

The Commission

A BAPTIST WORK JOURNAL

Beginning at Home

By T. W. Medearis

State missions is basic and includes everything and every place that is of interest to the denomination. It raises money and renders services within the state, primarily, but it teaches, trains, inspires, elicits for world-wide causes and agencies.

Foreign missions is the projection to lands afar of all we are trying to do here at home. Soul-winning in any given state in the South through the state organization is state missions, while a similar ministry in Palestine, China, Africa, Russia and other lands is foreign missions.

Our opportunity is one, and is world-wide in its reach. There is no boundary, whether land or sea, where we can scripturally say, "Thus far, but no farther."

State missions, home missions, foreign missions are bound together in one bundle in the Co-operative Program, and both Scripture and wisdom demand, in every state in the Southern Baptist Convention, that we plan and prosecute such a program with unselfish and untiring zeal.

September 1944

A BAPTIST WORLD JOURNAL

Marjorie E. Moore, Managing Editor

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George W. Sadler, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, returned from a survey of the Nigerian work May 24.

W. B. Johnson, missionary to China, is the Foreign Mission Board's director for schools of missions.

Frank K. Means is professor of missions, Southwestern Baptist Theological Seminary, Fort Worth.

H. H. McMillan, missionary to China since 1913, is doing deputation work until he secures passage for the Orient.

George Green, medical missionary emeritus, appointed in 1906, has served since 1935 as secretary of the Nigerian mission.

Jessie Eleanor Moore is author of *A Bell for Baby Brother* (Friendship Press, 1944).

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Subscription, 50 cents per year; 25 cents, five months; single copies 10 cents each. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Va., under the Act of March 3, 1879.

The Commission

VOLUME VII NUMBER 8

First Published in 1849

SEPTEMBER 1944

State Missions Fosters Foreign Missions

By W. H. Knight

Through state missions, Louisiana makes a threefold contribution to the work of foreign missions.

First, among the foreign groups in the state, through the Home Mission Board and the State Board of Louisiana. In New Orleans are representatives of practically every nation in the world. Through the ministry of these two boards, the Rescue Home for men and for women, and Baptist Bible Institute, the gospel is preached to many souls from across the seas, often in their own language. These return to their homelands to become witnesses of the gospel, in directions and to an extent that only God can calculate. Both the Home Board and the State Board have, for many years, done missionary work among the half million people of French blood in South Louisiana. This, however, could hardly be classified as foreign mission work, since these people are natives of Louisiana and dwell here.

The major effort of our state mission program has, for many years, been in this field. Thirty-five years ago there were eighteen parishes (counties) which had never heard the gospel as Baptists preach it. Now, thanks to a debt-free program for a little over a year, we have entered every one of these parishes with the gospel.

Thirty-five years ago one could have started at the Texas line west of Lake Charles, Louisiana, gone east through Lake Charles, Opelousas, to the Mississippi River across from Baton Rouge, on down the river to its mouth, and in this journey of 275 miles, through the great rice and sugar bowls, there would have been found only three white Baptist churches—one self-supporting.

Now, in this same area, instead of three, there are more than a hundred churches and many mission points. These churches are organized into four aggressive district associations.

Then, across the river in New Or-

leans, there were only five struggling Baptist churches (white)—one self-supporting, all with a combined membership of approximately one thousand. Now there are in the city of New Orleans twenty-five churches with a membership of more than 15,000. Some of the churches are doing splendid work among foreign groups. The Coliseum Place Church has fostered a Spanish mission for many years. This mission has recently become an organized church. The ministry of the State Board among Italians has also been fruitful. In the town of Independence, in the great strawberry belt, we have a strong church, now free of debt and ready to become self-supporting next year. In Sabine Parish (western Louisiana), we have several missions for Spanish-speaking people.

Second, Louisiana Baptists are making an indirect contribution to foreign missions through a vigorous program of development among our rural churches. Four years ago the plight of the rural churches of the state was, to put it mildly, discouraging. Their condition was deplorable. We decided to do something about it. Rev. J. F. McLelland was employed as a full-time evangelist. He had wrought a monumental work as pastor of Enon Baptist Church. By leading the farming membership to a program of storehouse tithing, where the farmers brought the tithe of crops to the storehouse, a beautiful rock church house, with a three-story educational building, was erected. A lovely pastorium was built and all of it paid for out of the tithe of small farms.

The first year of Brother McLelland's work kindled a fire of enthusiasm among rural churches. In 1942 we added still another rural evangelist. Last year we paid the last of a long-standing debt, and now we have six full-time rural evangelists and will add others next year.

Any good results? Well, in 1940 we

had 871 churches. Of these only 356 ever gave anything for missions during the year; 515 contributed nothing. Most of these were rural churches. Last year our number had increased to 888 churches, and my office received missionary gifts from 870 of these. We now have practically 100 per cent co-operation from all our churches. We have over six hundred churches which contribute regularly every month. We have had marvelous results from our visual education program, as our evangelists have shown motion pictures of our mission work in these churches.

Third, Louisiana Baptists, in recent months, have more than doubled their gifts to foreign missions. For twenty years we were almost hopelessly in debt. With the pressure of creditors and a heavy state mission program, we could not give a very large percentage to Southwide work. For several years we gave only about 18 per cent of our total budget to Southwide work. This year we have increased to 35 per cent, and will be able next year to increase still further. By exercising good judgment in the making of our budgets, we have been able largely to over-pay our budget for the past four years.

Southwide causes receive their full percentage of all surplus money. In addition several of our churches support one or more foreign missionaries, above their regular gifts. In the last four years the Lottie Moon Offering of Woman's Missionary Union of Louisiana has increased fourfold. This recital of Louisiana's part in foreign mission work is given in the spirit of grateful humility and at the request of Editor Routh.

Perhaps the greatest contribution Louisiana, or any state, has ever made to foreign missions has been the gift of sons and daughters, who have surrendered their all, and given their lives as missionaries of our Board to every land where Baptists do work.

George W. Truett

1867—1944

When the tidings came of the death July 7 of Dr. Truett, we recalled two Scriptures, texts which we had heard him use many times: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth. . . . We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Jesus Christ, his Saviour and Lord, was the dominant passion of his life. Daily he could say with the Apostle Paul, "For me to live is Christ."

It was characteristic of him that in *Who's Who in America* only three lines were needed to tell of his own accomplishments after his ordination. He rejoiced to tell of a great Saviour, humanity's only hope.

No man among us was more concerned about preaching Christ to the whole world. A few days after going to the First Baptist Church, Dallas, in September, 1897, he conferred with the trustees of the church concerning a special offering to state missions. The church, whose membership was 700, had a building debt of some \$12,000, with little being given for outside causes. Special collections for missions were not allowed. But the brethren acceded to the earnest request of the young pastor, who then asked, "How much do you brethren think we can get?" They replied, "Twenty-five dollars at the most."

The pastor replied: "Brethren, you are not speaking seriously; I expect to give that amount myself. Surely Colonel Slaughter here will give a hundred dollars." The collection amounted to \$300 and Colonel Slaughter had given one-third of it!

Thenceforth, that great church grew in missionary purpose and passion, and for many years, even to this day, has led Southern Baptists in gifts to world missions, never permitting building debts and local church programs to diminish their offerings to world missions. A few weeks ago the pastor was presented with the canceled note representing the balance of the property indebtedness.

Always, in his personal life and ministry, Dr. Truett magnified the missionary spirit. He visited many of our mission fields, and heartened the faithful missionaries by his counsel and his words of comfort and courage. He served as president of the Baptist World Alliance, 1934-39, and was chairman of the Baptist World Emergency Relief Committee. Through the Foreign Mission Board, to which was committed the responsibility of raising and distributing relief funds, more than a million dollars has been given for this purpose and funds are coming in continually to meet unprecedented world needs.

During World War I, he was one of twenty American preachers requested by President Wilson

to preach to the soldiers overseas. Many a day, after preaching five or six times and seeing many fine young men confess Christ as personal Saviour, he would sit up late into the night, writing letters to loved ones of soldiers he had met. Through the years he never permitted his engagements to interfere with this joyful service, and his ministry through letter-writing was immeasurable in helpfulness and almost incredible in extent. Thousands of friends around the world treasure these personal messages in his own handwriting; letters of congratulation, of condolence, or of encouragement.

Dr. Truett was beloved and honored by all religious faiths. We have heard him say frequently that he was happy to clasp hands with any believer, whatever his creed, or color, or tongue, and welcome him as a brother in Christ Jesus. Above all else he was a great Christian. He was broad in his sympathies and abhorred racial and religious prejudices. He was unwavering in his devotion to the Word of God. He never apologized for being a Baptist. Those who heard his address, "Baptists and Religious Liberty," on the steps of the national Capitol, in May, 1920, will never forget his courageous and convincing presentation of fundamental Baptist principles. We can still hear him declare: "A Baptist would rise at midnight to plead for absolute religious liberty for his Catholic neighbor and for his Jewish neighbor and for everybody else. But what is the answer of a Baptist to the contention made by the Catholic for papal infallibility? Holding aloft a little book, the name of which is the New Testament, and without any hesitancy or doubt, the Baptist shouts his battle cry, 'Let all the world go to bits and we will reconstruct it on the New Testament.'"

Thirty years ago, this coming November, Dr. Truett delivered the memorial message for Dr. B. H. Carroll. What was said that day concerning the immortal Carroll can be applied with equal force to George W. Truett:

"The pulpit was his throne. He was a prophet of the Most High God. Often while he spoke, his convictions were at white heat. There was no hesitancy in his preaching, but the declaration of triumphant and eternally important certainties. He testified ever concerning the gospel of God. He believed and therefore did he speak. His teaching, often, was so irresistible that the stoutest sinners were convinced of their sins and were made to cry out to God for mercy. As you listened to him preach, you never had a doubt that he had unhesitatingly and joyfully stayed his all upon the gospel that he was commending to others."



Nigerian Baptists gather in the court of the Baptist Academy at Lagos to bid farewell to Dr. and Mrs. George Green. Author Sadler, their guest, is seated, right.

Nigeria Today

By George W. Sadler

My sojourn of two months in Nigeria had ended. About 4,000 miles had been covered in visiting all our mission stations and many places at which there are no foreign representatives. Meetings of the Nigerian Baptist Convention and the Mission had been attended and the visiting secretary was just about ready to board a British Overseas Airways Corporation plane.

A few hours prior to the flight the telephone rang and the voice at the other end said: "I have bad news for you. Thirty ferry pilots have come along and thirty places—yours included—must be yielded." Great was my disappointment but since wishful waiting is neither pleasant nor profit-

able, I addressed myself to more rewarding tasks.

Missionary B. T. Griffin was overborne with anxiety because there were many non-Christian students in the Baptist Academy. He asked me to preach in a series of evangelistic services. Thinking especially about the Moslem lads, I used the text, "If any man will come after me, let him deny himself and take up his cross and follow me."

These boys, whose god was Allah, were advised that it is not easy to take up one's cross and follow Christ. It was pointed out that if they should dare to do so they might even be disinherited by disillusioned and prejudiced parents. They were assured,

however, the rewards of accepting Christ far outweighed any hardships they might suffer.

To abbreviate a somewhat long story, at the end of two services, fifty-two young men had come forward to say they had found the Messiah and that henceforth he was their Lord.

Dr. Carver had just reminded me through the medium of one of his recent books that Jesus was the great Renewer, that (in the words of John) he is in the process of making all things new. How glorious it was to be in the midst of the program in which the Remaker of men was bringing to birth a new Africa!

What happened in Lagos during those days of waiting is typical of

what is happening in many parts of Nigeria. Paul did not overstate it when he declared the gospel was God's dynamite. This *dynamis* has literally blown Africa to bits. The former things are passed away.

A widow dreamed a dream. She knew there was no word in the vernacular for home. There was a word for house but that meant a compound in which men lived with their several wives, their numerous children, and their fowls and animals. This widow understood that in these polygamous compounds there was

disease which all too often led to death and that there was jealousy which flamed into hatred. She apprehended why there was no symbol in the language for home.

In her vision she saw the Christian girl who was unwilling to become the second or third wife of a lustful husband. She beheld the educated woman who was refined in her taste and skilled in mothercraft and homemaking. In those days the mission was small and the income of the Board was meager, but her dream became a passion.

