

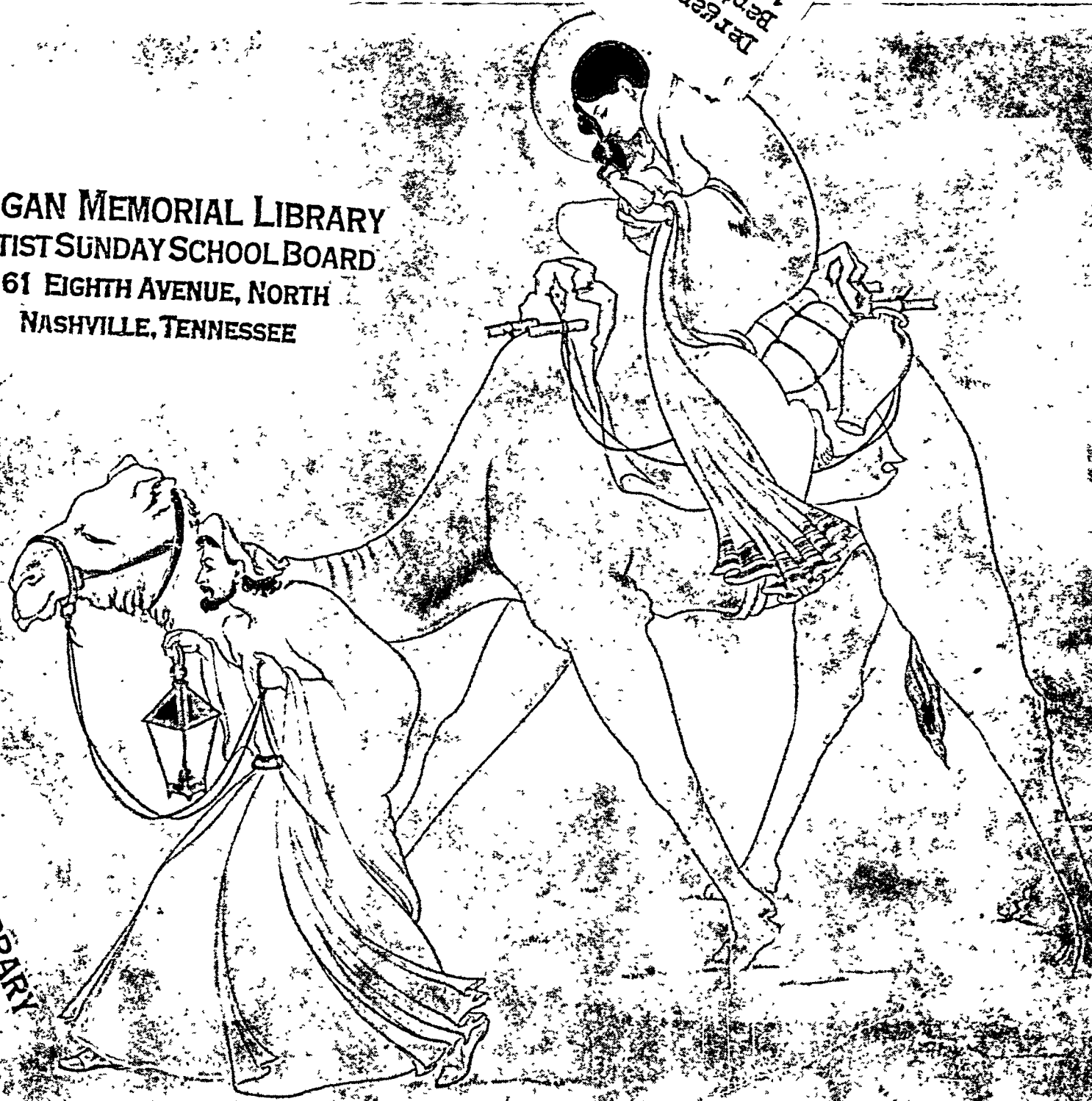
# The Commission

January 1945

A BAPTIST WEEKLY JOURNAL

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"The Flight into Egypt"

Courtesy Ethel Cutler

# The Commission

A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief

Marjorie E. Moore, Managing Editor

January 1945

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## Contributors to this Issue

Theodore F. Adams is pastor of the First Baptist Church, Richmond, Virginia, and member of the Foreign Mission Board. His article is based upon his address to the annual meeting of Woman's Missionary Union in Oklahoma City.

Ethel Cutler is head of the Department of Religious Education, St. Catherine's School, Richmond. The photograph which is reproduced on our cover is the only copy of the Thomas painting, and this is the first time it has ever been published. The original hangs in Miss Cutler's bed-sitting room.

Boyd A. Propert is a Baptist layman, district manager of the General Electric Supply Corporation with office in Richmond.

J. T. Williams, missionary to China, is now interim secretary for the Orient, for the Foreign Mission Board.

B. J. Cauthen, missionary to China since 1939, is now on furlough. He and Mrs. Cauthen are at Lufkin, Texas.

Frank W. Patterson, missionary to Mexico since 1939, is affiliated with the Mexican Baptist Publishing House, El Paso, Texas.

Grace W. McGavran writes missionary education materials for the Friendship Press.

W. O. Carver, professor emeritus of missions, Southern Baptist Theological Seminary, is still a resident of Louisville.

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## Peace Is for Men of Good Will

By Theodore F. Adams

"Peace on earth" is the dream of all our hearts just now. How good it is to share the faith of which the angels sang long, long ago that in God's good time the day will come when we shall know "Peace on earth, good will among men." We turn to Christ as our only hope and dare to believe, with the Prophet Micah and with Christians through the ages, "This man shall be our peace."

To whom else shall we look for peace?

Shall we look to the totalitarians with their rule by force and their policy of murdering and enslaving their fellow-men?

Or to the emperor worshippers who would rule the world in the name of an earthly emperor?

Certainly we cannot expect peace to come through any policy of selfish imperialism that seeks to dominate others and subjugate races for the good of the few.

Nor can we expect a lasting peace from an atheistic communism that denies the very God who made us and whose Son must be our peace.

As Christians, our hope is in Him of whom the angels sang. In Him we find a universal Lord and from Him we learn the universal gospel. As one of our ministers has said, the taproot of peace is in the Bible, and the way to peace will be found there, too.

Peace, however, will not just happen, nor will it come automatically with the winning of the war. We must cultivate the will to peace and cherish the faith that peace can be achieved, that man's dream and God's dream can be realized and that "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ"; that "they shall beat their swords into ploughshares and their spears into pruninghooks"—or in modern language,

their tanks into trucks and their jeeps into tractors. "Nation shall not lift up sword against nation, neither shall they learn war any more."

This will require from all Christians the willingness to pay the price of peace, as now we are paying the awful cost of war. We will have to mobilize our forces for peace with the same spirit of sacrifice and devotion that has characterized our mobilization for war.

We must win the victory in this conflict but the winning of that victory will only give us another chance, perhaps our civilization's last chance, to win the peace for which we have sacrificed so much. God grant that we may learn our lesson this time and not turn our backs again on the price of peace only to pay once more the tragic cost of war.

There are some factors to consider if we are to mobilize to win a just and lasting peace. Economic questions must be faced honestly, as we seek to follow our President's lead and give the world freedom from want and freedom from fear. We must face the needs of the world for raw materials and markets and for the necessities of life, recognizing that we can have no enduring peace when the world is half starved or half afraid.

We need to recognize that the racial issue is world-wide, that our own problems of race relations at home are but a part of a larger problem that all the world must face, recognizing that "God made all nations of one blood to dwell on the face of the earth" and that we must learn to live together, white and black, red and yellow.

We shall do well to remember that those of us who are white and Christian and who believe in democracy are a minority in

## The Flight into Egypt

A Line-drawing by A. D. Thomas

By Ethel Cutler

It is of the glory and the splendor of our Christian faith that the God and Father of our Lord Jesus Christ is not like some ancient despot who was wont to demand that all his children follow exactly the same pattern in life. By that grace revealed in the arms of Christ outstretched in all-embracing love upon Golgotha's cross, men and women and little children from every nation and tribe and tongue are brought into his eternal Kingdom.

Some of us find our deepest experiences of that love through the written record in our Bibles and through the preaching of the Word from the pulpits of our land. Some of us understand our Lord better as we read the Songs of Zion which he chanted as a Boy or join in the carols of his birth, a Babe in Bethlehem, or rise to heights of exultant praise through the music of the "Hallelujah" (Please turn the page)

this world. If we expect the majority who differ from us to accept our faith and our ideals and our way of life, we must prove to them the worth of our gospel and the power of our ideals. As we show here at home that Christians of different races can live and work together in peace and good will, we can preach the gospel of peace much more effectively abroad.

A third important factor that the world needs to recognize is the importance of the Spirit in the hearts of men. We can have no enduring peace unless it is based on the moral law of God and is rooted in lives that have known the reality of spiritual regeneration. Our hope for peace rests in the hearts of men who know and show the kind of lives that Jesus Christ produces.

We can never expect Christian principles to work with pagan people nor a Christian program to succeed without a Christian faith. Dr. Leslie D. Weatherhead says: "I would give a good deal to be able to persuade some people that you cannot take Christian ideas away from their Christian dynamic and source of power, impose them by legislation upon a de-Christianized people, seek to make them work by the use of pagan machinery, and expect as a result the kingdom of God on earth among men who lack good will. The ideas are sound, but Christ's thoughts require Christ's men filled with Christ's Spirit to work them out for Christ's purposes."

This is not impossible. We have the promise, "This man shall be our peace," and President Roosevelt himself said, "We, as a people of many origins and diverse cultures and spiritual allegiances, can, in full loyalty to our individual convictions, work and pray for the establishment of an international order in which the Spirit of Christ shall rule. In such an order alone will our cherished freedoms, including freedom of conscience be secure. Let us unite in labor and in prayer to hasten its coming."

We must bear in mind that when the war closes we shall face certain temptations of peace. The first temptation would be to *disillusionment and despair*. When the whole story of the war is told and we see more of the selfishness and littleness and evil of men, we shall be tempted to grow hopeless and lose our faith, and to say as one returning soldier says in a current play with regard to his enemies, "It is easier to kill you than to live with you." The Christian must not lose heart. He must cherish the view and hope of peace, come what may.

