W. Lawton, Jr., 3518 Commonwealth Avenue, Charlotte, North Carolina
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