Carrie G. Lumbley gained the

sympathy of her fellow missionaries and she secured the support of the Foreign Mission Board. In 1924 Sir Hugh Clifford, the governor of Nigeria, officially opened the doors of the girls' school at Idi-Aba. Mrs. Lumbley's colleagues congratulated her, the Africans thanked God for her, and a grateful government made her a member of the British Empire.

Today all over Nigeria there are Christian homes which are presided over by graduates of the Baptist Girls' School of Idi-Aba. A widow's dream came true.

The scene shifts to Benin City. This area was notorious a hundred years ago because of the cruelty and blood-thirstiness of its people. Here is one description of it: "Messrs. Smith and Moffatt, who visited it in 1838, describe its market place as very offensive from the effluvia rising from a heap of human skulls; while on the outskirts they were even more shocked by the sight of buzzards feeding on the bodies of men recently decapitated." As this record indicates, human life was cheap and human sacrifice was common.

Not far from the offensive spot to which reference has been made, the palace is located. Miss Ruth Walden had arranged for me to visit the Oba (king), one of the most important native rulers in all Nigeria. After we had exchanged greetings, he, surrounded by his chiefs, arose in regal splendor and addressed me in perfect English somewhat as follows:

"Eleven years ago today at this very hour I was elevated to this high position among my people. In memory of that occasion I am appealing to you on my own behalf and in behalf of my people, asking you to establish in my city a girls' school."

I replied that it was my understanding that there was already in his community a school for girls that was sponsored by another denomination. "That's true," he said, "but I want a school like your institution at Idi-Aba in Abeokuta."

It is interesting to observe that while this man was being prepared to succeed his father he served a sort of apprenticeship under the Alake of Abeokuta. During those days he became acquainted with the work of our girls' school. Now, a mature "king," he coveted for the daughters of his province the advantages of Idi-Aba.

Southern Baptists and World Peace

The following statement was adopted unanimously by the Southern Baptist Convention, in annual session, May 16-18, 1944:

1. We believe that the command of Jesus, "Thou shalt love thy neighbor as thyself," is a condemnation of the policy of isolation on the part of any nation. No nation is justified in seeking to separate itself from the rest of the world—its needs, its problems, or its life. We are inevitably members one of another.

2. Believing that God has created all men free and equal and has given to them certain inalienable rights which must ever be respected, we assert the right of all nations, both great and small, to self-government, and the obligation of the strong to protect the weak, whether small nations, racial minorities, or underprivileged peoples, in the exercise of their God-given freedom.

3. In order to guarantee security for all nations against aggression, invasion, or attempted domination by any other nation, we believe an international organization should be set up which by economic sanctions, or if necessary by police power, shall restrain any such attempt.

4. Believing in the worth of every individual, we deplore race prejudices and hatreds as undermining the respect to which every individual is entitled, and as destroying the spirit of good will, which must be the foundation of enduring peace. This is true whether we consider racial tensions in our nation or in international relationships.

5. Many nations are retarded in their development because of poverty and lack of economic opportunity. The erection of tariff barriers for the protection and enrichment of stronger nations may be as serious a hurt to weaker nations as military invasion.

6. Every principle of Christianity and democracy demands the right of every individual to freedom of worship and the right to follow the dictates of his own conscience in respect to religion. The historic position of Baptists requires that we shall in all ways and at all times be apostles of absolute religious liberty for all mankind. This includes both the right to worship and also the right to evangelize and teach. Religious liberty is an inherent right and is not a privilege granted by governments. We must continue to insist that either toleration or restricted freedom of worship is a denial of this right. We earnestly contend that no peace terms will be adequate which either deny or obscure the principle of true religious liberty.

The Challenge of the Hour to Southern Baptists

By W. O. Carver

Nothing more important occupied the attention of the recent Southern Baptist Convention than proposals and programs for the postwar period. Leaders of all Christian bodies are eagerly seeking to make adjustment to and preparation for a new chapter in world history and in the content of the Christian experience and for the contribution of the Christian movement to human history. Not too many Baptists have been devoting themselves intelligently and profoundly to preparation for the call of our own day and the challenge of the immediate future.

The Catholics, Roman and Orthodox, have their own position, and their own history; and the Roman Catholics at least are putting a great deal of intelligent energy into meeting the crisis, from the standpoint of their principles and history.

Protestants are in a state of uncertainty and manifest a rather pathetic sense of insecurity. They seem to be struggling for recovery from the mistakes of the Reformation. They are oppressed with the conviction that the whole Protestant movement lost the sense and the values of "community" which was one of the outstanding features of European society and which was broken up by the revolutions in culture and religion in the fourteenth to sixteenth centuries. They have a feeling that they must reintegrate the evangelical denominations and achieve a Protestant solidarity before they can at all adequately undertake the challenge for a new Christian era.

How do Baptists stand in these matters? Have we given thought to this, and are we studying the opportunity in the light of our history and of our principles?

Southern Baptists, at least, are similar to the Catholics in their basic sense

of security, and in their conviction of the essential agreement of their positions and forms with the Christianity of the New Testament. They have also a very definite belief that their principles in religion sustain actual equivalence in principle and expression with political and social democracy. They therefore think that they stand to profit by their close connection with the most approved and hopeful ideology for the life of the world in all of its forms.

On the other hand, are we not widely similar to the Protestants in lack of any specific program, and also in a sense of weakness in our historical background and in the needed element of continuity in our organic life? Furthermore, we share more largely than any other of the greater denominations in the weaknesses of empirical democracy. We have been and remain too content with our deep devotion to the general principle of democracy, without having wrought these principles out in specific application to actual conditions for a working grasp on the situation which faces us.

Here, then, is the first challenge to Southern Baptists: to think heroically through our situation, our opportunity, and our divine calling for the present crisis in the world's life. If the Holy Spirit is to move in us effectively for the world's evangelization and its reconstitution, we must be prepared for intelligent, diligent, and devoted thinking and planning on a scale much beyond what is evident at the present time.

One of the first demands is re-definition and reaffirmation of principles and emphases in relation to Christianity as the universal religion; the religion of the human race; of the universal God; of the Christ as the Son of Mankind.

We must reconsider our definition of "church," not to change it in principle, but to comprehend its principle and its nature and to appropriate all the content and implications of the term in the mind of God as revealed to us in the Scriptures.

Is it to be defined as institution or agency? Should the definition be ecclesiological or functional? Is it institution or instrument? Is it authority or agency? What is the relation of a church to the churches; of a church to the church; of Baptists to the denominations? Is there the Baptist Church?

Must there not be a fresh understanding of the historical differences in the Baptist consciousness and attitude? Do we understand and can we properly relate the two streams of our English-speaking Baptist people as represented in the London-Philadelphia Confession and the New Hampshire Confession? Among Southern Baptists there is much vagueness, uncertainty, indifference, and also a growing difference among us concerning these two trends.

The situation calls for reconsidering and recasting our Baptist apologetic. Should it be dogmatic or spiritual; traditional or Christian; basically creedal or confessional? Does not our genius require that the covenant shall be the active influence in our fellowship?

Is the Baptist message (the Christian message) in this world crisis to be propaganda or gospel? Is it to promote Christianity as a system in competition with other religious and ethical systems, social and political ideologies and metaphysical constructions? Is it rather the prophetic embodiment of the living power of Christ in the Holy Spirit, declaring the judgment and the mercy of God

to the peoples of the earth? Shall Baptists be content with a sectional gospel and a sectional responsibility; or will we demand of ourselves that we understand and proclaim the eternal gospel on an actually world-wide scale?

Are we prepared to take seriously the ecumenical movements now so prominent and insistent? Are we willing to seek to understand them and to take up our attitude toward them in the light of the essential nature of our religion and the finality of the authority of Jesus Christ as Saviour and Lord? Can we do this in a way to serve the whole Body of Christ and in our measure to help the Protestant world to find its way to the New Testament ideals and standards? Do we owe our fellow Christians in other denominations any duty of making clear our own understanding of the gospel of Jesus Christ and of his church; and the reasons for our understanding?

Among the immediately pressing issues facing Southern Baptists are:

(1) Individualism in religion—experience, expression, responsibility.

(2) Religious freedom as it relates to government and to social and economic sanctions and constraints. The concern of Christianity must be defined among the religions of men, among cultures, in political states, and in the approaching and progressing world organization. We need to recognize in all seriousness that only in America has religious freedom been attained in definition and in measurable expression. And this achievement has never been complete. It is now seriously endangered, and at a time when the interests of the whole world are dependent upon its true understanding and its mighty assertion. Baptists have been the prophets and the pioneers, the exponents and the engineers of the road to religious freedom. An immeasurable duty rests upon them in this hour to carry on in their commission.

(3) Religious education is certainly among the major challenges of this day.

(4) The taking up of a proper attitude and method in relation to all movements for the unity of Christendom is necessary to a right understanding and to a faithful course in the three pressing challenges just named.

Two Boards Collaborate on Missionary Education

By W. B. Johnson

When the Foreign Mission Board and the Home Mission Board combined their forces and worked out plans with the state mission boards for co-operation in the program of schools of missions in the churches, it marked a new day in missionary education for Southern Baptists.

Instead of churches holding special rallies for foreign missions at one time, home missions at another time, and state mission objects at other times, plans have been worked out whereby in a school of missions, or mission emphasis week, the whole mission program of the churches is presented to the entire church membership. This is done through classes using mission study books and through inspirational addresses by missionaries and workers representing foreign missions, home missions, and different phases of state mission work.

Progress in any field of endeavor constantly demands new and better methods. The simultaneous church schools of missions program offers the best method of presenting to Southern Baptist people all phases of our mission work. Briefly, the plan is a school of missions in each of the co-operating group of churches for five or six consecutive evenings. Each church, led by the pastor and his co-workers, endeavors to enlist the entire church membership. Classes are arranged for the different age groups. The program each evening consists of two periods of about forty minutes each: one period for class work or discussion, and one for an inspirational address by one of the visiting missionaries.

The missionaries who are engaged to speak rotate among the co-operating churches so that each church has a different missionary every evening. In this way, by the end of the school period, each church has heard messages on state, home, and foreign mission work by missionaries working in these different fields.

City-wide and association-wide simultaneous church schools of missions programs enable smaller and weaker churches to hear the missionaries and to get a better understanding and larger vision of the task of missions. A church school of missions personalizes and makes real the objects in our Co-operative Program. Missionary information enlarges vision, and enlarged vision results in a more active participation. A church school of missions gives life and meaning to the Co-operative Program and helps to keep the churches active on the main tasks of evangelism, stewardship, and direct missionary work.

Due to war conditions the Foreign Mission Board has a large number of missionaries at home on furlough. About two hundred of these are engaged in deputation work and schools of missions throughout the Southern Baptist Convention. The Home Mission Board has a large corps of workers engaged in missionary work throughout the South. Many of these home missionaries are available at times for schools of missions' work among the churches. Baptist state mission boards in the Southern Baptist Convention territory are promoting the simultaneous church schools of missions program and are making available state missionaries and state workers as inspirational speakers for the schools.

Truly, our churches now have a rare opportunity for informing their people on missions. Due to America's participation in the war, people everywhere know more geography and have a keener interest in the peoples of other lands than ever before in history. Every church should take advantage of the opportunities offered by this situation to inform its membership on missions around the world. It is to be desired that each church and each church member throughout the Southern Baptist Convention may be reached in the simultaneous school of missions program.

Training World Missionaries

By Frank K. Means

Contrary to an oft-expressed opinion, the task of training world missionaries is not exclusively the responsibility of theological seminaries and training schools. The educational and spiritual processes which eventuate in a well-equipped missionary are long and arduous. Formal missionary preparation is often superseded in importance by incidental, destiny-determining experiences and circumstances. A Christian home, the local church, the influence of Christian friends, and the varied life experiences of the candidate are real avenues of missionary preparation, even though they are somewhat intangible.

God's redemptive love still searches out missionary candidates and uses numerous devices to transform them into creatures of consecration and Christian culture. God saves and then calls his twentieth-century "apostles" to undertake the making of disciples to the ends of the earth. Man's mind is incapable of grasping a more comprehensive scheme than God's plan to redeem lost humanity by utilizing redeemed humanity to that end.