We shall be tempted to *vengeance and hatred and bitterness*. This again is not for the Christian, for vengeance will hurt us and our cause as truly as it will hurt our enemy. We shall need many times to call to mind the words and the spirit of the heroic Edith Cavell of the last war, who, facing death at the hands of her enemies, said, "Patriotism is not enough. There must be no hatred and no bitterness."

We shall be tempted also to *isolation*. It will be a very real temptation, which many will help to foster, to withdraw into our shell again and make the same mistake we made at the close of the last war. This is not the course for Christian America. We do live in one world and we cherish the dream of "One Lord, one faith, one baptism" and "A brotherhood uniting all mankind in service and love." America is beginning to realize this and in our churches we must continue to foster the growing world consciousness.

World peace must be based on world justice and law

### The Moving Finger Writes



All the lengthy conferences on postwar settlements end in snarls—when the truth finally gets out—because men will not face one simple truth. Each wants to gain or retain special advantages. Each is reluctant to yield a point that affects selfish interests, remaining blind to the fact that if men would only be willing to act on the principle of "Love thy neighbor" each would benefit and humanity could at last have hope of enduring peace. God's hand is writing in the sky and the interpretation is "Love thy neighbor"—or World War III.

CHARLES A. WELLS

and on a world organization that will provide courts to interpret the law and police to enforce it. We shall need some type of world federation that can punish aggression wherever it may occur and that will provide an assembly or council to make new laws to meet changing conditions and provide a peaceful way to adjust difficulties between peoples.

What can we do? We can learn first of all to live at peace with all men ourselves. "So much as in you lies, be at peace with all men." Begin with yourself. Pray that all hate and prejudice may be taken out of your heart and seek to cultivate right attitudes in your own life and in your relationships in your own community with those of every race and class and creed, recognizing that the world will not be fully Christian until we ourselves are more Christ-like.

You can learn what is being done for peace by your nation and by other nations, and by the Christians of this and other lands. Study the "Six Pillars of Peace" and other literature being prepared by the church leaders of America and attempt to create a public opinion that will work for a just and lasting peace and reinforce those in the Senate who are seeking to lead our country to take her rightful place in the future family of nations.

You can learn what Southern Baptists are doing through their committee on world peace and you can have a part in that program as you seek in your own church family to educate others and make effective our will to peace. The Southern Baptist committee has outlined six principles in which we can all believe and which we shall need to help promote.

Here they are: No isolationism, a democratic world, a world organized for peace, Christian race relations, fair economic opportunity, religious liberty. [See the November issue, page 5, for complete statement.]

One last thing we can do which is basic. We can help advance the world mission of Jesus Christ. We have no ultimate hope for peace apart from him and we must do our utmost through an increasing missionary program to proclaim his gospel in all the world.

Many of our chaplains coming back will be ready to take the lead in missions, as will many of our men in service. Some of them will have seen what missions has accomplished around the world and all of them will have seen the need for it. Some of them will be alive because of missionary endeavor and will want to give that message as never before.

As an American Army officer said to one of our missionaries in China, "We can win the war, but we can't win the peace. You and men like you must do that."

To this high cause let us dedicate ourselves, our own lives, our churches and societies, each finding what he can do and joining our hopes and prayers with others around the earth to the end that we shall one day know peace on earth, good will among men through Jesus Christ, our Lord.

## *The Flight into Egypt*

Chorus" or "The Crucifixion." Some of us discover fresh insights into the meaning of his life as we behold how artists of many lands have sought to portray

His birth in a manger,  
His life by the sea,  
His travels to Jerusalem,  
His death on Calvary.

Because to us of the West the early missionaries brought the Good News from Jerusalem to Rome and ever onward, Westward Ho! we in these later days have sent our missionaries to bring to men of Asia, "the light of the knowledge of the glory of God in the face of Jesus Christ." And with exceeding joy we have learned from the days of the ministry of Adoniram Judson in Moulmein on the banks of the Salween in Burma even until now of countless thousands who have been baptized in the name of Christ as sign and seal that they have died to the old ways and risen again into life eternal.

Ever and again, among the sons of Asia as in the lands of the West there has been born a child of unusual talent, of outstanding insight into the meaning of the Christian faith, and his gift to us all has been to express that insight through the medium of art. We of the Western world know best and perhaps by their very familiarity love most dearly the interpretations of Jesus by the great masters of Europe. To some of us life holds new richness because artists in China and Japan, in India and Java have portrayed Jesus not as a wee Italian bambino or a Flemish peasant but as of the people of the East. "He must have been Chinese, he understands us so well," was the word of one Chinese artist.

Perhaps the greatest of India's Christian artists is Alfred David Thomas. When his father became a Christian he gave up his name that recalled the worship of one of India's gods and took the name of Thomas, that disciple of our Lord who cried out after all his doubts were vanquished, "My Lord and my God."

The son of this Christian grew up in Agra and New Delhi, and came to love and understand with all the sensitiveness of his artist soul the beauty of color and of line which his forefathers had learned from their Persian conquerors. He caught the technique of the line-drawing, where the artist seeks to have those who behold his work share in the very act of creating the picture. One sits with such a drawing in his hands and meditates upon the color of each line, and its inner meaning until the drawing becomes a child of his own brain and he has painted the picture in the very colors of life.

"The Flight into Egypt" is one of the greatest of the children of the brain and brush of Alfred David Thomas. It is possible to reproduce in black and white only a part of the delicate beauty of this line-drawing. Yet imagination may paint the picture. Mr.

(Please turn to page 24)

## Kingdom Facts and Factors

# Looking Ahead

By W. O. Carver

For my first 1945 items I have found the October *International Review of Missions* full of suggestion. It is Southern Baptists' centennial year. For our own denominational outlook the editors will guide the thinking of the readers. Our work has to be defined, developed, and accomplished in a larger context than ever before. For one thing, the postwar world will inevitably be, in a sense never before true, the whole world. It will not all be immediately accessible but it will, we hope, rapidly become open to the messengers of Christ. Opportunities are sure to outrun our readiness.

All our thinking and planning and praying will necessarily be done from the standpoint of one world, all the world. Whatever we may do, and are willing to do, will need to be part of a definite reaching out to the entire world. In all respects our work must be in the interest of a world religion explicitly seeking to become the religion of all the world.

A further thing is that what Southern Baptists undertake will inevitably be in an atmosphere heavily saturated with the ecumenical spirit and along with powerful trends toward the union of evangelical denominations. Baptists will either find some proper place in these movements, or will maintain their autonomy and identity in work that parallels and, in some measure, competes with others, and in co-operation in such undertakings as do not compromise their independent loyalty and responsibility while enabling them to be more effective. It is important for Baptists, then, to know the plans of others of which they need to take account in projecting their own work.

### I. M. C.

"The Postwar Program of the International Missionary Council" is set forth by its secretary, Dr. J. W. Decker. His able, statesmanlike article

is confined "to the specific functions of the Council" in its responsibility to define the issues to be met and the way of meeting them. Although the Council must be a sort of "general staff" for the world Christian mission, it must always recognize that it is only advisory, with no authority to issue orders.

"Its effectiveness must depend on the degree of confidence that it can inspire and maintain, or the degree of co-operation that it can stimulate, not command," upon "the excellence of its plans formulated under the guidance of the Spirit of God, and on the aid of the same Spirit in carrying them out."

The war has broken and hindered the co-operation and the contacts of the constituency of the Council. This must be patiently corrected for future progress. The many practical difficulties "bring into relief the responsibility of the Council to attack that task."

"Three immediate and principal objectives" are discussed: (1) "restoring and strengthening the ecumenical fellowship"; (2) carrying to completion the truly wonderful work of helping "orphaned missions," some of which can never be taken again by their former supporters, many of which will but slowly regain support; (3) promoting the reshaping of the world mission to meet the demands of the new conditions.

The steps to be taken toward these objectives are outlined in modest but bold proposals. These will commend themselves to the wisdom of missionary statesmen. The Council must not bungle its task by trying to solve its problem too soon, nor yet "move too late." There is need for "informed optimism," which is a fine term.

The Council must recognize and respect the fact that there will be "tremendous" "pressure in the postwar period to resume work along former, denominational, institutional lines." "Unless . . . basic attitudes and poli-

cies are adopted now, we cannot hope to make the advance required in the postwar period."

Looking toward another world meeting in the succession of Jerusalem and Madras, Dr. Decker indicates the hope of our being ready for it by 1950, after many preparatory conferences.

### Missionary Training

This is ably discussed in an article which, properly, comes first in the *Review*. Five "suggestions" are made:

(1) Special missionary training is essential for all missionaries.

(2) "This must not be at the expense of their theological training."

(3) Most important of all is "training in character, resourcefulness, and for a truly spiritual life."

(4) The "younger Churches" must have a carefully planned and adjusted part in the training of missionaries.

(5) Account must be taken of "the call of the rural areas."

At least three of the articles in this issue emphasize the importance of theology for missions.

### Students and Missions

An informing report of "Missionary Training in North America" carries many wise and pertinent suggestions.

The secretary of the Student Volunteer Movement, Dr. Winburn T. Thomas, tells of "American Student Attitudes to Foreign Missions." On the whole it is definitely encouraging. "Variations may be found, ranging from antagonism through apathy to complete commitment." Each of these is fairly analyzed and appraised. There are few positively antagonistic. It is still true that "the vast majority . . . are apathetic." Among the reasons for this, "ignorance" leads.

"Yet even in the face of hostility and apathy, there is an increasing interest in the world mission of Christianity." Dr. Thomas cites numerous definite evidences of this. Of those who are deeply interested and especially of those fully committed "the largest single group is dominated by a desire to bring Christ to the lost." That these are "anachronistic" in their vocabulary and thought does not prevent Dr. Thomas from seeing that they have a surer foundation and a more compelling motive for giving themselves to this cause than do the liberal, humanitarian students.

About two years ago, a small group of General Electric executives gathered in Philadelphia to hear a report from Mr. Clark Minor, President of International G-E Company. As he spoke, he unfolded the story of associates in concentration camps in Germany, Italy, and Japan. Many were natives; others were scientists, electrical engineers, production experts and sales executives who had gone out from the United States.

As I listened, I suddenly realized that these men who serve the company in far places might be called worldwide missionaries—spreading the gospel of “do it electrically.” And they have done well, for the interest in things electrical is widespread.

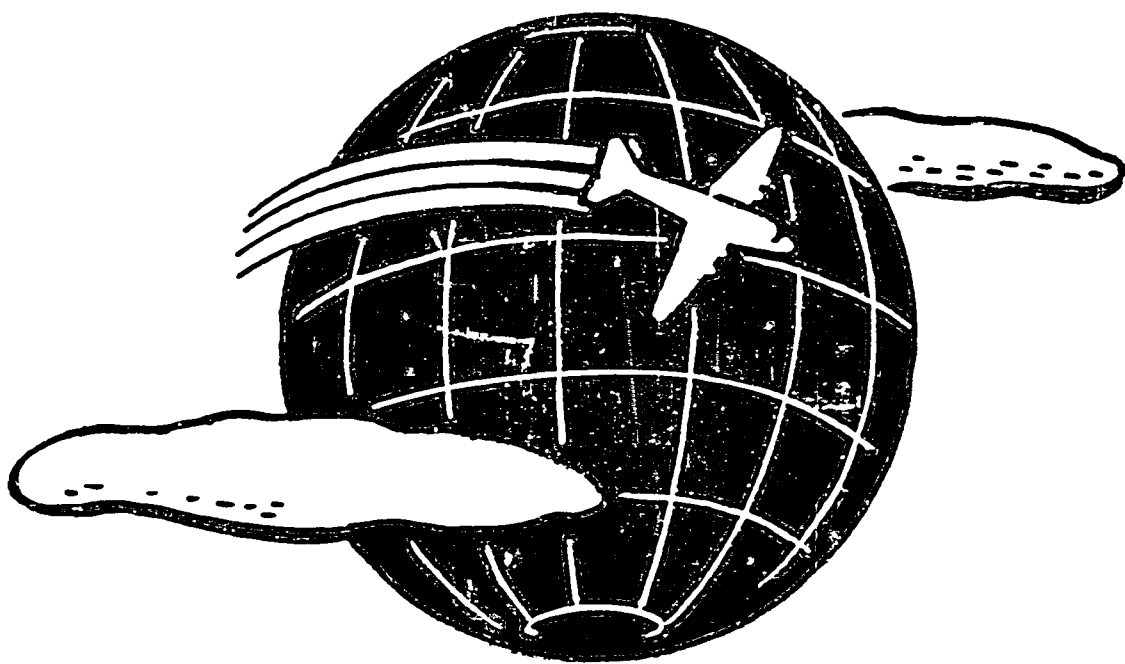
Somehow I could not help thinking of how wonderful it would be if we could stimulate as much interest in the missionaries of another gospel—of a gospel whose aim is not primarily to add to men’s material comforts and progress, but rather to give to men new life and new freedom—the gospel of Christ.

Why can’t this interest be stimulated, and why hasn’t it been already? Because people don’t know enough about missions and foreign mission work to care whether it succeeds or fails. Men by the hundreds in our churches, large and small, have a most undeveloped and undernourished conception of missionaries, their plans, strategy and accomplishments. It is easy for them to accept the notion that missionaries are not important people, and for the most part are ministers who could not make good at home.

Surely men would be more interested in worldwide missions if they knew the missionaries personally, knew their works, could see the foreign mission fields for themselves.

That is no longer a day dream. Let’s take a look at transportation and communication facilities which will be available in the world of tomorrow. We are at the Burbank, California, airport. The four 2200-H. P. engines of the world’s fastest transport are roaring smoothly. Clocks in the hangars stand at 3:56 A.M., as slowly the great shark-bodied airplane moves forward, gathers speed, climbs into the air and heads east. Exactly six hours and fifty-eight minutes later the plane roars over the runways of the Washington National Airport and glides to a landing. A new transconti-

By Boyd A. Propert



## WINGS for the Gospel of Peace

*Drawing from "Skyways of Tomorrow," Headline Series, reproduced by courtesy Foreign Policy Association*

ental record has been set, and people all over the country look at one another over their evening papers and say, “The world *really* is getting small, isn’t it?”

What this plane, dubbed the “Constellation,” will mean to postwar travel can be gleaned from a few figures. Following the great circle, with intermediate stops, it will carry fifty passengers and their baggage from Washington to London in 13½ hours; to Moscow in 19½ hours; to Chungking in 35¼ hours; to Melbourne in 42 hours.

Today, because of the war, people in all walks of life are becoming world-minded. Our sons and daughters are scattered to the far corners of the earth. We are rapidly becoming citizens of one world. Imagine, if you can, the experience that will be yours when television brings you a sunrise from hundreds of miles to the east. That day you will have outsped the earth. With electrons we are already improving health, inspecting food, navigating aircraft and ships, guarding against fire, controlling humidity, weaving finer fabrics, protecting workers from accidents and improving human well-being in hundreds of different ways.

Yet we are only to the gateway to the marvels of a limitless world.

As a layman and a businessman who believes in missions, may I offer a few suggestions. First, that foreign mission leaders watch developments in the fields of transportation and communication and apply them as soon as it is practicable to the work of spreading the gospel. Such actions will automatically identify missions as a progressive movement, equal to the exigencies of the times. Men who invent, engineer, produce, advertise and sell these new things are in our churches, and it is obvious that they will take more interest in missions when the products of their labor are employed to further the gospel.

For example, pictures of missionaries visiting an outlying station in a helicopter would certainly make news here at home. Photographs of all forms of transportation are packed with news value—especially aircraft shots. The chances are that the pictures and a brief story of such an event would be carried by newspapers in various cities and by national magazines. Intelligent publicity gives the average man in the pew, as well as isolation-

ists, provincial-minded people and unbelievers, an opportunity to learn, perhaps for the first time, something about how the lives of people in far-away places are being changed through the power of the gospel.

Modern air travel will make more frequent furloughs possible and enable our missionaries to return home, take refresher courses, be available for personal appearances in the churches, and with the aid of sound motion pictures, tell the wonderful stories of how the gospel is reaching other lands. Air travel at home will make deputation work less burdensome for missionaries on furlough.

Surely you can imagine air-minded mothers and dads, grandmothers and granddads, aunts and uncles, sisters and brothers, visiting missionaries on location. What a thrill that kind of travel can be! When the travelers return to their churches, how eager they will be to tell about what they have seen and heard. Such a movement to and from the mission fronts will go a long way toward making missions real to the man in the pew, to say nothing of its morale-building value overseas.

Mission station travel tours for vacationists may be demanded of the Foreign Mission Board, with profit to the missionary cause at home and abroad.

It is my belief that the number of people who believe in world-wide missions, in the fact that missions can play an important part in keeping the peace in the days ahead, is increasing, but all too few back up their convictions by contributing sums of money that really represent them. For example, the people in the pew in one well-to-do church contribute less than forty cents per member per week to benevolences.

A "G.I." writes home from the South Pacific, "Mother, give every cent you can spare to foreign missions. We have seen out here the results of the missionaries' labors." Who is in a better position to ask people to increase their contributions than those who have seen with their own eyes what missions has accomplished and can accomplish? People in the pew will do a better job of matching the efforts of our missionaries with their dollars when the needs and the opportunities for greater Christian service are brought to their attention, and they are asked to contribute substantially.

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From "Freedom of the Air," by Keith Hutchison, published by the Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York City.

In the world of tomorrow things will be different, and we can and must make use of that difference. But people will be much the same unless their hearts are changed. Unless the marvelous, invisible power of the gospel of our Lord Jesus Christ makes men's hearts different, men cannot change for the better. Until more people from all walks of life and from all parts of the earth have "love one to another" the world of tomorrow will be little better than the world of today.

I am an optimist with sufficient faith to believe that enough people will have learned the lesson the hard way this time, to want to do their part to bring about a change in men's hearts on a world-wide scale. One does not have to be a Major George Fielding Eliot, or even an amateur military analyst, to know that if another world war is permitted to break out there

is a good chance that civilization will be destroyed.

Therefore, people, especially those who never before thought seriously about world-wide Christian missions, will support a program designed to change men's hearts. It is indeed a sad commentary that men, with comparatively few exceptions, have had their Christian mission investments in their wives' names. Today laymen are ready to help devise ways and means of mission expansion.

Plans for more and better trained missionaries, bigger and better training schools, advanced training bases, colleges and universities, new hospitals, could be broadcast to everyone inside and outside the churches, and every man and woman, boy and girl, given an opportunity to invest in the greatest movement of all time, designed to substitute love for hate in the hearts of men.

### New Member of the Foreign Mission Board Staff

Dr. James Toy Williams, missionary to China since 1913, was selected to succeed Dr. M. Theron Rankin as temporary regional secretary in charge of Southern Baptist mission work in the Orient. Educated at Howard College and Southern Baptist Theological Seminary, he received his Th.M. degree in 1913 and his Th.D. degree in 1921, after the first term of missionary service. He taught at first in Graves Theological Seminary; he later served with the China Baptist Publication Society and then became secretary-treasurer of the Central, Interior, and North China Missions, with office in Shanghai. Dr. Williams was interned by the Japanese, and repatriated on the *M. S. Gripsholm* just a year ago. He and Mrs. Williams will live in Richmond.



Interim Secretary for the Orient  
J. T. Williams

THE COMMISSION

# When We Go Back

By J. T. Williams

These are words that stir the emotions of many people and inspire hope, courage, and devotion. The missionary rejoices in anticipation of taking up again the work to which God has called him. The Foreign Mission Board takes new courage and is determined to be ready for the new and great day in China. Southern Baptists, who love the Lord and pray for the extension of his Kingdom in foreign lands, labor with renewed devotion to the end that in every way we may be ready to move in and possess the land of Sinim for our Master.

Both the missionary and the people at home must know what he faces.

When the missionary gets back to the place that once was his home, if he is fortunate, he may see the walls of the house he once lived in still standing but with doors, windows, and floors torn out and burned for firewood. The best shrubs and flowers that were planted and cultivated to beautify the home may be gone and now in some Japanese garden. The church building in which happy throngs once worshipped may be only a heap of broken brick and charred timbers. If the building should still be standing, most likely the roof will be leaking, the windows out, and the walls in a state of decay.

As one looks around for the people he once knew, he will find that some have fled for their lives, some have perished at the hands of Japanese soldiers, while others have starved to death. But there will still be some of the faithful Christians. Out of eyes sunk deep in emaciated faces caused by long undernourishment, these will with unspeakable joy greet the returning missionary. This welcome that will radiate from the souls of the faithful will sink deep into the heart of the missionary and cause him to be thankful that he is considered worthy to suffer for Christ.