Our theological seminaries and training schools assume that missionary candidates applying for admission to these institutions are saved persons to whom the call of God is just as genuine as their experience of grace. It is not at all unusual for consecrated young people to surrender for missionary work during the course of their seminary training. In an atmosphere of wholesome missionary enthusiasm, it is altogether appropriate for God to call his chosen ones to a distinctive type of Christian service.

Each of our Southern Baptist seminaries maintains a chair of missions. The task of training world missionaries, however, is not committed exclusively to one department. The curricula of studies in Southern Baptist institutions are organized to assure a symmetrical training which embraces courses in all departments of theological training.

Courses in Old Testament, New Testament, Greek, Hebrew, homiletics, evangelism, church history,

Christian doctrine, philosophy of religion, social ethics, religious education, and church music are fundamental parts of the missionary's training. They are as important to the missionary recruit as basic training for army privates and "boot camp" for naval recruits. The department of missions is one among many, and is not a "school of missionary training."

A liberal elective system enables missionary candidates to pursue their specific interest in missions after the basic requirements of theological study have been met. Thus it becomes possible for the prospective missionary to intensify his study in certain directions. Whether he aspires to service at home or abroad, he must be well-grounded in missionary theory, missionary history, evangelism, modern systems of thought, religious and social movements, contemporary history, the teachings of the Bible, Christian ethics, and Baptist principles and practices.

Specialized study is highly desirable and vitally necessary, if the missionary is to cope successfully with the problems peculiar to his chosen field of work. There is a sense in which native traditions, customs, and usages may be studied to best advantage on the mission field. But there is also a sense in which some of the problems incident to a missionary career may be anticipated during the period of theological training.

Southern Baptists have entered mission fields which are very different in religion, history, and culture. For this reason, the conditions the missionary encounters tend to vary accordingly. In China, a missionary finds religious systems whose concepts are decidedly different from the crude, animistic forms found in Africa. The prospective missionary to China should be thoroughly schooled in the religious ideologies of the Chinese, while the prospective missionary to Africa should be conversant with animism and Mohammedanism.

Specific fields, then, present peculiar problems. These problems can be

dealt with best by specialized instruction. At the risk of inviting a certain amount of criticism, we are venturing to suggest lines of study for prospective missionaries who have already determined the global regions in which they propose to serve. It should be pointed out that these suggestions are not exhaustive. The student may recognize that his training is defective in other directions. If this is true, his personal needs should determine, at least in part, his choice of elective courses.

The prospective missionary to the Orient will be benefited by a study of Oriental history and culture. He should attempt to gain an understanding of the religious ideas accepted by Asiatic peoples.

The Latin-American missionary recruit should study thoroughly the history and teachings of Roman Catholicism. Intelligent criticism is apt to be a sharper weapon than unintelligent bigotry. The dictums of history cannot be ignored in Latin America, or anywhere else.

The region which embraces Europe, Africa, and the Near East presents problems which demand a thorough study of primitive religion, Judaism, and Mohammedanism. Here, again, one is able to account for what he finds by diligent study of religious and secular history.

If the prospective foreign missionary needs a specialized training along well-defined lines, the home missionary also needs specialized preparation for his work. The following lines of study are vital to the prospective home missionary's preparation: American Baptist home missions, polemics, economic conditions, race relations, and rural and urban problems.

Graduate study in missions and related fields affords an additional means of missionary training for students who are qualified for admission to graduate study. As Southern Baptist mission work grows and becomes more complex, the need for graduate study in missions will become increasingly more apparent.

(Please turn to page 17)

"The Captain of the Team"

The first foreign missionary to become executive secretary of the Foreign Mission Board of the Southern Baptist Convention



Milledge Theron Rankin was born July 28, 1894, at Newberry, South Carolina, where this picture was made in 1898 with Manly (right), now in China.



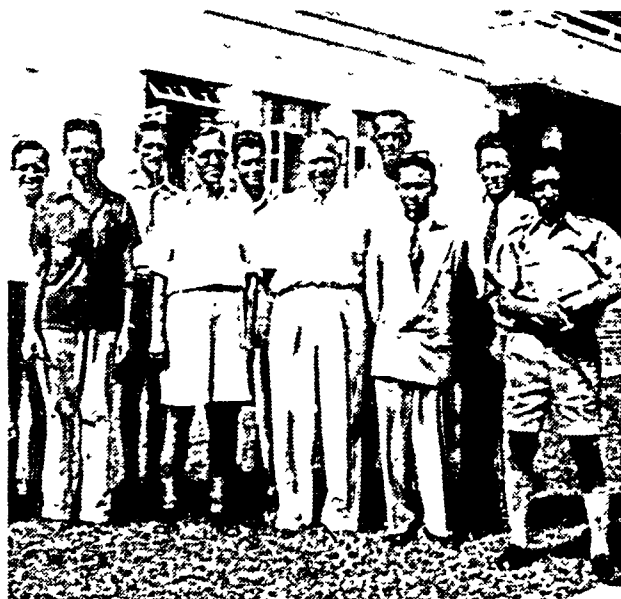
The third son and fourth child of Milledge Whitfield and Emma Croxton Rankin, reared in the Baptist parsonage of Greeleyville, Theron (right) attended Furman a year, was graduated in 1918 from Wake Forest College. He was ordained in 1914 to pastor four North Carolina churches as a student.



Pastor Rankin of Simpsonville (Kentucky) Church received a seminary degree and appointment as foreign missionary both in 1921.



In academic regalia denoting Southern Seminary doctorate, earned during furlough, Dr. Rankin preached baccalaureate sermon in 1941 for five Shanghai schools in the largest church. He has two honorary doctor's degrees.



For six months in 1942 Prisoner-of-War Rankin (left center) was vice-chairman of the American Communal Council of Stanley Internment Camp, Hong Kong, responsible for the welfare of fellow missionaries until repatriation.



On duty at the home office he narrated a sound film, "New Life in China," made by Dr. Marshall (left) and now available for rent from the Board's missionary film library.

will take office on the first day of the Board's centennial year. He is Dr. M. T. Rankin, appointed in 1921, secretary for the Orient since 1935. By strange coincidence he was elected on D Day.



Valleria Greene, who preceded her fiance to the Orient a year, became his bride in 1922. She taught in woman's training school, he in Graves Theological Seminary in Canton, and both their daughters were born at this mission station.



With Missionaries Tipton and Williams, Secretary-for-the-Orient Rankin played his pet game in Shanghai. He became a Rotarian and a Mason. Collecting inexpensive oriental vases is a favorite hobby even now.



John W. Decker, M. T. Rankin, and Charles E. Maddry represented American Baptists at the World Missionary Conference which met at Madras in 1938.



Attorney M. W. Egerton of Knoxville, chairman of the Board's committee to select its sixth executive secretary, in Richmond to make his report at a special meeting (on the day of the invasion), discussed means of enlisting laymen in missions.



Now residents of Richmond, the Rankins live in a duplex on Grove Avenue. Daughter Page (left, above) was graduated from Meredith in June. Mary Lee is a junior in high school. Mrs. Rankin was born in Canton, daughter of Southern Baptist missionaries, was educated at Mars Hill and Meredith Colleges and Woman's Missionary Union Training School. She gladly exchanges China for the whole world as her mission field.



Transfer of Leadership

In Asia

By H. H. McMillan

In the beginning of mission work in China, as in other lands, during the pioneer period, leadership was entirely in the hands of the individual missionary. Leadership was later shared with other missionaries organized into missions. This was necessary. Without a native church membership there can be no native leadership. Robert Morrison labored seven years without a convert; J. Lewis Shuck and Matthew T. Yates spent their first two years in Shanghai without leading a soul to Christ.

When Christians began to multiply and churches were organized, the missionaries began to train for church membership and native leadership. This policy was based on the teaching and example of Jesus. This training was necessarily slow and called for great patience.

As the Holy Spirit called out from the church constituency preachers and Bible women, they were grouped into classes and trained for the gospel ministry. Such classes developed into Bible schools and as Christian education advanced through the opening of mission high schools and universities, seminaries were started for the training of a better educated ministry.

As these unordained native evangelists completed their courses of study they were placed in charge of local churches or chapels, under the supervision of a missionary who served as pastor.

In this way a missionary could serve a larger number of churches in a given field or district. As he visited these out-stations he carried funds with which to pay the evangelists. As these local evangelists showed pastoral qualifications they were ordained to the gospel ministry. As the number of churches increased they were organized into district associations. Then as these associations grew stronger and as Chinese leadership developed, the associations within the bounds of a mission combined into conventions.

While this development was going on under the initiative of the mission

areas there was a gradual transfer of control from the missions, composed only of missionaries, to conventions where Chinese and missionaries work together. As the number of trained Chinese capable of leadership grew, the responsibility of administration was placed upon them.

Simultaneous with this growth in church development, a similar process was going on in the realm of Christian education. Some of the most devout missionaries who ever went to China felt the urge of the Holy Spirit to open up high schools and colleges for the training of Chinese youth. Much time was given to teaching rudimentary English and laboriously correcting compositions. A growing and better trained leadership is the result.

The time has come and gone when the missionaries serving in the realm of education stepped aside and placed the principalship of high schools and the presidencies of universities upon the shoulders of those men and women whom they themselves had trained for leadership. Although such a transfer was more or less uniform among the different denominations, yet it was much easier and more natural among Baptists because of our democratic church polity.

By way of illustration, let us see how this works in the Central China Mission. The mission has six stations—Shanghai, Kunshan, Soochow, Wusih, Chinkiang, and Yangchow. When the Kiangsu Baptist Provincial Convention was organized in 1935 there were six district associations corresponding to the six mission stations. This convention was very similar in organization to one of our Southern Baptist state conventions. The executive committee is elected by the convention and is composed of missionaries and Chinese, although the majority are Chinese. The executive secretary is a Chinese, while the associate secretary is a missionary.

The funds that come from the Foreign Mission Board and the contributions from the churches of the convention are pooled, and a budget is made and approved by the convention in annual session. All the mission high schools in the convention territory are under the direction of boards

of managers. In some cases all members of the board are elected by the convention. In other cases, the convention elects the Chinese members and the mission the missionaries. In all cases the majority are Chinese. This same policy is practiced with regard to the University of Shanghai, the China Baptist Publication Society, and the China Baptist Theological Seminary, although these three institutions serve all China instead of a single mission or convention. I may add that the same is coming true also with regard to our mission hospitals.

One may ask then, where does this growing transfer of leadership to the Chinese leave the missionary? Just where the missionary wants to be. This is no longer an experiment. It has been tried and works in a most soul-satisfying way for the missionary. Placing responsibility on the Chinese has not lessened the influence of the missionary but has multiplied it. No longer is his time consumed in paying evangelists, figuring out accounts, ringing church bells, and calling faculty meetings. These things the Chinese can do far better than the missionaries.

They now have more time for healing, teaching and preaching; while at the same time in all phases of Kingdom service they are training natives for leadership as the work grows and expands. In the words of our late beloved President Herman C. E. Liu: "It is the supreme work of the missionary to *multiply himself* among the Chinese."

Now to those who are preparing to go to China as missionaries as soon as possible, I would add this word of encouragement. Do not think I am discouraging qualities of leadership on the part of the missionary. It takes a leader to find a leader and train him for leadership and then see him happily placed when trained. No greater challenge can come to a new missionary than to realize he is investing his life among a people so capable of outstanding leadership in church and state as are the Chinese. Special ability and training count for the missionary just as for the Chinese. Understand-

(Please turn to page 17)

In Africa

By George Green, M.D.

African leadership for Africans in Nigeria, West Africa, presents a timely subject for consideration, covers all fields of activity, concerns all the people, and is general in its application.

It is not a new departure, something to be inaugurated and put into operation, for already Africans are finding and filling places of leadership in all phases of life in Nigeria, in the departments of government service and administration, in the legislative council of the colony, in politics, law, medicine, education, agriculture, trade, commerce, also in church and missionary programs of the religious organizations, including the extensive Moslem propaganda in Nigeria and Central Africa.

First of all, I would say that African leadership for Africans in Nigeria is desired by both Africans and non-Africans. Nigeria is a part of the African's country, he loves his country, his patriotism is not eclipsed by that of any other people. The African is ambitious for his country and his people; he desires to lead his people.

Out of a large experience and long residence in Nigeria and contact with the people, I can say that the African desires to be led by his own people. A growing spirit of nationalism emphasizes this desire of the African to lead his people and to be led by his people. He visualizes African leadership, and this growing desire for independence opens an opportunity for African leadership.