We shall need hearts of steel over-

laid with pure gold—hearts of steel to keep from breaking, and overlaid with pure gold to keep them from tarnishing. The scenes of destruction, persecution, suffering, starvation, and death will be enough to break the heart of the strongest. The knowledge that all this was caused by the greed and lust for war will have a tendency to let hatred come into the heart and cause bitterness to arise in one's thoughts. In the face of all these things the pure gold of God's love in the heart will prevent the tarnish which mars the efficiency of the individual.

*We shall need wisdom.* At all times the missionary needs wisdom, but in this new day in China he will need all that he can imbibe from the bounty of God's grace. How much relief work to do to save the lives of the people, and at the same time stimulate their efforts at rehabilitation will re-

quire wisdom. How to fit into the new environment and encourage the Chinese Christians to shoulder responsibilities and go forward in the Lord's work will require wisdom.

Large amounts of money will be needed to repair and rebuild missionary residences, church buildings, school buildings, and hospitals. The printing of Bibles and all kinds of Christian literature for immediate needs will require money. Southern Baptists have the money and their love for the Master will lead them to give abundantly so that these urgent needs may be supplied.

Always spiritual power is the greatest need in a missionary's life. Earnest and continued prayer by the people at home for the missionaries on the field is the greatest contribution they can make to assist in meeting the spiritual needs of the new days in China.

## HELPING VICTIMS OF WAR

### TEMPORARY RELIEF



### RESULT



## HELPING THEM TO HELP THEMSELVES

### RELIEF + REHABILITATION



### RESULT



From "On the Threshold of World Order," Headline Series, reproduced by courtesy Foreign Policy Association



CHARLES E. MADDY  
EXECUTIVE SECRETARY

# THE FOREIGN MISSION BOARD

*of the Southern Baptist Convention*

2037 MONUMENT AVENUE • RICHMOND 20 • VIRGINIA

Hail and Farewell!

December 31, 1944, in keeping with what I believe to be the will of Christ for me, I am voluntarily retiring from the executive secretaryship of the Foreign Mission Board.

For months I have had a growing conviction that Southern Baptists are coming to a new century of gospel challenge and opportunity such as no Christian group has faced in nearly two millenniums. The first one hundred years of our foreign mission work have been years of exploration, experiment, and foundation building. The early years of the second century will be years of rehabilitation, reorganization, and undreamed-of expansion. I was firmly convinced that the heavy burdens of executive leadership and direction for the crucial years just ahead should rest upon younger shoulders.

In the providence of God I was called to the leadership of the foreign mission work of Southern Baptists in an hour that was dark and distressing both at home and abroad. For a decade following the high days of the Seventy-Five Million Campaign, our organized work was in disastrous and shameful retreat. During the lush years our Board had augmented its program and expanded its work in all lands. When the worldwide financial crash came in 1929, the Board was unprepared for the shock, and before the work could be sanely contracted there was acute distress and hurtful retrenchment on all our fields.

By 1932, the Board owed four banks in Richmond \$1,110,000; and on the several mission fields, the missionaries had incurred additional obligations to the extent of \$249,000, for which the property of the Board was responsible. It took ten years of agony and ceaseless effort to pay these debts and the interest -- \$1,625,000. A greater handicap, perhaps, than the debt itself was the low morale and the spirit of defeatism which had gripped the churches.

The twelve years we have labored together have been difficult years, yet we have seen the glorious triumphs of the gospel in pagan and heathen lands. These victories have constantly reminded us of the triumphs of the gospel in the first Christian century.

In God's plan for his work, one individual, called by him, comes on the scene, does his work in his day and generation, then steps aside and another, stronger and better equipped, takes his place, and the work goes on unhindered.

I commend to you my successor, Missionary Milledge Theron Rankin. He is God's man for a great task in a great and significant hour.

Yours now, and for the long tomorrow,

*Charles E. Maddy*

November 20, 1944

## "Chief Maddry" . . . . "Captain Rankin"



Four couples appointed for mission service by the Foreign Mission Board in October received congratulations from two executive secretaries. Retiring Secretary Maddry is shown with David Mein and Lou Demie Segers, Martha Ann Cochran Kolb and Raymond L. Kolb, appointees for Brazil; and behind them, Carrol Frederick Eaglesfield and Pauline Gadberry Eaglesfield, appointees for Nigeria. Secretary-elect Rankin greeted Gerald Riddell and Marion Therrell Riddell, appointees for Colombia, with the four bound for Brazil, when he found them on the porch of mission house.



Marjorie E. Moore

When Dr. Charles E. Maddry retires as executive secretary of the Foreign Mission Board on December 31, 1944 a great man will lay down a great task at the close of a great record. Such greatness might deter any man who follows in his train.

As I contemplate myself in that position, I am grateful that I do not have to measure the task in terms of my own capacities. I come to this position with the assurance of God's support and strength. Christian missions is his undertaking and he calls his servants to work with him as they serve in this enterprise. It is because of my conviction that God has called me to this place that I dare take up the task which Dr. Maddry will lay down.

I have the assurance, also, of the support and co-operation of a group of colleagues at the Board's headquarters in Richmond and of five hundred co-workers on the mission fields around the world. No man could ask for better support. The work of the Foreign Mission Board is not conducted or directed by any one man. We are a great group of God's "together-workers." Individually, we may be small, but together we are mighty.

The opportunities of the future are sobering. We should be grateful for the challenge which lies ahead of us. We cannot afford, however, to approach such a responsibility with light optimism. The weight of human needs in the postwar days will be overwhelming. The problems in the way of meeting those needs will be complicated.

Five million Southern Baptists cannot hope to meet our responsibilities in the days ahead by sending 500 missionaries to all the world. Our true greatness lies not in our achievements of the past but in our unrealized possibilities. Such a host of Christian people, serving together under the direction of God's Spirit, possess potentialities which we have not yet dreamed of.

We look to the past gratefully. We look to the future prayerfully and hopefully, as we go together—together with one another, and together with God.

*W.S. Rankin*



*Preach*



*Play*



*Read*

When the Foreign Mission Board's sixth executive secretary announced his decision to retire at the end of 1944, before he reached the retirement age, everybody began to ask:

## "What's Dr. Maddry going to do now?"

His plans for the remainder of his life are shown here. Twenty-four years of active denominational leadership, first in his state, later in a Southwide board, have earned him a chance to rest. Rest for Charles E. Maddry is not idleness. Relieved of the drudgery of debt-paying and the details of mission business, he can engage in more creative activity. He loves to preach, to read, to write, to travel, and to play with his grandchildren, the three little Severances, who adore "Big Dad."

The Board has requested Dr. Maddry to serve as its field representative until he becomes seventy. After that he will be relieved of all responsibility. On the modest



*Write*



*Relax*



*Travel*

pension to which the Mission Board's employees are entitled, he expects to take a trip around the world with "Emma," his long-time favorite traveling companion. Some day he may publish his memoirs. He plans to read biography, history, and all the good fiction he has missed, and he will enjoy Uncle Remus stories whenever he is invited to read aloud.

"Grow old along with me," says Dr. Maddry. "The best is yet to be."

for January 1945

# My Chinese Congregations

Remarkable opportunities for evangelistic work are found in China today. Because of the great migration to Free China occasioned by the war, the cities of the west are thronged with newcomers from every part of the land.

In the evenings, the streets swarm with people who take advantage of the time least disturbed by air alarms leisurely to do their shopping or enjoy a stroll. We found in Kweilin that it is very little trouble to gather from such throngs a large congregation night after night.

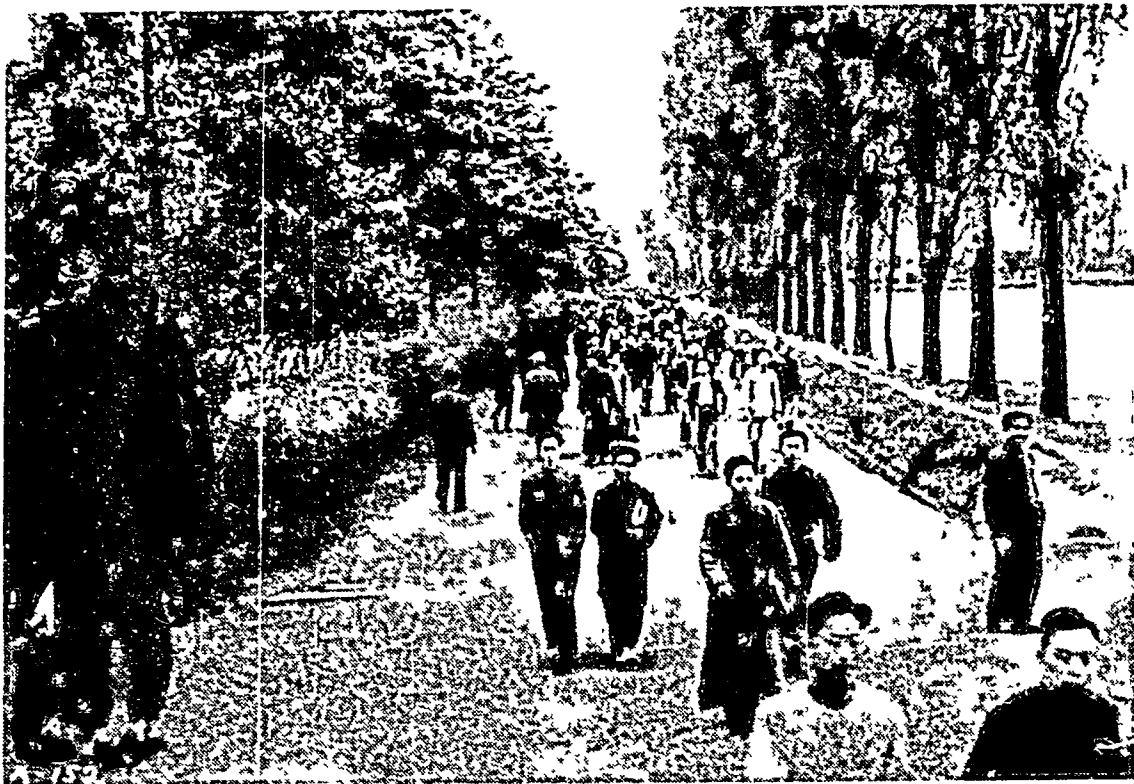
As the crowds pass the chapel, they are attracted by the singing of Bible School students or church young people who are glad to have a part in this service. If there is some special musical instrument being played, the interest is even greater.