Contact with other peoples and influences of other phases of civilization give him an enlarged idea of the meaning and responsibility of citizenship, and shows to the African the possibilities for his people and Africa.

In the second place, I would say that African leadership for the African is a present-day necessity to meet conditions in Nigeria. Being in his own country, he is acclimated; he is conversant with his people, their background, their family and tribal life, their environment, customs,

modes of life, and thought; he can understand their problems and lead them to solutions for these problems.

This type of leadership would make for a continuity and efficiency not found in non-African leadership. The African is worthy of leadership by virtue of his inherent qualities. Even in primitive life and in the earlier stages of civilization leaders are, and have always been, present. Inherent qualities such as age, character, wisdom, knowledge based on experience, will be found and recognized among any group of African people, demonstrating that, in the past, book learning and education were not essential qualifications. The African's knowledge of African psychology and the inherent capacity developed by experience did suffice for earlier times and conditions. But that day is over.

Africans in Nigeria have a vision of a new Nigeria, with its place among the progressive nations in the great world family of nations that is to be.

A progressive educational system operated by the Government Department of Education in Nigeria, assisted by the several missionary societies working in Nigeria, has produced a number of educated men and women who are influencing the younger generation, and taking their places as leaders in all spheres of activity.

The professions of law, political economy, medicine, education, engineering, agriculture, mechanics, business, are producing leaders in the life and Government of Nigeria. Important chieftainships and emirates are being filled with educated, qualified African leaders. A great urge on the part of young people for education—not for elementary education only, but for high school, college, university, and professional education, and for this to be available in Nigeria—is preparing the way to meet this desire and this request of the African for African leadership.

The missionary organizations working in Nigeria have not been unminded of their responsibility to recognize the necessity, the opportunity, and the wisdom to prepare for this African leadership, and to encourage it in all ways possible. This is

good, sensible, Christian missionary statesmanship, and this leadership program has met with good results and produced a real leadership.

Samuel Ajo Crowther, afterward Bishop Crowther of the Church Missionary Society, Henry Carr, a great educational leader, Moses Ladejo Stone, the Spurgeon of Lagos, Mojala Agbebi and Mrs. Agbebi, John Agboola, J. W. and B. C. Vaughan, I. O. Gilbert, J. A. Adediran, J. A. Lafinhan, N. D. Oyerinde, I. A. Adejumo, E. A. Ojo, and scores of other converted, consecrated, educated men and women, pastors, teachers, traders, doctors, lawyers, farmers, businessmen, Government employees, have led, and are leading, their own African people in Christian living.

One way to gauge the real progress that is being made in the great missionary enterprise is by the African leadership that is available to fill the needs as occasion requires and opportunities present. The continuity of all phases of mission work, the pastoring of churches, staffing of training and other mission institutions will be best sustained by African leadership. Our own Baptist experience in Nigeria shows that the extension of mission activities is best promoted by and through African leadership.

African and non-African co-operation is not only desirable but absolutely essential in the present-day situation and opportunities in Nigeria, and this will be best attained and sustained by qualified African leaders being in positions of responsibility.

The African Christian personnel of Nigeria contributes liberally of its money, and finances in a large way the church, educational, and missionary activities; hence it is but natural that there should be the desire and expectation that their own qualified people be given the opportunity to lead them. They can do it and do it well. They may make mistakes (non-Africans sometimes make mistakes!) but union in thought, plans, and procedure, leading to trustful, helpful, prayerful co-operation between African and non-African leaders make for stability, harmony, continuity, and progress in our great Christian missionary enterprise in Nigeria.



Missionary to 'Labor'

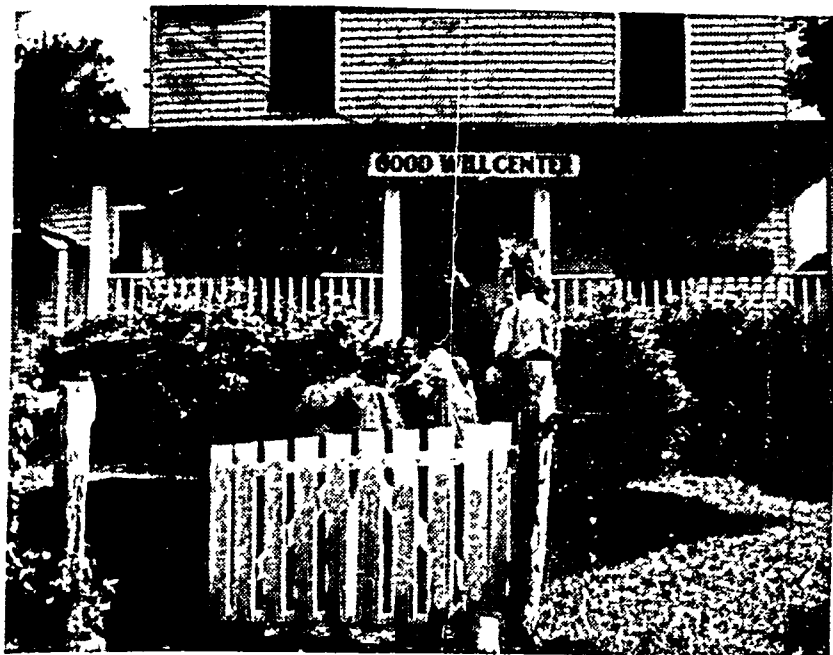
To most Americans the 5,000 residents of Norton in Southwest Virginia are "Labor," organized production of coal to keep a war machine refueled. To Cora May Marriott they are people—men, women, children, who live in the mining camps.

In response to the same kind of call which took her parents to China a generation ago, she accepted the appointment of Woman's Missionary Union of Virginia to become director of their Good Will Center (the white building in the above scene), established at Norton twelve years ago. Assistant director is now Cora Burns Marriott, mother of Cora May and widow of Missionary Emeritus C. C. Marriott, known among Norton people as "Aunt." Their ministry to the spiritually needy in that community is "state missions" at its best. They are typical of hundreds of your representatives who serve because Southern Baptists care.

Photos By Marjorie E. Moore



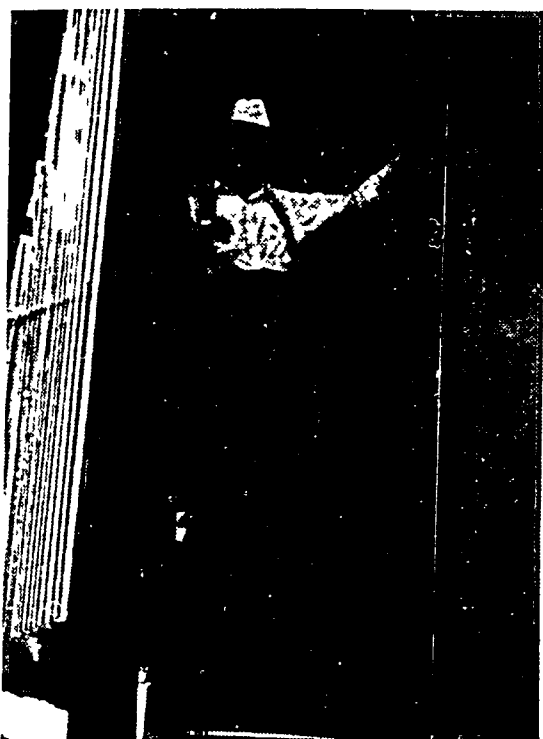
"Miss Murriutt" is always an honored guest in the home of Grandma Trusley, who helped start Good Will Center.



For a decade a cowbell has announced services at the Center, and summoned children to line up for Vacation Bible School.



Farmville Baptist students are guests of Norton First Church for two weeks each June to help conduct simultaneous schools.



Mr. Stewart is treasurer of the Center. Bud Smith feels too old for Bible school. Mrs. Boatwright has eight young children.



Car trouble allows the director to visit the neighborhood, while passersby stop to help a missionary-lady in distress.



Sunday school in the one-room country school may grow into a Center at the new 100-year mine, eight miles from any church.



Janie Lowrey Sanford Graves
1854—1944

One of the two seniors in the first graduating class of Blue Mountain College was Janie Lowrey, daughter of General Mark Perrin Lowrey, "Fighting Parson" of the Army of Tennessee and founder of Blue Mountain College. She was a sister of Mother Berry, whose life was beautifully portrayed in a recent volume by David E. Guyton. The year of her graduation she was married to John W. Sanford, a brilliant young minister in Mississippi, but thirteen months later he was taken from her by death.

Responding to the clear call of God to give her life to missionary service, she worked several years among the Chinese in San Francisco. In 1887 she was appointed by the Foreign Mission Board and sailed for China. In 1890 she was married to Dr. Roswell Hobart Graves, who had gone to South China in 1856 as a medical missionary. Dr. Graves was the founder of the seminary in Canton which later was to bear his name.

Mrs. Graves not only did evangelistic work among the women, but was principal of a school for Chinese girls. She led in the establishment of a home and a school for blind girls, being assisted in her educational work by her niece, Dr. Mary Anderson, who is now living in Mobile.

This lovely daughter of Blue Mountain worked on in China after the death of Dr. Graves more than thirty years ago. She wished to spend her last days in China and to be buried there among the people whom she loved and served so devotedly. It was necessary to return to America a few years ago, and on Monday afternoon, June 19, she passed away. Secretary M. T. Rankin has expressed the sentiments of all friends of missions in saying that the Foreign Mission Board is grateful for the honor of having had Mrs. Graves as one of its missionaries.

Many years ago Dr. George W. Truett delivered at an annual meeting of the American Baptist Publication Society a memorable address on "The Leaf and the Life," emphasizing the wide influence of the printed page upon all life. One of the greatest factors in the propagation of the gospel throughout the world is the printed page.

In the creation and distribution of Christian literature for Spanish-speaking people around the world, Jones Edgar Davis, an honored alumnus of William Jewell College, was in a class by himself. Forty years ago, this December, after having been appointed missionary to Mexico, he arrived in Toluca, Mexico, with a small printing press and began the publication of Baptist literature in Spanish. The following year the printing plant was moved to Leon, Mexico, where it remained until 1916 when, on account of internal conditions in the republic, it became necessary to transfer the plant to El Paso. The Baptist Publishing House now publishes more than a dozen Sunday school and Training Union quarterlies; also, commentaries and many other religious titles which are distributed in twenty-six countries.

Dr. Davis passed away June 5, at Independence, Missouri, his native state. The great publishing house at El Paso, sending out leaves of life and healing to the ends of the earth, will remain his enduring monument.



Jones Edgar Davis
1873—1944

Ninety-Seven Years of Mission Service

"According to His Purpose"

When Joseph's brethren recalled, in Egypt, their treatment of Joseph in selling him into slavery, Joseph said unto them, "Ye meant evil against me, but God meant it for good." God overrules the evil designs of men to accomplish his purposes. History is the record of the fulfilled purposes of God, although his hand in the affairs of men is not always apparent. In *Les Miserables*, Victor Hugo, seeking the explanation of Waterloo, found it in one word, "God." Many deliverances in the present conflict reveal the purpose and power of omnipotent God who is still at work in the world.

We cannot always understand the purposes of our heavenly Father even as our children cannot always understand the purposes of their earthly parents. We can be sure that the Judge of all the earth doeth right, and that as he hath purposed so shall it stand. Around the world stricken hearts are asking, "Why?" The Psalmist viewed the perplexing conflicts of his day, and his steps well-nigh slipped. He wrote, "It was too painful for me, until I went into the sanctuary of God." There is the clue to the proper understanding of the mysteries of life: "Until I went into the sanctuary of God!" The Prophet Habakkuk saw the strife, the violence, the injustice, the lawlessness, the triumphs of the wicked, the adverse circumstances and bereavements of life, and could not understand until God set him in the high place and bade him wait for the vision: "Though it tarry, wait for it; because it will surely come, it will not delay."

God uses men and women to carry out his purposes. He may even use unregenerate men as he used Pharaoh and Cyrus and the lawless men who crucified Jesus. He uses believers to witness for him around the world. He used Simon Peter to tell the household of Cornelius how to be saved. Every child of God is to be a missionary. Each disciple of Christ has a God-given part in fulfilling the purposes of God, whether in the home circle or in distant lands. As someone has suggested we should not only ask others, "Are you saved?" but also, "Are you *saving*?" We are workers together with God in building a Christian civilization.