Other workers stand near the door to invite the people to come into the chapel and direct them into the church auditorium. Once inside the building, they find themselves—many of them for the first time—in a service of Christian worship.

As one stands before such a congregation, he sees a variety of people. He is impressed, first of all, by the fact that a large proportion of the hearers are men. Numbers of soldiers, both officers and men, are present in these meetings. Some of the most zealous converts come from the army. On week ends and during vacation, students make up a good share of the congregation. Business people, laborers, farmers from the surrounding villages and the extremely poor from the streets may all be seen in a service of worship.

Several facts about such an audience make a peculiar appeal to the preacher. For one thing, most of the people are burden-hearted. They have left homes, loved ones and friends far away. Many of them have suffered from the tragedies of war. They are in need of a message of hope, comfort and assurance.

Again, their spiritual background is challenging. Some of them have never heard of Jesus, and there is the exhilaration of telling the good tidings for the first time to them. Others have heard a good deal of the gospel and



*Photos courtesy United China Relief*

Students are one of my most responsive congregations. Sometimes they come to hear the English language and remain to hear the gospel of Christ. They are so eager for learning that they throng the refugee colleges. On one campus in Free China, eight girls share each dormitory room.

are in a fair condition to be won to Christ. Others are backslidden Christians who in the shifting of war days have grown cold toward God. Still there are others who are fervent believers, glad to be again in a service of worship.

Furthermore, in the midst of bombings and the sorrows of war, one never knows who of those present in a service will be alive to hear the gospel when it is preached again.

The simple message of salvation when presented to such people bears the same fruit it does in America. Hearts are opened and decisions are made. Those who indicate their desire to believe in Jesus are then brought into Bible classes. After they have been fully instructed, those who wish to be baptized are examined and received by the church.

Others hear the word and then move on their way, yet we are confident that the Spirit of God keeps working in their hearts to cause the seed sown there to bear fruit later.

One of the most inspiring features of this type of evangelistic work is the realization that one is, in a sense, preaching to all of China. These peo-

ple who are gathered from the four corners of the land will some day return to their old homes, taking with them the message of a living Saviour. Even now, as the population is continuously shifting, those who believe on Jesus move from place to place in Free China.

After participating in this work in Kweilin, wherever I traveled—whether on trains, in distant cities, in the mountain villages, and even aboard ship on the way to America—I found people who had heard the story of Jesus in our meetings.

Another ripe field for evangelism is found among the students. I have had the joy of leading a good number of revivals in both high schools and colleges, and have been impressed by the open-mindedness of these young people. They come to the services willing to give a respectful hearing to the message of Christ.

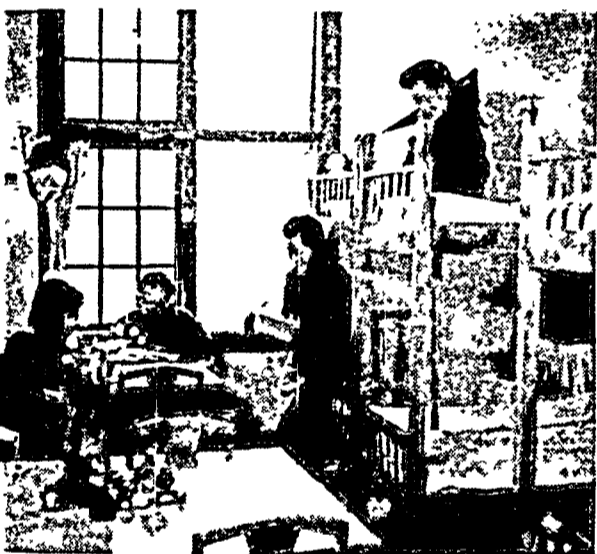
Under such circumstances, they do not want the gospel in disguise. It need not be concealed in a lecture on social problems, world conditions, nor any other topic of current interest. A simple, clear presentation of Jesus is

what is needed. The students, of course, have many problems in their thinking, and they regard those questions seriously. When the preacher gives occasion for them to come to him in personal conferences so that he may deal with them one by one, he finds that when they recognize the truth of the Christian message and their obligation to follow Christ at any cost, many of them are brave enough to step out before all their teachers and friends and confess Christ as Saviour.

It is glorious to see a group of earnest students standing before an audience of their friends acknowledging their faith in Jesus. The love of the Saviour makes a student bold enough to brave the disapproval of family and the scorn of friends in order to follow the Lord.

Because of the interest of the students of China in the English

By B. J. Cauthen



language, many young people are attracted to services where that language may be heard. In some cases, revival meetings may be conducted among college groups entirely in English. In other cases it is very effective to speak through a good interpreter.

Often the students begin listening to catch the meaning of the English and end up listening to catch the meaning of the gospel. When opportunity is provided for them to study in English Bible classes, there is always an interested group, and numbers have been led to Christ by this means.

Students always appreciate a service in which the speaker permits them to ask questions. Usually the questions indicate a genuine desire to know the

truth. Such a service provides opportunity for discovering what the students are thinking and also gives the speaker a chance to answer at one time questions which may be in the minds of large numbers of students.

Not only in mission-supported institutions is this open door found. In the Government universities there is a growing opportunity for this same type of work. In some places groups of Christian students and teachers in Government schools organize their own services, even though there is no missionary or Chinese pastor to help them. Such groups welcome the visiting preacher and become the nucleus for evangelizing the student body.

Shortly before leaving China, I received a letter from a student who was converted in one of our meetings in Shanghai. He is now a student in a Government university in the West where there are six thousand students. He wrote as chairman of the organization of Christian students to invite me to visit their school and lead a series of evangelistic meetings.

Another soul-winning opportunity is met in the village and rural churches. A missionary could devote his entire time to going from place to place conducting revival meetings and short-term Bible schools.

There is, finally, the opportunity for preaching Christ in places where there is no Christian work whatever.

Many county-seat towns and villages have never had a chapel and have in them few, if any, Christians. The bulk of China's millions live in rural areas. These people are still in the grip of superstition and idolatry. When the missionary and his fellow workers go to such places, the people are keenly interested and Christ is enthroned.

There is a real ministry for preachers in China. There are, to be sure, barriers of language which must be surmounted and often the missionary realizes that, so far as his use of Chinese is concerned, he is working with a dull axe. But the Lord can use dull axes to hew out the timbers for the building of his Kingdom.

Let no God-called preacher who knows that his appointed task is that of proclaiming Christ from the pulpit feel that if the Master assigns him to China, he must abandon his preaching and do something else. There will be many other duties, but if he keeps preaching uppermost in his life—discharging at the same time his share of other responsibilities—he will find an ever-enlarging field of usefulness.

As we think of postwar mission work in China, let us plan to send out more and more preachers who, by devoting themselves to the preaching of the Word, will win many to the Saviour and help our Chinese brethren grow into a ministry of power.



B. L. Nichols

American soldiers in the Orient attend Christian services. This picture was made in June, 1944, in our chapel at Kweilin. Wilma Weeks and Auris Pender are at right.

# Other Evangelicals Serve Mexico

By Frank W. Patterson

A student of the Mexican Baptist Seminary paid me a visit upon his return from vacation. With heart aglow, he related how the Lord had blessed his missionary adventure to the extreme Southern part of Mexico where disease and danger take an unusually high toll of human life. In the state of Chiapas he ministered to the victims of a certain insect whose bite causes blindness, unless given immediate attention. Negligence and lack of medical care had caused 90 per cent of the inhabitants of one town to go blind.

Sad as is that picture of a people who live in a dangerous locality and neglect to apply the treatment which prevents total blindness, there is one even sadder: More than 98 per cent of all the inhabitants of a republic thirteen times the size of England, with a population half as great as that of the Southern Baptist Convention, stumble over the precipice of time into eternity, like their forbears of centuries, past, strangers to the God of grace.

When we say that a relatively small proportion of the people have hope of eternal life, we do not mean to say that there is no hope for Mexico.

Eighty years ago, after four years of dauntless effort, James Hickey of Irish parentage established the first evangelical church in the Republic of Mexico, the First Baptist Church of Monterrey.

The spread of the gospel he preached has not been rapid, but it has been constant. In 1900 there were 381 evangelicals for every 100,000 inhabitants; in 1940 there were 1,071 evangelicals for every 100,000 population.

Today there are approximately 200,000 evangelical Christians in Mexico. This includes the church membership and the numbers who have come to know Christ through the churches' mission stations.

Baptists were the first to begin work

here, but they are not the most numerous. In 1935 the comparative numerical strength of the leading denominations was as follows:

Methodist, 22 per cent  
Presbyterian (three bodies), 21 per cent  
Baptist, 13 per cent  
Independent, 11 per cent  
Adventist, 8 per cent  
Church of God, 4 per cent  
Episcopalian, 3 per cent  
Nazarene, 3 per cent  
Congregational, 2 per cent  
All others, 12 per cent

The Baptists of both Northern and Southern Conventions, U. S. A., have given emphasis to evangelism, undergirding their program with a number of annual institutes for pastors and laymen. The Baptist Publishing House at El Paso has contributed to doctrinal stabilization both within and without the denomination through the large quantities of literature shipped across the border.

Our schools were closed some years ago in conformity to laws which prohibited religious instruction. There is a Baptist institute conducted independently by Dr. G. H. Lacy, retired missionary, located presently in Puebla, and Southern Baptists have a Mexican seminary in El Paso for Mexican ministerial students and missionary trainees on both sides of the border. A student home in Guadalajara was established last year to provide a Christian influence for students attending state schools.

The Northern Baptist Convention supports the largest denominational hospital, located in Puebla.

The Presbyterians, like the Baptists, have a student home and a hospital. The Methodists major on schools and social centers, and generally their buildings are a credit to any city. For instance, in Chihuahua City which

has a population of about 60,000, they have a splendid church edifice in the very heart of town, a large social center and clinic, a school with an enrolment of more than 600, and an adequate hospital. It has been my observation that, with few exceptions, the Methodists have the most adequate equipment of any evangelical denomination. They are touching the largest numbers of people.

The Seventh-Day Adventists have given considerable attention to medical missions, having established clinics in a number of cities. We find the Mennonite brethren located in colonies, particularly in the Northern part of Mexico, quietly following agricultural pursuits and setting a Christian example for their Latin-American neighbors.

The Pilgrim Brethren, most active in the Southern part of Mexico, have specialized for more than fifty years in the production and distribution of tracts, especially by mail. In recent years the Nazarenes and Pentecostals have been increasingly active in spreading their beliefs. These two denominations and the Seventh-Day Adventist each has its own seminary located within the Republic. The Methodists, Presbyterians, and Disciples support a union seminary in Mexico City.

The most accentuated growth among evangelicals in recent years has been in the extreme Southern part, in the states of Chiapas and Guerrero. Both the Baptists and Nazarenes have been active in evangelizing the state of Chiapas, and the Baptists have been foremost in missionary work in Guerrero. It is contemplated that during the coming year, a school will be established on small scale in the virgin state of Guerrero, which is virtually devoid of transportation, schools and Catholic churches. It promises to be one of the most original and interesting projects of Southern Baptists.

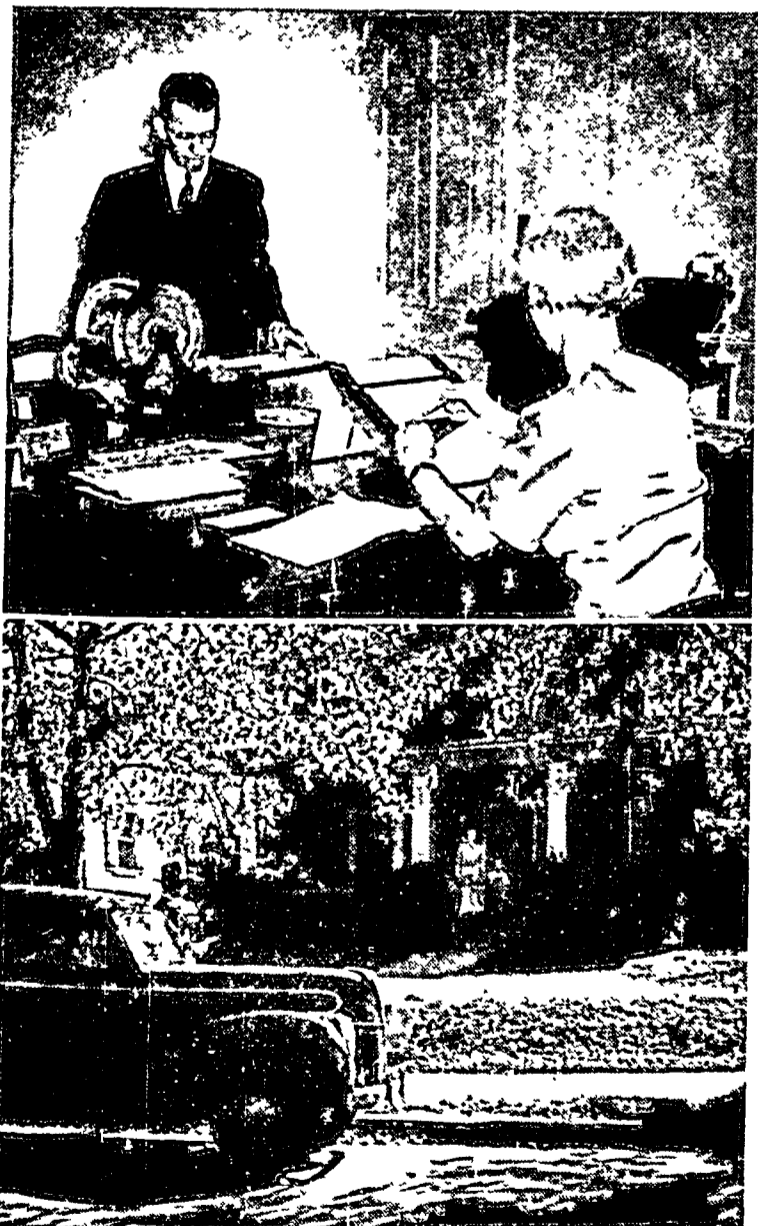
Let us pray and plan that twenty years from now, when the Baptists of Mexico shall celebrate their centennial, their work may have been the crowning achievement of all evangelicals to the praise of His glory.

*This is the first of a series of articles on how evangelical Christians of other denominations are helping to win the world to Christ.*



Tom proposes school to moderator, confers with state director about personnel, and reserves approved date on his 1944 calendar.

A Picture Story by Marjorie E. Moore



Letters announce plans for simultaneous schools and overnight visit is required to enlist remote churches.

## PEACEMAKERS' INSTITUTE

The Christian world mission is a job for men and women of good will—peacemakers. To increase the numbers who participate in the enterprise, a series of conferences led by missionaries and students of missions is effective. The Foreign, Home, and state Mission Boards of the Southern Baptist Convention help secure leadership for various kinds of “mission emphasis” weeks. A manual of instructions and adequate assistance are available free upon request from the Foreign Board’s director, W. B. Johnson, and the Home Board’s director, Lewis W. Martin, but success is assured only by advance preparation and meticulous care to details.

The Pilot Mountain (North Carolina) Association of seventy-five churches in three counties had simultaneous schools of missions October 28-November 3. Associational Missionary Tom S. Lawrence more than any other one person made the week a success. He was assisted by 28 missionaries—17 foreign, 7 home, and 4 state—who came Saturday and remained through Friday. He had the full co-operation of pastors, associates, secretaries, and officers, and he spent a year getting ready for the week. These pictures show how he did it.

The missionaries visited 50 churches and conducted or spoke for 180 services. Many churches had fewer than a hundred members. Nine had never before heard a missionary. Nine churches had one or more classes meeting three to five evenings for mission study; 41 churches had at least one service with a missionary speaker. Wednesday night missionaries spoke in 30 churches to 2,200 persons. *(Please turn the page.)*



Industrial churches want mission classes.

Pastor J. E. Swenson of Hanes Church and Tom make final plans for his school of missions.



Mail and calls confirm details.

Son John meets the postman while his Daddy answers the telephone.



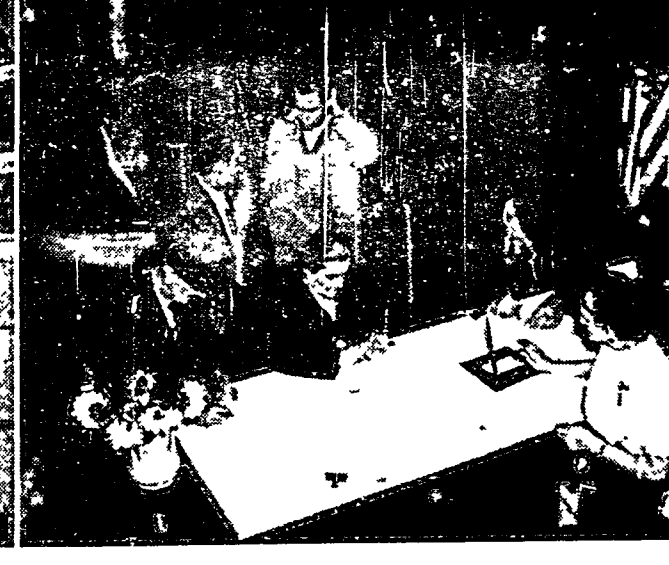
Young women endorse plans for Y.W.A. speaker study chairman selects mission texts.

Citywide President Marjorie Sullivan (center) cleaning orders wait while Mattie Lou and Roommate Clyde Chaney are schoolteacher confers with Tom about the schools.



Teachers prepare thoroughly.

Mrs. C. W. Dover, church secretary and librarian, taught adults.



Churches provide hotel rooms for speakers.

Brazil's A. E. Hayes, China's Alda Grayson, Kentucky's R. B. Hooks at the Zinzendorf.



Bilingual missionaries get acquainted at meals.

Olive of China, Powell of Nigeria, and Deville of Houma, La., mix Mandarin, Yoruba, and French.



Transportation to rural churches is provided.

Tom loads up for Leaksville—Missionaries Sophie Lanneau, Bun Olive, and Arthur S. Gillespie.



Young people face that paganism in Southern cities as well as in the Orient, Nigeria, Latin America.

Greensboro Missionary spoke at First Church to G.A.'s and Winston-Salem.



Mrs. Clarence Joyner and Mrs. George Cooper, Y.W.A.'s, heard Roberta Pearle Johnson.



Whole families study missions together.

Tampa's Cliff Walker at Southside Church met the L. D. Hutchins family—father, son, and daughter.

## Results

Foreign, state, and home missionaries testify to "one world," God's world in need of redemption.

Sustained mission study through THE COMMISSION and Home Missions is encouraged by securing subscriptions.

Small churches share the inspiration which is often available only to large city churches.

Active participation in the world mission enterprise is first evident by increased contributions.

## Peacemakers' Institute



Luncheon together daily keeps the work unified.

Fifty of Pilot Mountain Association's churches had mission emphasis during October 28-November 3.



Speakers report daily attendance, etc.

At day's end the Peter W. Chira fill out report blanks and check on engagements.



"Fourth-time" rural churches hear missionaries.

This time exposure of newly-painted Brim's Grove Church in the moonlight is streaked by auto lights.



Knowledge of need stimulates the urge to give.

Treasurer Maddox (center) reports Salem Church contributions doubled in year following first school.

Many of the old timers remember Dr. W. Y. Quisenberry who was one of the most zealous advocates of foreign missions that Southern Baptists have ever known. Without charge he and Mrs. Quisenberry visited several of the mission fields. Those who heard W. Y. Quisenberry will never forget his impassioned appeals to give men and money to missions.

Even before he became a field representative of the Foreign Mission Board, Dr. Quisenberry was greatly interested in world missions. While he was pastor of the Central Baptist Church of Decatur, Alabama, a great-hearted layman, William R. Spight, came under his ministry and became vitally concerned about sending missionaries to the ends of the earth. For many years Mr. Spight supported a foreign missionary.

At the time of his Home-going, September, 1936, Mr. Spight left an estate valued at more than a million dollars. After making some gifts to relatives and ample provision for his sister, Mrs. Senaca B. Burr, he left the remainder of his estate to the W. R. Spight Religious and Charitable Trust, appointing Mrs. Burr, as executrix of his estate and chairman of the trustees of the Trust composed at present of Mrs. Burr, former Baptist State Secretary D. F. Green and James H. Johnson. The beneficiaries of that estate are as follows, with the participation of each cause indicated: Foreign Mission Board, 50 per cent; Home Mission Board, 3 per cent; State Mission Board, 2 per cent; Southern Baptist Theological Seminary, 15 per cent; Baptist Bible Institute, 10 per cent; Howard College, 10 per cent; Judson College, 2 per cent; Union University, 8 per cent.