EDITORIAL

"Ours," Not "Theirs"

Occasionally church leaders are heard, in discussing church programs, to refer to their local interests as "ours," to world missions as "theirs." But isn't world missions just as vital a part of the church life as the community interests? Christ commissioned the early church to be his witnesses unto the uttermost part of the earth. Every co-operating Baptist church in the territory of the Southern Baptist Convention should think of foreign missions as "ours," not "theirs." These churches, not the Foreign Mission Board, are doing foreign mission work. The Foreign Mission Board is only the agency through which the more than five million Southern Baptists are ministering to multitudes of lost men and women around the world.

The Race Question

All observers of national and international trends are aware of growing racial tensions, not only in our own land, but around the world. No fair-minded interpreter of tendencies in our age can disregard, or be indifferent to, the problems of race. Racial prejudice in our country is based primarily on differences in color, but grows also out of ancient ethnic antagonisms as, for example, anti-Semitism.

There are at least four possible attitudes which one may take toward the race question. First is that of bitter prejudice, akin to the prejudice of the old-time Jew against the Gentiles. This is rooted in an antimissionary spirit which refuses to take the whole world into the circle of its interest—a spirit which in our day finds expression in an intense nationalism with a corresponding claim of superiority over other races and ranks. This attitude provokes resentment among people who suffer from discrimination, real or apparent; and an angry, if not intolerable, situation is the result.

Another factor which hinders rather than helps in solving an acute problem is the ill-advised strategy of zealous friends of disfavored racial

groups, who lack understanding of all questions involved and are hasty and unjust in their criticisms.

There is a third group—missionary-minded men and women—who deplore racial prejudices and passions, but do little or nothing to find a Christian solution of one of the most perilous situations in national and international relationships.

Finally, we have a large and influential body of Christian men and women who, in the spirit of Christ, are giving serious and sympathetic consideration to the problems and potentialities of minority groups and are doing something about it.

Let us make a concrete application of these race issues in the United States. One needs only to read the Negro press and talk with Negro leaders to be convinced, whatever views he may hold concerning the Negro race, that we have an increasingly serious situation affecting the North as well as the South. Race riots and certain phases of racial discrimination are no longer sectional. It is a national problem.

We may say, in passing, that the Negro has no better friends than Christian people in the South. There is a commendable spirit of fellowship in many communities in the South among leaders of white people and black people. We give two illustrations of this Christian attitude typical of many other instances.

A few months ago, out in the Southwest, in Oklahoma City, a series of simultaneous evangelistic meetings was held, with the white and the Negro Baptist churches and pastors co-operating. Joint conferences of workers were held in which there was manifest the spirit of Christ. The spiritual ingathering was the largest in the history of that city.

Again, we read in the *Louisiana Baptist Message* that in Louisiana Baptist College, for white students, a Negro maid in the women's building had been encouraged to study music. At the end of the year, the young women of the college not only attended a recital given in the parlor which had been opened to the faithful and popular Negro maid, but gave her flowers as they would have done for any other young woman. But for agitators and critics, this spirit of friendliness and fellowship among the races in the South would grow even more rapidly.

The wisest and most influential Ne-

gro leaders are saying that they do not want social equality, but they ask for simple justice and for the opportunity to develop along high and constructive lines of endeavor and achievement. The Negro has demonstrated his ability in literary, scientific, financial, artistic and spiritual realms—George Washington Carver, for example, and there are many others.

The gospel of Jesus Christ is adequate for every question involving human relationships. Only in the spirit and power of that gospel can we find the solution for this and other perplexing problems. We need the wisdom which comes from on high to deal with the race question or any other question which we dare not ignore. Sane discussion is needed, not intemperate criticism.

Already Southern Baptists have taken some steps leading to better relationships between the races. For several years Dr. E. P. Alldredge and his associates have given much time to the American Baptist Theological Seminary for the training of Negro preachers and missionaries. At the recent meeting of the Southern Baptist Convention the Social Service Commission, of which Dr. J. B. Weather- spoon was chairman, offered some helpful suggestions which we quote:

It is also a ground for encouragement that Christian leaders in both races are able to discuss race relations more objectively and freely than ever before. It is safe to say that among white leaders there is a growing disposition not to be satisfied with the *status quo*, but to find some new pattern that will at once bring to the Negro civil and economic freedom without precipitating fresh racial conflict. And they are finding among the Negroes wise leaders who would choose the same road. Such Christian leaders must not be thwarted by the absolute demands of radical men in either racial group, nor hindered by the indifference or opposition of those who would do nothing. . . .

Let it be urged again that we who are Christ's must exercise the utmost care to find the Christian thing to say and the Christian thing to do. We cannot achieve good by injustice. We cannot afford to do wrong in one area of the race situation for the purpose of avoiding a problem in another area. We agree with the statement recently made here in Atlanta by a committee of the Presbyterian Church, that there are few in either race who desire to abrogate all social distinctions between the races. Indiscriminate social commingling is regarded by the majority of both races as undesirable and impossible, and, if made a purposed ob-

jective, the undoing of the progress that has been made in recent years toward understanding and just dealing. Shall we not then distinguish between the issue of social equality and that of political and economic freedom, and deal with the latter on its own merits and in all good conscience? What we seek is a *modus operandi* that will diminish friction, eliminate injustices, and promote friendly co-operation. And as servants of the kingdom of God we cannot withdraw from the task because it is difficult.

A New Palestine

One of the most stimulating missionary books we have read recently was not written from a missionary standpoint. *Palestine, Land of Promise* (Harper and Brothers, \$2.50), by Walter Clay Lowdermilk, a noted American soil conservationist, should convince any missionary student that Palestine is indeed a land of promise.

He has made a survey of the entire land, including Trans-Jordan and Negeb to the south. He visited several new colonies located on land that had been reclaimed by draining marshes and irrigating what was once barren land. Malaria has been banished, plains and valleys have been settled with modern colonies, and hillsides have been reforested. He suggests a practical plan whereby the land may be transformed by diverting the water of the Upper Jordan and tributary streams for irrigation in Esdraelon and agricultural lands further south, and by bringing sea water from the Mediterranean, a distance of twenty-seven miles, into the Jordan River Valley for power purposes and for supplying the Dead Sea.

He believes that, in time, farms, industries, and security might be provided for at least four million Jewish refugees from Europe, in addition to the nearly two million Arabs and Jews already in Palestine and Trans-Jordan.

What has this to do with missions? A young man, a recent appointee of the Foreign Mission Board, with Palestine as his chosen field, spent several months living with the people in Palestine who are settled in some of these new colonies. He believes that our greatest missionary opportunity in Palestine will not be in the congested cities, but in these modern colonies where he found the people more friendly and more receptive to the gospel message. One can visualize the many missionary opportunities which

will come in such a land with its population doubled or trebled.

Get this book and read it. The author is a native of North Carolina, and after receiving college training in this country was, for three years, a Rhodes scholar at Oxford, specializing in forestry and geology. As assistant chief of the Soil Conservation Service in the United States, he has had years of practical experience in the study of soil and water conservation in Europe, North Africa, Near East, and China.

The author faces frankly the antagonism between the Jews and the Arabs. He believes that with improved economic conditions and sympathetic, constructive postwar international relations, many of these problems can be resolved. "Only if the victorious United Nations co-operate sincerely in the building of a free and humane postwar world will it be possible to settle national conflicts justly. The Arab-Jewish situation is no exception to this rule."

Executive Secretary-Elect

Dr. C. E. Maddry is completing, this year, twenty-four years of faithful and fruitful service as a general denominational secretary, twelve years as general secretary of the North Carolina Baptist State Convention, and twelve years as executive secretary of the Foreign Mission Board of the Southern Baptist Convention. In compliance with Dr. Maddry's request made several months ago that he be relieved of administrative duties after this year, the Foreign Mission Board, at its meeting June 6, unanimously elected Dr. M. T. Rankin as executive secretary, effective next January 1.

The Board also requested Dr. Maddry, beginning January 1, 1945, to continue with the Board as field secretary until he reaches the age of retirement in April, 1946, when he desires to turn aside from active service on the field to complete the writing of some books based on his long experience as mission secretary.

World Tidings

World Outlook carries an article by Dr. R. T. Henry, one of the Methodist missionaries who was captured by the Japanese in Hong Kong, repatriated on the *Gripsholm*, and is now back in China. He tells about the

work assigned him in driving a truck, even though he was ill and losing a pound a day. "I was hungry and cold and discouraged and homesick. Around the end of the truck came a Japanese soldier boy. He pulled open a cab door and crawled up on the seat by me. In broken English he asked, 'Are you Clistian?' 'Yes,' I replied. Then he asked if I was hungry. I assured him that I was not only hungry, but sick as well. He shook his head a long time as if he were trying to phrase a thought his vocabulary was not quite equal to. Finally he commented, 'War very bad, I Clistian. You wait.' He went back into the storeroom and brought out a steaming hot Irish potato and gave it to me with the simple words, 'Take and eat.' I ate it and never have I tasted food quite so good. . . . There was a man from the enemy's country who, because he had my Christ in his heart, could get beyond nationalism with its walls of partitioning, even beyond the antagonisms that go along with war. There was born in my soul that morning the hope for world peace based on Christian brotherhood."

Training World Missionaries

(Continued from page 7)

An indispensable part of the training of world missionaries concerns itself with participation in practical Christian service of one sort or another before entering upon a missionary career. Each of our Southern Baptist institutions maintains a vigorous program of missionary activities in the center where it is located. To this type of endeavor may be added participation in the programs of local churches, and the spontaneous activities which are motivated by the zeal and initiative of the volunteer.

The task of training world missionaries is one of the most fascinating and challenging responsibilities that God can commit to mortal men. It is surpassed in romance only by the task of doing mission work itself.

We regret that we failed to acknowledge the courtesy of the American Mission to Lepers, Inc., in providing African pictures to accompany the article "Unclean! Unclean!" in our May medical missions issue. This organization co-operates with the Foreign Mission Board's representatives in leper work in Nigeria.

Beauty for Ashes IN BURMA

. . . "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

If you were here with us and could see the country over which war has recently passed, you would see a sight which is at once full of melancholy and hope. Brayton Case, who has eyes for such seeing, showed it to me.

In the center where the house of bamboo with a thatched roof once stood, there is now no house. On the earth there are ashes and a bit of charcoal washed clean by the rain. Their somber silence is the witness to the fate of the house. A few thin blades of green grass are pushing timidly up through the ashes—timidly to see if the war has really passed by.

To the north of where the house stood is the jackfruit tree, and it is full of blossoms. To the south and to the east are lime trees, and they are full of fragrant blossoms. To the west is an orange tree, sweetly in bloom like the others. The setting which held the house is there, earth below, sky above, and trees around. The place is like a ring whose precious stone has fallen out of its setting. The setting is faithful to its purpose and yearns for the return of the stone.

Now look far away. Over the paths and hills a line of people are moving toward us. They carry their belongings in baskets hanging from their heads by leather straps. They have their lame and their halt; their dead they have left behind. But there are seeds in the basket, there are *dabs* in their hands for cutting bamboo, there are muscles in their shoulders for

moving timbers, there is resolution in their minds for the making of a home.

Soon a home will be in the setting.

And we—we have been pulled down and laid waste. But the earth and sky have held us and watched us. And "the mercy of the Lord is from everlasting to everlasting."

We have eaten ashes for our bread. But the jackfruit tree is in bloom this spring. Charity "beareth all things, believeth all things, hopeth all things, endureth all things."

We have been made like ashes and charcoal. But the orange tree is fragrantly in blossom, and the oranges will grow. And the love of Christ is tender for the healing of our ashes and burns. "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Even if we have been reduced to ashes and charcoal, the earth is heavy with God's might. The sky sometimes shines with his hope. The air is full of his love. Then come, all of us who alike have been reduced to charcoal. Come burned hands, black hands, brown hands, yellow hands, white hands, soft hands, calloused hands, stubby hands, artist's hands. Let us build a house on the ashes and the grass, under the sky, set in among the jackfruit and the orange trees. "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."—PAUL GEREN, *Somewhere in Burma*, May 12, 1944.

Used by permission of the American Baptist Foreign Mission Society

Transfer of Leadership

(Continued from page 10)

ing the real situation in advance, we need not fear sending out too many God-called, Spirit-filled, well-trained, able-bodied, internationally-minded, new missionaries to China. Each such missionary will adjust himself quickly to the new situation and will find his place in advancing God's kingdom through Baptist organizations becom-

ing more and more indigenous to China.

In the final analysis, all walls of partition between Chinese and missionaries are broken down in Christ and we become brothers in him. Under the leadership of the Holy Spirit no one seeks to be a leader, but all desire to be bond servants of Christ, that in all things he may have the pre-eminence.

EPISTLES

FROM TODAY'S APOSTLES



Thanks from Mrs. Liu

Dr. Robert E. Beddoe of Kweilin has sent to us over \$50,000 (national currency)—the equivalent of U. S. \$2,000. He only stated that it came from your mission, knowing not who was really the donor. I am sure no one would have been so thoughtful besides you or friends whom you must know in your mission.

As the gift helped us greatly in buying rice for the orphanage and other industrial centers for the Chinese New Year, we cannot but wish to write you this letter of gratitude. The inflation is hitting us terribly bad and it is most difficult to carry on industrial, educational, and charitable work at present, in which I have involved myself. We need each month about half a million dollars our money to carry on our work—the equivalent to your currency would be over \$10,000, special rate. But God has been performing miracles through human hearts that so far we have not planned to close down any one of them.

Just now we have in our care the Herman Liu's Memorial Orphanage, the Victory Nursery for Children of business women, the Wartime Vocational School for young girls, and the Chengtu Women's Industrial Center for refugees. In addition, we have two institutions in Shanghai, two in Hong Kong and one in Kwangyuan. Fortunately, this latter group is more or less self-supporting.

You will also be glad to hear that the University of Shanghai has opened its School of Commerce with the Law School of Soochow University. Buildings are difficult to secure in Chungking, so the two schools had to share the same build-

ing. Thousands of students have enrolled in both institutions. It is such a delight to see how the young people want to learn and accept the Christian teaching we have been able to give them. These students are mostly businessmen and women and they study after office hours.

My big boy, Franklin Kwangsen Liu, is also a student in our University as a freshman. My other two children are doing quite well. Gordon Kwanghua Liu is taking military training in the Central Military Academy, Chengtu, while my youngest child, Martha Kwangkun Liu, is a junior in the higher middle school. Children do grow up faster than grown-ups believe, and they have become quite good companions now.

At a cost of \$10 apiece, these two pictures were made by Missionary B. L. Nichols in Kweilin and air-mailed THE COMMISSION from Free China. *Left:* Higher graduates in the women's Bible school. *Below:* Kweilin's main street.



Thank you again for the kind gift which has been sent to us by your mission.

FRANCES W. LIU (MRS. HERMAN C. E.)
Chungking, Szechuan.

Mexico "Student Home"

We have sixteen students now and have had four others. Three of them are now with their parents who later came to Guadalajara. As it happened, those three were from homes of "sympathizers" and were not Christian. They made professions of faith and it seems that their parents will be won. Our policy is not to take any children except those who are children of pastors, or ministerial volunteers, or other young people who have proven their interest in Christian work, even though they are studying for secular professions. We received those children on recommendation of a pastor who assured us of the moral fineness of the family and thought it would be a great opportunity to win them to the Lord, as it proved to be.

Besides those three children there were

two pastors' children who were not saved. It is a joy to know that all five of the unsaved children have been won and give evidence of conversion. Two of them, as well as three others, have surrendered to special service.

Six of the sixteen are volunteers for special service. Two others feel that they should preach, but one of them is a student in the dental school of the University and has not completely surrendered. Most of the others are thinking of the medical profession. One fine young man finishes his M.D. this year and one young lady has finished her nurse's training and will finish her course in obstetrics.

We have a sort of a communistic plan: each contributes what he can to the living expense. We rented a large house that has a three-room apartment and an office room upstairs. Alma and I live there. Downstairs there are four rooms with bath and kitchen, and over the garage there is a large room for servants. The girls live downstairs in one room—four of them. The widow who cares for the cooking and general management of the home lives with her children in another room. The three primary boys live in the servant's room. About a mile away we have another house that costs us \$15 a month, and the widow of one of our preachers has charge of that home where the large boys stay. They all eat with us in the main home, except breakfast.

How do we live? Six of the sixteen students pay \$6 U. S. a month. That just about takes care of the board for them. The other ten are pastors' children or mission volunteers who can hardly pay for their books and clothes. They have scholarships (free board and room). Besides the board, room, lights, and miscellaneous bill, we have to give room and board to the two widows and their children for the work they do.

You see, our house rent allowance pays for the main home rent. The children do all the work and what we would pay for servants goes for tortillas and beans. One of the University boys teaches Alma so what we would pay for an outside teacher buys food. I allow one student her board for helping me two hours a day as secretary; she answers all the anti-alcohol campaign and the tract-distribution letters. So we apply that on the general living expense. We have our own doctor and nurse.

Alma and I eat breakfast and supper alone upstairs, but we eat dinner with the children. We live very simply and what many foreigners spend buying imported foods goes to help feed the children. We have all the necessities and are happy to invest the rest in the children. Sometimes some friend in the States sends me some money and that is used to help us out some, or for tract publication.

I feel that the "Student Home" furnishes us a great opportunity to do a real mission work in Mexico. There is so much,



The residents of the "Student Home" at Guadalajara are children of pastors, or ministerial volunteers, or young people who have proved their interest in Christian service. Alma Ervin Reid is left rear.

red tape to religious schools. Later we may be able to have at least one. However, I believe that we should have four of the "student homes" in strategic places in the nation. Thus we could provide a Christian atmosphere for many students. In such atmosphere they would be inspired to dedicate their lives to special service and thus fill the ranks of needed workers. Some would become laymen, and in their profession would be of great influence for the work. We could have two or three of these homes for what one school would cost.

The contact is not so intense as it would be in a school, but we could reach more students with the same amount of money. We just began this year without any time to make propaganda so the overhead is larger with a few. One could make a home almost pay its way, except for the pastor's children and the special worker volunteers. These two groups deserve the small investment that we make in them.

The young people do a lot of mission work. Last Sunday two of the boys attended and directed three missions, besides attending Sunday school and Training Union in their church. They have sold about 4,000 gospels and have given out over 100,000 tracts this year.

We are building in Manzanillo, but the prices have more than doubled and it is hard to finish. However, we hope to complete the church building soon. They are ready to put the roof on. The pastor's home is finished.

In Colima, the capital of the state, they are worshipping in a small room where the pastor lives, and have outgrown it. They must have a larger building. We could buy a property for about a thousand dollars and arrange it well for a pastor's home, with one part made into a church building. That would be one-third what it would cost to build now.

In two other places we need pastor's homes very badly. A thousand dollars would buy the two. In each place they would give about a third of the cost. The work is growing and they are giving twice as much as before, but they must pay for pastoral help and for the mission program of the church.

The books we were publishing to help promote the evangelistic and stewardship work, and especially to prepare those who make professions of faith for baptism, have come off the press. I have just turned in material for a forty-page magazine on evangelism and stewardship. We

are trying to keep driving on those two phases of our work, and have already proven that one dollar spent in promotional work will bring in many for the work.

ORVIL W. REID,
Guadalajara, Jal. Mexico

Cartagena's First Church

June 4th was a day that will be long remembered by those of us who are in Colombia. On that Sunday the First Baptist Church of Cartagena was organized. There were several visitors with us from Barranquilla, including the Schweinsbergs, Señor Sebastian Barrios (a Colombia pastor) and two young ladies who are also members of the Barranquilla church. There was also present a representative from the congregation of our mission in Sabanalarga.

We started the day with a good Sunday school of forty. Sr. Barrios taught the adult class and two "senoritas" from Barranquilla rendered special music, as they did also in the other services during the day. Our Sunday school was organized only four months ago.

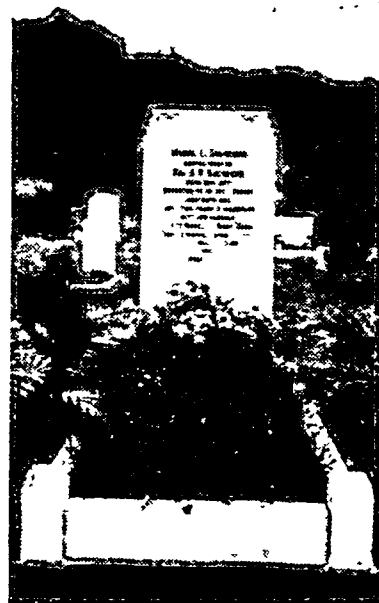
In the afternoon we had our regular preaching service in English with a large attendance, most of whom are residents of the English-speaking islands of Colombia, namely, San Andres and Providence. There were three American sailors present, all of whom were from the South and two are members of Baptist churches. Brother Schweinsberg brought a ringing gospel message in this service.

Following the English service, the First



Missionaries Tilford, Weeks, and Pender en route to China visited the grave of Missionary Mable Earp Saunders who died in Calcutta after a lifetime of service to the Chinese, leaving Dr. Saunders to return to the States alone.

Photos by Thelma Williams



Baptist Church of Cartagena, which is the second Baptist church in Colombia, was organized. This church was formed of sixteen members from three places: six from Barranquilla, nine from San Andres, and one from Providence. There are several others who will soon become members following baptism.

Sunday night Sr. Barrios brought a powerful message and five young men (all Spanish speaking) came forward during the invitation to take Christ as their personal Saviour. There are many others that we feel are very near the Kingdom and will soon enter.

On Monday night our friends from Barranquilla were with us for the last service before returning to their city and Sr. Barrios again brought the message. This time he spoke in a clear and simple way on Baptist doctrine. His theme was, "Why I Became a Baptist." The mission was well filled and we are sure this message will bear much fruit.

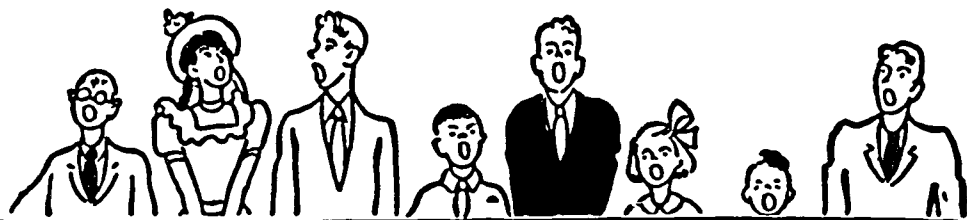
And now the second Baptist church is a reality and we know that Colombia will soon have her third, and fourth, and fifth, and so on, until all this land is covered with churches which preach the true message of salvation.

TOM AND CAROLYN NEELY,
Cartagena, Colombia

Earthquake Relief

I have made two trips through the earthquake zone of San Juan, since I wrote you. Conditions are improving. The people in general and our people in particular are showing a fine spirit. Though many of them are living in the midst of great discomfort, most of them in emergency quarters, there is no grumbling about their plight. The architecture of their makeshift homes at times shows great ingenuity and at times is rather ludicrous. The government has furnished a good many—though not enough—huts of tarred cardboard with wooden frames. The majority of our people have built "ranchos," adobe huts, which are more comfortable for the cold weather that is coming on. *With an expenditure of a little over \$400 U. S. from the relief fund the Board sent, we have enabled some twenty families to build their emergency homes.*

I have a contract before me now for rebuilding the little church in Algarrobo Verde, which will call for \$500 U. S. It will be rebuilt with some re-enforcement so as to make it earthquake-proof. We are also making it a bit larger than it was before. As yet I have not been able to get a builder to make out an estimate for the building in Caucete. One man, the one who is rebuilding in Algarrobo Verde says the walls will have to be taken down almost completely, as they are off plumb. I suspect it will cost us \$1,500 or \$2,000 as it is a considerably larger building than the other. . . .



You'll chuckle with glee over

Papa was a Preacher

A gay off-the-record story of life
in an American parsonage

by ALYENE PORTER

With interpretive Illustrations by JANET SMALLEY

Irresistibly human and gay is this intimate picture of life in a Texas parsonage of the days most adults can remember. Glowing always with the love that unites God-loving and God-fearing parents, it nevertheless overflows with the rollicking, merry pranks of the eight youngsters who came to bless and complicate the problems of him who chose to "press toward the mark for the prize of the high calling . . ."