Already \$280,000 has been distributed by this Trust to the beneficiaries. Under the splendid management of Mrs. Burr, in consultation with the other trustees, the estate has been kept practically intact and the property is worth more now than when Mr. Spight passed away. Mrs. Burr, a



## A Faithful Steward

member of the Central Baptist Church and for many years the organist, has a sympathetic interest in all Kingdom enterprises to which her brother dedicated his life and fortune.

Sometime ago we asked Dr. L. L. Gwaltney, an intimate friend of the family, to give us some of the facts concerning Mr. Spight's life and we quote further from Dr. Gwaltney's biographical sketch:

Mr. William R. Spight was born in Mississippi, 1861, and while he was a small boy the family moved to Tennessee. Later he was graduated with the A. B. degree from a Baptist college, Union University, Jackson. Some years ago Howard College honored him by conferring upon him the degree of LL.D. While attending the University he was converted and joined a Baptist church.

After graduation he was appointed postoffice inspector and traveled over all parts of the United States.

During this time he became interested in the grocery business and later became a salesman for one of the large wholesale grocery companies in North Alabama. In that capacity he became acquainted with Mr. John L. Brock of Decatur who was in the retail grocery business. His ability impressed Mr. Brock and he persuaded Mr. Spight to enter the wholesale grocery business with him as a partner, and in 1898 they opened the Brock and Spight Wholesale Grocery business in Decatur. This enterprise quickly met with large success and, as the years passed, Mr. Spight purchased the interest of Mr. Brock and later established the Home Oil Mill, which is one of the largest cotton seed oil mills in the country. Later he made other investments, most of which were highly profitable.

After moving to Decatur Mr. Spight joined the Central Baptist Church and was made a deacon. Although he was just getting started in business and at that time his income was somewhat limited, he became greatly interested in foreign missions during the pastorate of Dr. W. Y. Quisenberry.

Mr. Spight taught a large class of men in the Central Church. It was known as the W. R. Spight Bible Class. He knew the Bible well and he was a great teacher and really a fluent and ready speaker. I had the pleasure to sit in his class

on several occasions when I was present to supply the pulpit of the church. But, as a matter of fact, Mr. Spight himself often supplied the pulpit when the pastor was absent and he was often called upon to hold services in other churches in his section of the state.

He was always liberal in the support of his church and in the benevolences of his community. He was a large contributor to the Benevolent Hospital in Decatur and he substantially remembered it in his will. He was interested in every phase of the work of his denomination but more especially interested in foreign missions. As the years passed the Lord abundantly blessed him and his life clearly illustrated how "the liberal soul shall be made fat."

When the new Central Baptist Church of Decatur was being built he aided in the financing of it by joining a number of

(Please turn to page 25)

## Getting or Giving?

In the home of a friend in Bethany, a little while before the betrayal, Jesus was anointed by Mary with very costly perfume. In reply to the complaint of the disciples, particularly Judas, that she should have sold the precious ointment and given the proceeds to the poor, instead of "wasting" it on Jesus, our Lord said to them, "Whosoever this gospel shall be preached in the whole world, what this woman hath done shall be told for a memorial of her." Immediately after that experience, Judas hurried to the chief priest and said, "What will you give me for betraying him to you?"

Here are expressed two philosophies of life: "What can I get?" and "What can I give?" The selfish, covetous, grasping Judas was concerned about what he could get. Throughout the Scriptures are portrayed other men and women in the class with Judas, each asking "What can I get?"

The rich farmer cared naught for others or for God. His one concern was to gather his harvest for his own selfish ends and to have a good time.

The rich, young ruler rejected the appeal of Jesus and went away, sorrowful for he had great possessions.

Esau forfeited his birthright because of his inordinate appetite. Ahab and Jezebel came to a tragic end because they coveted Naboth's vineyard.

The overmastering desire to get rather than to give has wrecked many a life. Leaders of nations, dictators of the past, led their people to destruction, as they sought to satisfy their unholy ambitions. So with Alexander, Genghis Khan, Caesar, Napoleon, Hitler, and many others.

Governments have asked and are asking: What will you give me for the privilege of killing and robbing people? What will you give for the privilege of enslaving and killing multitudes by beverage alcohol? For the privilege of gambling, whether by lotteries or otherwise? "What will you give me for betraying Him?" is the insatiable cry of covetous men and nations.

It is not wrong to make money if the motive is righteous and unselfish. Christ commended industry and frugality and worthy investments. He taught such lessons in the Parables of the Pounds and Talents and in other parables relating to stewardship.

# EDITORIAL

"Unto whomsoever much is given, of him shall much be required."

Judas asked, "How much can I get?" Mary asked, "How much can I give?" We commend to all the spirit of Mary who anointed her Lord with her richest and most precious gift. Lottie Moon saw the white harvest fields of China, heard the call of her Saviour, and gave her best. This Christmas season we are to emulate her and think of giving rather than receiving. Not, what will I receive, but, what shall I give, should be our dominant desire. Our missionaries who have gone to the ends of the earth as witnesses for Christ have possessed the mind of him who came not to be ministered unto but to minister to others. So with Christ's laymen and elect women who have stayed at home and served and witnessed here.

Recently THE COMMISSION carried the story of a noble young man with a modest fortune, who not only surrendered his life to Jesus Christ, but gave the greater part of his fortune to world missions. God give us a multitude of men and women, saved by the grace of God, who will voice their heart's desires in asking, "What can I give?"

## On Earth, Peace

We believe that every Christian desires peace on earth. Such a desire is in accord with the Law, the Prophets, the Apostles, and above all, with the teachings of Jesus. We should cooperate, in every way possible, in creating and strengthening sentiment for a just and enduring peace. Surely, we have learned the tragic consequences of war. Around the world millions of homes would join in the plea for world peace.

However, a just and enduring peace will cost us more than we realize. It is not as simple as it seems. The passing of resolutions will not insure peace. Decisions of peace councils alone will not suffice. Leagues of nations will not put an end to all war.

When hostilities cease we shall face a weary, hungry, embittered world—a world with tremendous economic

problems, and gigantic tasks of rehabilitation. Within many nations there will be conflicting ideas of reconstruction with accompanying civil strife. It will not be easy to allay the hatreds, the demands for reparation and the conflicting demands growing out of this war. Men and nations will not forget in a day the irreparable losses they have suffered. What is the way out of this confused and chaotic condition?

Peace-loving people everywhere should heartily welcome and support all righteous and reasonable efforts to secure and maintain peace. Before we can have a just and enduring peace we must have just and God-fearing men and women to frame equitable terms of peace. No satisfactory and effective peace program can be worked out and enforced unless it is based on the eternal God-ordained principles of truth and justice. If, through chosen representatives who write peace terms, God does not sit at peace tables, efforts to secure world peace will be futile.

Moreover, just as we must have city, state, and national police forces and courts to keep peace and enforce ordinances and laws, so we must have, in some workable form, international police organizations and courts to enforce international agreements and maintain orderly relations. Some such league as Woodrow Wilson suggested, if it had been adopted by the major nations of the world, and adequately and consistently enforced, would have stopped the Nazis before they got a stranglehold on continental Europe. Something must be done to stop war; another world war, a generation hence, with the development of a much more powerful and destructive technique will destroy civilization.

This brings us to say that the only hope for world peace is the proclamation and practice, in all areas of life, of the teachings and implications of the gospel of the Lord Jesus Christ. Through him and him alone can we have peace. This fact places upon us the inescapable responsibility to make disciples of all nations. If in Japan, we had faithfully discharged the Commission to us by our Lord, there would have been a different story to tell. We must not delay. No time is to be lost. The followers of Christ around the world must dedicate their forces and resources to the holy task of bringing the peace of Christ to the hearts of

mēn everywhere. Not until that task is performed can we have a just and enduring peace.

We've a story to tell to the nations,  
That shall turn their hearts to the right;  
A story of truth and sweetness,  
A story of peace and light.

## Baptists in Russia

On October 31, the Baptist World Alliance office in Washington received a radiogram from a Baptist Conference in Moscow, extending greetings to their fellow Baptists throughout the world.

Beginning with the organization of a Russian Baptist Church in 1868, near Tiflis in the Transcaucasus, Baptists multiplied in Russia, and an All-Russian Baptist Union was formed in 1884. Among the Russian Baptist leaders in those days was Vasili Pavloff, who will be remembered by all who attended the 1911 meeting of the Baptist World Alliance and saw in Philadelphia a group of Russian Baptist preachers who bore in their bodies the marks of the Lord Jesus Christ.

In addition to the Baptist movement among the peasants in South Russia, another movement, called Evangelical Christians, began in St. Petersburg (now Leningrad) where Lord Radstock from England had been invited to preach in the homes of the leading families. These Evangelical Christians who spread to all parts of Russia were Baptists in doctrine and polity. Efforts have been made repeatedly to unite these Evangelical Christians and the All-Russian Baptist Union representing the first group of Baptists to whom we have referred, but the leaders of the two movements were frustrated, first by persecution by the Orthodox Church, then by war, and later by Soviet restrictions.

This recent message from Moscow is encouraging for it indicates both a relaxation of the restrictions against Evangelical Christians, and the prospect of a union of Russian Baptist groups. Estimates of the number of Baptists in Russia vary from one million to four million.

Dr. W. O. Lewis, general secretary of the Baptist World Alliance, writes: "It is to be hoped the time may soon come when Baptists from Russia may be able to visit their brethren in the outside world, and Baptists from the

outside may be permitted to visit Russia. And inasmuch as the Orthodox Church now is allowed to educate priests, it is to be hoped Baptists may be permitted to reopen their seminary in Moscow. And we hope it may soon be possible to supply those who desire them with Bibles."

## Christ at the Crossroads of the Pacific

Our missionaries to the Orient, who stopped en route at Honolulu, did not realize until four or five years ago that Hawaii would some day be one of our most fruitful mission fields. In the reports of the Foreign Mission Board, we find little reference to Hawaii until 1941. In the report that year is a sketch entitled "Overcoming Through Christ in Hawaii."