Nostalgic memories wait on every page for the reader whose "papa was a preacher." Those not so fortunate will heartily enjoy discovering what they missed.

\$1.75

Order from the BAPTIST BOOK STORE Serving Your State

Here in Godoy Cruz our work is taking on new life. Pastor Macias is certainly happy over the situation. New People are coming to the meetings for every service. Nearly every week there are professions of faith. I rather suspect that the clerical agitation and the intolerant impositions are making some people think about things religious, and as the people in general do not take to clericalism, they look for something better in our meetings. However, we could wish for more real religious liberty in this country. I sometimes wonder what the future will be for us.

JAMES C. QUARLES
Godoy Cruz, Mendoza, Argentina

"Oh, It's You!"

We are enjoying a great deal of liberty in our preaching. I have charge of the practical work of the Seminary which Mr. Askew formerly had, and we have services on the street each Tuesday night. We are having them on a busy corner of Rivadavia, near the Seminary, and have had some splendid services. The people listen with great attention and interest. I have been impressed by the

interest that they show in procuring a part of the Bible, a gospel, or other portion, which we give to those who promise to read them.

Thus far it has not been difficult to get permission to have the services. They gave us an oral permission, and when the student in charge explained to the policemen on the beat that the permission was oral rather than written, he said, "That's easy to understand, since it's you folks." It is always inspiring to me to see what a good impression the gospel has made on the police department in this country. They know that they will not have any trouble with the evangelicals.

CARROLL O. GILLIS,
Buenos Aires, Argentina

PULPITS, PULPIT CHAIRS,
COMMUNION TABLES

THE SOUTHERN DESK CO.
HICKORY, NORTH CAROLINA

THE COMMISSION

BOOKS

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

A book for the growing Christian home" is the recommendation Reviewer W. J. Fallis makes for World Bible, of the Viking Portable Library, edited by Robert O. Ballou (Viking, \$2.50). "Evangelical Christianity has rightly put much emphasis on the Bible as the record of God's unique self-revelation. It is the greatest book in the world.

"The average Christian among us, however, is ignorant of the content—and even the existence—of the sacred writings of other religions. No longer can there be any excuse for ignorance of the actual content since the publication of World Bible. Real students of missions can become acquainted through its pages with the actual expressions of Buddha, Mohammed, and other leaders which form the intellectual stumblingblocks in the lands of these faiths. They can discover also in this book those ideas in the various faiths that seem to parallel trends in Christian thought.

"Our appreciation of the Christian Bible will mature through a widening knowledge of other sacred writings," Reviewer Fallis concludes.

Another of Dr. W. O. Carver's treatises on missions appeared this summer, God and Man in Missions (Broadman, 25 cents). This is concentrated truth. For its compass, it is the best statement of scriptural teachings concerning world missions now available. Missionary-minded pastors will find in it many sermons.

Few men know Japan as well as Willis Lamott. Few books deal with the subject of modern Japan as well as Nippon: The Crime and Punishment of Japan, by Mr. Lamott (John Day, \$2.50). With twenty years as a teacher in that country, he has a clear understanding of the psychology, the social behavior, and the political philosophy of the Japanese people.

He shows that these emperor worshippers, the rulers of the country, "from the beginning have looked with doubt and suspicion upon Christianity, but since it was their aim to

placate the Western nations, it was good policy not to deal too harshly with their religion." He concludes that if Japan is to be made safe for the world in the future, the world must be so organized on the basis of international co-operation as to make a place for a reconstructed Japan to exist and function as a self-respecting state, but held in check against the violent policies of her misguided leaders.

British Baptists have published a series of brief biographies of leading laymen. The latest of these is an appreciation of Dr. T. R. Glover, for many years one of the outstanding scholars not only of Great Britain but of the Baptist world. T. H. Robinson is the author of "Terrot Reaveley Glover" (Carey Press, 15 cents).

Another biography of a great Christian is The Old Master, by Rene Kraus (Dutton, \$3.50), the story of a South African, a farmer's son, who was born seventy-five years ago, and today ranks next to Winston Churchill in the British Commonwealth of Nations. Jan Christiaan Smuts, who presides over the Inter-British War Council during Churchill's absence from London, is best revealed in the closing paragraph of the book: "The old master does not advertise his faith. But once, in the worst crisis of the war, he told his people, 'I do not see the man of Munich. I see the man of Galilee.' And to crown his blessed life, he has lived the Lord's word, 'Love thine enemy.'"

A biography of still another type is Doctora in Mexico, by Olive Floyd (Putnam, \$3.50). It is the charming and arresting story of the girlhood and romance of a medical missionary, the wife of James Dale, a missionary. Her medical work supplemented the educational and preaching service of her husband, and it was due largely to the enthusiasm and devotion of the beloved *doctora* in a ministry of selflessness and of remarkable professional skill that schools as well as hospitals were established in neglected and needy areas. Says Mrs. E. C. Routh in reviewing it, "No one can read the life of Katherine Neel Dale without a sense of challenge to be true to the task to which life calls each of us."

People, Church, and State in Modern Russia, by Paul B. Anderson (Macmillan, \$2.50), is one of the best sources of information about the possibilities of evangelical work in Rus-

sia. Former managing editor of the Russian Y.M.C.A. Press, the author is a competent interpreter of Russian affairs, and gives the historical and philosophical, as well as civic and ecclesiastical, background of conflict between church and state. He believes that a patient, sympathetic attitude will help to resolve these conflicts and to strengthen Christianity in Russia.

Factual information, excellent maps, and an interesting story are available in Islands of the East Indies, by Hawthorne Daniel (Putnam, \$2.50). It is slightly disappointing in its omission of a discussion of the peoples, customs, religions, and other social factors in the islands, and the average reader will find little interest in the minute details of each island, in the opinion of Reviewer K. J. Schmidt.

A book for young people, especially those who are students of history, is No Matter Where, by Helen Hiatt (Dutton, \$3.00). An honor student sent to Geneva to study international relations gives a glimpse into the principal European nations just before and after the beginning of the present struggle. Her reaction to the lethargy and ignorance of the average citizen she found on her return to the States stimulates the reader to a self-examination. "The book affords a better understanding of the problems of the future and their possible solution," Reviewer Rachel Truex Gill states.

A novel can epitomize experience as numerous articles cannot. That accounts for the force of The Students of Spalato, by Istvan Tamas (Dutton, \$2.75), the story of the effect of Nazism on the native school in the beautiful Dalmatian town. The author's writing it in the first person makes the whole story more vivid. Mrs. Gill finds it very worth while.

Two interesting and highly useful plays have recently appeared. "Watchers of the World," by Percy J. Burrell (Baker, 50 cents), is a dramatic ritual for dedication of service flag or honor roll, or for a memorial service. This pageant is not mournful or over-sentimental but patriotic, reverent, and inspiring, and will be of value as long as the war lasts, according to Reviewer Miriam-J. Robinson. The controversy of peace won by force versus peace won through love is the theme of a very well written play entitled "Among Thieves," by Helen M. Clark (Baker, 35 cents). This play is suitable for any time of the year.

Studying Missions

By Mary M. Hunter

Books on Nigeria are not many. It is with great joy, therefore, that we announce the addition of *The Hill Called Moon*, by Elizabeth Routh Pool, to the series of study books on our work in Nigeria. The book has grown out of a decade of missionary service by Mrs. Pool under the Foreign Mission Board.

A textbook filled with human interest, it combines the love story of two consecrated missionaries and their mission activities with an absorbing sketch of the work of the whole Nigerian Mission. The book is designed primarily for Young People and Intermediates but it will be valuable for study or general reading by adults. We are grateful to Elizabeth Pool for the book and we bespeak for it wide study and reading.

The book is available from the Baptist Book Store serving your state, at the price of 50 cents.

Attention is drawn again to the free supplementary material for use with the new foreign mission graded series study course books. The full list of books appeared in the May issue of *THE COMMISSION*.

Mission Study Folder listing Foreign Mission textbooks.

Leader's Handbook for each textbook.

"The Furtherance of the Gospel" (1944 Report of the Foreign Mission Board).

Picture posters of foreign mission work in various Southern Baptist mission fields.

"Status of Our Missionary Personnel" (tract).

"Southern Baptists in Nigeria" (tract).

"Some Questions Answered" (relief tract).

"Schools of Missions" (tract).

Church Schools of Missions Manual, compiled by W. B. Johnson and Lewis W. Martin.

Order this material from the Foreign Mission Board, Box 5148, Richmond 20, Virginia.

Mission Films

"New Life for China." Sound. Color. 14 minutes. This is an up-to-date account of Southern Baptist mission work in China. Missionary Personnel Secretary J. W. Marshall made the pictures while he was in the Orient in 1940. Mrs. Marshall edited the film and wrote the script. Dr. M. T. Rankin, secretary for the

Orient, is narrator. Recommended for use in mission study classes, church schools of missions, college assemblies, youth conferences, state and South-wide Baptist conventions and for local church worship services, Training Union assemblies, and so forth. \$2.50 rental fee. Each subsequent showing, \$2.00.



An invitation to help put the world back together again is one way to enlist Baptists in mission study. The Y.W.A. at Oklahoma Baptist University tried it last spring. Ruth Ayres conceived the idea, presented the student body with a blank sphere, then offered odd-shaped pieces of paper for the signatures of those who wanted to enroll in the mission study classes for a week. As each slip of

paper was signed, it was mounted in place on the sphere, and finally every continent was made whole again.

That Y.W.A. was ambitious. There were more "pieces" of the "world" than there were members; it required the efforts of the men to put the world back together, and this method enrolled them.

The same invitation would work in any Baptist church.

Angelica's Gift to Bernardo*

By Jessie Eleanor Moore

This story is reprinted by permission of Friendship Press from *A Bell for Baby Brother*, a collection of stories written for Primary boys and girls, price \$1.00. It may be purchased from the Baptist Book Store serving your state.

Bernardo wanted a Bible. So did Bernardo's father and mother. Once a missionary had come riding into their village. Bernardo and his father and mother had listened to stories of Jesus. The missionary had said that the stories were to be found in the Bible. Ever since that time they had wished to own a Bible.

Bernardo helped every day at home. He helped his father by feeding the burros. There were three—two who worked carrying loads of hay or wood, one little one that had never worked. The little one's name was Angelica. Bernardo was teaching Angelica to wear a halter and carry a small bundle on her back.

Bernardo helped his mother by keeping plenty of charcoal in the little stove. On the little stove Mother baked *tortillas*, thin cakes made of corn.

So Bernardo was busy, but nothing he did brought him any money. Some day the Bible cart would come by Bernardo's home. He wished that when that day came there would be money to buy a Bible.

One morning Bernardo's father put halters on the two burros. He was going to get *pinon* wood. That would mean a long journey up the mountain and a night spent up there.

"*Papacita*," said Bernardo, "when you sell the wood, will there be money for a Bible?"

"No," said his father. "Two burro loads of wood will make only enough to buy the new blanket which we need."

Bernardo stood still thinking. Would Angelica carry a little load of *pinon* wood? Usually when he put something on her back, she kicked it off. But he had been teaching her every day.

"Wait for me, *Papacita*!" he called, as he hurried to put a halter on Angelica. Angelica took the halter nicely and brayed "hee-haw" when she ran out to join the others.

It was a long journey up the mountain, but Angelica plodded along. Bernardo found it tiresome cutting *pinon* wood all day, but he did not give up. When the

darkness came, he and his father got ready to sleep on the ground where they might look up at the stars.

In the morning they loaded the wood on the little burros' backs and tied it in place. Angelica stood still to have some tied on her back. Down, down the mountain they came, the burros stepping along the narrow road carefully. Bernardo, leading Angelica, came first, and Angelica seemed to know there was a special reason why she was carrying the wood.

Just as they came into town, a woman stepped out from a blue doorway. "How much for a burro load of wood?" she called.

Bernardo thought of the Bible that he wanted so much to buy, and held up three fingers. That meant three *pesos*.

The woman shook her head and partly closed the blue door. Then she opened it again and held up two fingers.

As Bernardo smiled and held up two fingers, too, he thought of the Bible and hoped two *pesos* would buy it.

Bernardo threw a coat over Angelica's head to make her stand still. He was half afraid to jerk the rope that held the wood in place. What if Angelica should kick and send the sticks flying all over the street!

Bernardo jerked the rope gently. Angelica stood still just as if she had always carried *pinon* wood and knew what would happen. The sticks tumbled around the little burro's feet, but she stood quietly.

Bernardo carried the wood by the armful to the wood shed. The woman put some coins into his hand. "*Gracias, senora!* Thank you, lady," said Bernardo, politely.

"God go with you!" responded the woman.

Without a load, Angelica picked up her heels and moved quickly. Bernardo and she were soon in sight of home. Before the door stood a cart. Bernardo stood still when he saw it. There was the missionary who had told him the stories of Jesus!

Bernardo felt of the coins in his pocket and ran to climb up on the cart. Yes, the Bibles were there.

Soon the coins were out of Bernardo's pockets and a copy of the precious Bible was in his hand. Now he and *Papacita* and *Mamacita* might read the wonderful stories of Jesus.

That night Bernardo went out to carry some hay to each of the burros. But Angelica had a surprise. For supper she had some hay, like the other burros, but on top there was a carrot that Bernardo had put there. Had not she helped him to earn a Bible for the family to read?



Angelica seemed to know

*Sound "Angelica" like "ahn-hay'lee-kah" and "Bernardo" like "bear-nar'doh"

NEWS FLASHES

By Gene Newton

Arrival on Furlough

Hattie Stallings of China, Terrell, Texas.

Dr. H. D. McCamey of Nigeria, 3833 Purdue, Dallas, Texas.

Isabella Moore of Nigeria, Walnut Street Baptist Church, Louisville, Kentucky.

Mr. and Mrs. S. L. Goldfinch of Uruguay, 604 Beaty Street, Conway, South Carolina.

Departures

In the early summer John A. Abernathy began the long journey to India and China.

May 30 Letha Saunders left Brownsville, Texas, for Rio de Janeiro.

June 13 the *Serpa Pinto* sailed from Philadelphia for Lisbon with the following missionaries bound for Nigeria: H. P. McCormick, Mrs. J. C. Pool and two children, Kathleen Manley, and Lena Lair.

Rev. and Mrs. Z. Paul Freeman left Brownsville on June 30 for Tucuman, Argentina.

On June 26 Rev. and Mrs. P. D. Sullivan and two daughters left Miami for Florianopolis, Brazil.

July 4 Dr. and Mrs. William J. Williams left Miami for Brazil and Nigeria where they will take up their duties at the Baptist Hospital in Ogbomosho.

Rev. and Mrs. C. W. McCullough left Brownsville on July 10 for Barranquilla, Colombia.

Rev. and Mrs. Maurice J. Anderson sailed in July for Hawaii.

Deaths

The month of June marked the death of three of our emeritus missionaries.

On June 3 Missionary Alice Parker of Yangchow, after forty-five years of service in China, died in Roanoke, Virginia.

Dr. J. E. Davis of the Mexican Baptist Publishing House in El Paso died in Independence, Missouri, June 5.

Mrs. Janie L. Graves died at her home in Mobile, Alabama, on June 19 after a long illness. She was appointed as a missionary to China in 1887 and is well known for her work in the school for blind girls in Canton.

Marriages

On July 14 Miss Donal Jones and Rev. Charles Lee Culpepper, Jr., were married at the St. Charles Avenue Baptist Church,

New Orleans. They are making their home at Eagle Lake, Texas.

Rev. and Mrs. C. J. Lowe announce the marriage of their daughter, Sara Phyllis, to Pfc. Franklin Edison Pierce on June 22 in Franklin, Kentucky.

Births

Rev. and Mrs. Robert L. Carlisle of Montevideo, Uruguay, announce the arrival of David Lee on May 9.

Missionary Chaplain

Chaplain McKinley Gilliland, appointee to Nigeria, is located "somewhere in China." On his birthday twelve men of his outfit accepted Christ as Saviour. Many readers of THE COMMISSION use the list of missionaries' birthdays as a prayer calendar and that may account for the fact that Chaplain Gilliland had the finest services since he entered the Army, on his 1944 birthday.



Missionary Inabelle Coleman shares with a group of Madison College students her mail from Chungking students formerly in Shanghai. Hwang Pao Tung writes: "Here there are more than ten universities, technical schools, and middle schools in which there are more than 100,000 young men studying. We have regular Sunday services, English vesper services, morning and evening prayer meetings, Chinese and English Bible classes, and Christian fellowships. This year I was elected chairman of the Volunteer Band. We are now planning a Religious Emphasis Week. Many students are in urgent need of spiritual food." Baptist Student Secretary Jennie Lind Gatlin is left, rear.



Alice Parker
1868-1944

Free China Missionaries

Friends in America have been distressed at the news that has come of Thelma Williams' auto accident soon after her arrival in China in May. She was taken to a hospital in Kunming, where it was discovered that she had a fractured vertebra and severe bruises. She is in a body cast. Since her hospital stay is necessarily a long one, she was flown to a hospital in India.

Mrs. B. J. Cauthen has been ill with an attack of pneumonia. This has delayed the Cauthens' departure.

Any news concerning the location of missionaries in Free China that is recorded today may be changed by tomorrow. All of our missionaries have left Kweilin. Dr. and Mrs. R. E. Beddoe, G. W. Strother, and Miss Margie Shumate are in Kunming. Jessie Green, Lucy Wright, Lorene Tilford, Wilma Weeks, Auris Pender, Ruth Pettigrew, Manly Rankin, and Buford Nichols are in Tsunyi, Kweichow Province, where they are taking over work carried on by the China Inland Mission. J. B. Hipps, is in Chungking. Rex Ray and William Wallace are in Wuchow. B. J. Cauthen and two children, Annie Sandlin, Katie Murray, Addie Cox, and Grace Stribling have left Kunming by plane for India on their way to America. Mrs. Cauthen will join her family in India when her health permits. Miss Leonora Scarlett is still in southeastern Kwangtung Province.

New Board Members

At the meeting of the Southern Baptist Convention in Atlanta the following new members were appointed to the Foreign Mission Board: M. P. German, District of Columbia; Earl Keating, Alamogordo, New Mexico; Mrs. P. Earl Wood and D. M. Nelson, Richmond.

Birthdays OF MISSIONARIES

August—

- 20 J. R. Allen, Rua Ponte Nova 709, Bello Horizonte, Brazil
Grace Bagby Cowser (Mrs. J. J.), Caixa 352, Rio de Janeiro, Brazil
- 21 Maude A. Fielder (Mrs. Wilson), 5019 Worth Street, Dallas, Texas
Minnie Landrum, Clinton, Mississippi
- 22 Helen Taylor Quarles (Mrs. J. C.), Maipu 104, Mendoza, Godoy Cruz, Argentina
- 23 Helen Ford Hayes (Mrs. A. E.), Caixa 178, Pernambuco, Brazil
Chaplain Oz Quick, % Foreign Mission Board, Box 5148, Richmond 20, Virginia
James E. Lingerfelt, Jaguaquara, Bahia, Brazil
- 25 Ruby Daniel, Stem, North Carolina
- 26 R. Elton Johnson, Caixa Postal 52, Victoria, Brazil
Irene Carter Stephens (Mrs. S. E.), Chauga Heights, Westminster, South Carolina
- 28 Daisy Fitzmaurice Benson (Mrs. J. H.), 807 11th Street, Arkadelphia, Arkansas
Lydia Williams Green (Mrs. George), 119½ Marshall Terrace, Danville, Virginia
Eugene L. Hill, 2724 North Park, Shawnee, Oklahoma
- 30 A. P. Pierson, P. O. Box 116, El Paso, Texas
- 31 Sallie Silvery Dunstan (Mrs. A. L.), Caixa 67, Campina Grande, Parahyba, Brazil

September

- 1 Rev. Charles L. Neal, J. A. de la Fuente No. 114, Sur, Torreon, Coah, Mexico
- 2 Mary Primm Moore (Mrs. R. C.), 1301 McBerry Street, Tampa 5, Florida
Rev. A.B. Oliver, Caixa T, Curitiba, Parana, Brazil
- 4 Rev. W. B. Glass, Ridgecrest, North Carolina
Eleanor O'Haver Howell (Mrs. E. Milford), Box 132, Port Harcourt, Nigeria, West Africa
- 5 Miss Pauline White, 320 Sycamore Street, Petersburg, Virginia
- 6 Miss Edith O. West, Rua D. Delfina 38, Rio de Janeiro, Brazil
- 7 Mary Sears Connely (Mrs. Frank H.), 823 Academy Avenue, St. Louis, Missouri
Margaret Savage Lowe (Mrs. J. W.), 421 North Boulevard, Richmond 20, Virginia
- 8 Rev. Harley Smith, Box 64, Quinlan, Texas
- 9 Dr. R. E. Beddoe, Kunming, China
Evelyn Corbit Leonard (Mrs. C. A.), Box 7, Kekaha, Kauai, Hawaii
- 10 Miss Willie H. Kelly, 529 South Hull Street, Birmingham, Alabama

- 11 Rev. Thomas L. Neely, Apartado Nacional 290, Cartagena, Colombia
- 12 Rev. Dolphus Fay Askew, Casilla 815, Parana, Entre Rios, Argentina
Rev. H. H. Snuggs, 300 University Ridge, Greenville, South Carolina
Rev. F. T. N. Woodward, 623 South 80th Street, Birmingham, Alabama
- 14 Miss Minnie D. Mellroy, General Urquiza 186, Buenos Aires, Argentina
- 15 Miss Florence Jones, 1031 West Scott Street, Springfield, Missouri
Rev. C. F. Stapp, Caixa 67, Campina Grande, Parahyba, Brazil
- 16 Miss Attie Bostick, Shelby, North Carolina
Rev. J. J. Cowser, Caixa 352, Rio de Janeiro, Brazil
Miss Wilma Weeks, Tsunyi, Kweichow, China.
- 17 Ada Armstrong Ingram (Mrs. Ray P.), Box 1234, Seminary Hill, Texas
Charles W. Knight, Harrodsburg, Kentucky
- 18 Maude Burke Dozier (Mrs. C. K.), 2323 University Avenue, Honolulu, T. H.
- 21 Tennessee H. Hart (Mrs. J. L.), Casilla 81, Antofagasta, Chile
Miss Naomi Schell, 51 Watauga Street, Asheville, North Carolina
Miss Irene Jeffers, Roanoke, Alabama
Margaret Foltz Schmidt (Mrs. K. J.), Box 5148, Richmond 20, Virginia
- 22 Dr. E. G. MacLean, Cody, Queens County, New Brunswick, Canada
Frances Hudson Vance (Mrs. S. W.), Brooklandville, Maryland
- 23 Rev. R. A. Jacob, Franklin, Kentucky
- 24 Miss Lucy E. Smith, 2208 N. W. 12th Street, Oklahoma City, Oklahoma
Marian Peeler Gray (Mrs. R. F.), Camp John Hay, Baguio, P. I.*
- 25 Miss Lillie Mae Hundley, Box 271, Claude, Texas
- 27 Miss Dorine C. Hawkins, 216 Jefferson Street, Stillwater, Oklahoma
Rose Hocutt Powell (Mrs. J. C.), Warsaw, North Carolina
Elizabeth Belk Stamps (Mrs. D. F.), 1071 Highland Avenue, Atlanta, Georgia
- 28 Miss Fern Harrington, Camp John Hay, Baguio, P. I.*
- 30 Rev. W. C. Taylor, Caixa 352, Rio de Janeiro, Brazil.

*For first class mail to internees, write "Civilian Internee Mail" in upper left corner and "Postage Free" in upper right corner of the envelope

August 23-29

the first conference of all furloughing missionaries will be held at Ridgecrest for the planning of postwar strategy on each mission field, under the direction of the executive staff of the Foreign Mission Board. Your prayers will avail much to make this a Spirit-guided conference.

September

Life begins in many churches at the end of summer. What better time is there to subscribe for THE COMMISSION for the entire church family? The church budget plan makes it convenient: 49½ cents a year (41½ cents a copy) for ten or more subscriptions, payments monthly or quarterly. For further information write the Editor-in-Chief, Box 5148, Richmond 20, Virginia. If your own subscription has expired, send a dollar with your request for renewal and the magazine will be entered for you for two whole years.

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