For years there have been in Hawaii a few Baptist civilians whom our missionaries visited on their way to and from the Orient. After Dr. Rankin's visit to Honolulu in August, 1940, the Board decided to assume responsibility for the work in Hawaii, and send reinforcements.

The first missionaries assigned to Hawaii were Mr. and Mrs. James D. Belote and Miss Hannah Plowden; others who came a little later were Mr. and Mrs. Victor Koon, Mr. and Mrs. Charles A. Leonard, Mr. Edwin Dozier and his mother, Mrs. C. K. Dozier, Mr. and Mrs. L. E. Blackman, Mr. and Mrs. Malcolm W. Stuart, Miss Helen McCullough, Miss Clara-bell Isdell, and Miss Alice Huey.

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

Two stations were organized, in Wahiawa and Honolulu. We recently received the annual report of the association of the five Baptist churches in Hawaii, for the year ending last July 31. All five of the Baptist churches reported baptisms, a total of 206 altogether, which is a third of the total members of these churches. If Southern Baptists could reach the same ratio in baptisms, we could report at the close of the Centennial year more than two million baptisms, instead of one million, the goal set before us.

The Olivet Baptist Church, of

which Victor Koon is pastor, reports that the Japanese-speaking congregation alone has received thirty-two new members for baptism, while the English-speaking congregation received forty-eight members for baptism.

The aggregate gifts reported by these five churches, with combined membership of 615, amounted to \$65,069.54, an average of \$105 per capita. Figure for yourself how much money five million Southern Baptists would give in a year for the Lord's work, if they averaged as much as our Hawaiian Baptist brethren and sisters!

We have before us a letter from Malcolm Stuart, written in October, in which he reports that the Bible school has its largest enrolment this year. Chinese, Philipinos, Hawaiians, Japanese, as well as servicemen from the States, are very responsive. At present, numbers of young people are eager to hear about Christ and to receive him as their personal Lord and Saviour. While there are open doors, there are also many adversaries, for there are many followers of Buddhism, Confucianism, Catholicism, Bahaism, and various other "isms."

The day these paragraphs were written a letter came from a young man who has been a Northern Baptist chaplain for two years, with the home base on the Hawaiian Islands. He writes that in his opinion our Southern Baptist missionaries are meeting urgent needs in Hawaii and doing a great work in that strategic field.

## Postwar Programs

In forecasting peace terms and postwar programs, several definite facts must be taken into account.

(1) With distance and time greatly reduced by modern facilities for communication and transportation, the world is now one compact community and we can no longer be economic, political, social, or spiritual isolationists.

(2) Russia will be in a position to appropriate for its own use all territory that has ever formed a part of Russia and to claim a share in any new territory taken over by the Allied nations.

(3) The future of Asia will be one of the big questions before peace councils, with the certainty that the Asia of the future, in its government,

its economy, and its relation to the rest of the world, will not be identical with the Asia of the past.

(4) The yellow and brown peoples of the world will be power factors in the solution of world crises.

(5) The major nations must collaborate in enforcing agreements, and in preventing excessive militarization by any nation.

(6) No plan for permanent peace can be devised which is not based on righteousness and good will in all relationships, human and divine.

### Short Road to China

The shortest and most direct route from the United States to the Orient is across the Arctic region. After the war one of the front doors for both land and air traffic between the Orient and the West will be Sinkiang Province, or Chinese Turkestan. For a long time Sinkiang has been practically unknown, but in the early centuries it was on the highway between China and Europe. It will certainly assume world importance in the years ahead. Sinkiang has an area of more than 600,000 square miles, a little more than twice the size of Texas with a population of about 4,000,000. In the last number of *THE COMMISSION* was a story about the establishment of a Baptist church in Sinkiang. This province promises to be an important mission field in the years ahead.

This region where China, India, Afghanistan, Iran, and the Soviet Union, either touch or approach one another will be crossroads for air traffic, says Owen Lattimore, who probably knows more about that part of the world than any other living man. It will also be a crossroads for the future for long-haul railways and motor roads as there is an abundance of iron ore, coal, copper, and gold, with water for irrigation and electric power.

Mohammedanism seems to be the prevailing religion although some of the people are Buddhists. Two recent books give quite a bit of information on this part of the world: *Gateway to Asia: Sinkiang* (John Day, \$2.75) and *The Compass of the World* (Macmillan, \$3.50).

★ ★ ★

We have received ten subscriptions from Honolulu, for the members of the Training Union of Nuuanu Baptist Church.

### Missionary Snapshots

The sentiment of many soldiers is expressed by a paragraph in a letter from a soldier somewhere in India writing concerning his visit with Christian missionaries in India. "I do wish it were possible for more of the church people of America to get a first-class view of the work these people are doing over here. I never quite realized what a wonderful work foreign missions are doing."—*World Outlook*.

★ ★ ★

Dr. John Scudder was led to consider India as a mission field while visiting a home in New York. On the center table in the drawing room there happened to be a pamphlet entitled "The Conversion of the World or the Claims of Ten Hundred Millions." The title of that pamphlet led him to become a volunteer for foreign mission work. He was disinherited by his father when he made known his decision to go to India. In the story told by Dr. Ida S. Scudder there is related the experience of his father who, when letters came from John, would fling them unopened into the wastepaper basket. But his wife rescued the letters, took them into the next room, and read them aloud with the door open so that the father could hear at least parts of the letters. As time passed the old man began to relent and before he died he welcomed his missionary son back to his heart.

★ ★ ★

In the Jaguaquara school in the interior of North Brazil, two-thirds of the 364 students are Christians. In one of the churches in that section, a beautiful building was erected clear of debt even though the church had no pastor. This was made possible by the interest and devotion of the faithful laymen in the church. In practically all of our foreign mission lands churches have preaching every Sunday whether or not they have pastors as the laymen, in the absence of pastors, bear testimony to the saving grace of God.

★ ★ ★

The very day that the daily papers carried the announcement of the death of William Temple, Archbishop of Canterbury, we received from the publishers a copy of his latest book, *The Church Looks Forward* (Mac-

millan, \$2.00). It is a call to the churches to put first things first in rebuilding the world. He says very truly: "Our preparation for peace must be spiritual as well as political if we are this time to win the peace; and the spiritual preparation is vastly the more important of the two, though both are necessary, because if the right spirit is lacking no political contrivances can save us from renewed disaster; and if the spirit is right it will devise the right machinery."

★ ★ ★

We learn from *World Outlook* that the Missionary Medical College for Women in Vellore, India, founded by Ida S. Scudder has trained more than 300 young Indian women as doctors and sent them into service in every province of India. The vision of medical training for women came to Ida Scudder almost sixty years ago, when as a teen-age girl, daughter of an American missionary family, in one night three men, a Brahmin, a Mohammedan, and a Hindu came asking aid for their wives. Their religion forbade their wives to be treated by a man. That night's experience sent Ida Scudder to America to study medicine, to return to Vellore as a physician and surgeon, and brought world fame to the Medical College for Women. Five ambulances, each with two doctors, one nurse, and a woman driver go out from the hospital each week on four different roads, and dispensaries are set up under great shady trees where they minister to needy patients. Dr. Ida Scudder herself on a single trip treated from 500 to 1,000 leper patients who crowded about her for chaulmoogra oil treatments.

★ ★ ★

One of the countries which must be freed after the war is Korea. There are more Christians in Korea for its population than in any other country in the Orient, except the Philippine Islands. For forty years Korea has been held by the Japanese, and believers thus have suffered persecution most of that time. As a testimony to the Christian faith in Korea, it is said that many Korean Christians belong to the second, third, and, sometimes, fourth generation. Most of the churches in Korea are self-supporting. The work goes on even though the missionaries were compelled to leave.

# EPISTLES

## FROM TODAY'S APOSTLES

### Destination: Nigeria

In three days after leaving the States, we were in South America, expecting every three or four days to get away. We had hoped to see something of Southern Baptist mission work en route to Nigeria, but we did not expect a two-months' visit. Missionaries representing India, Burma, Belgian Congo, Sierra Leone, Liberia, and Nigeria were all stranded there. We thanked our heavenly Father that we were in the hospitable home of our fellow missionaries, the Tumblins. Others had to stop in moderately high-priced hotels where the food and environment were not at all in line with the price.

The Baptists gave us a hearty welcome service one night. We all tried to sing something in the language of our mission fields. While the Brazilians could not understand, they responded enthusiastically. They insisted that we take the missionary offering to divide among our different stations, but we asked them to send it to the Bible Society for Bibles in all languages.

Our missionaries in Brazil are finding the work most encouraging and the increasing number of Baptists are putting their hands to the tasks. As I looked at the people, I was aware of the burdened expressions on their faces and the glare of continued fear which haunts their souls, and I wanted to teach them of the loving Father and the living Christ who wants to live in their hearts and beam in their faces.

One day I ventured to remark to one of the missionaries who loves them with all her heart, what I had felt about the plain writing of sorrow that I saw on Christian faces. "Perhaps it is my own life and heart," I said, "but may I ask if anyone else has commented on the terror and sorrowing countenance of the people?"

"Almost everyone does," she replied. "It is because the people do not know a peaceful religion and the joy of worshipping a God of love."

I understood that explanation better when I saw Brazilians on the streets on Good Friday. They were wrapped in black, bowing to and following images, kissing the image's feet, and giving their money out of their poverty. In the church, where we followed them, we saw the priest come in and empty the coins into the coffers and into the treasury of a church that was obviously already rich.

I also understood why two of our party had had to sign statements before they left North America, promising that they would not conduct or take part in any Protestant service while in South America. It means something to try to live a Christian life there. They stoned the house of a Protestant missionary who tried to preach in the marketplace. He was forced to stop or be deported. Since he could preach in his church, he decided that a poor chance was better than none at all, so he submitted.

While all the above was going on, Dr. Sadler, whom we hoped to meet in Africa, was moving on down toward our territory, the Niger Delta of Nigeria. Fortunately, Missionary Brantley was there to show him around in our absence. Again we missed our Nigerian Baptist Convention, and our annual meeting. It was proof to us that maybe we were not half so important as we might have thought we were.

The time for our departure finally came one Saturday afternoon in May, when we saw the plane circling, and the clipper discharged among her passengers our Secretary for Africa. He too was delayed in crossing the Atlantic, and had missed the big Southern Baptist Convention, where he was scheduled to speak. After two hours with him, we climbed into his plane and long before night we were crossing the ocean. We had breakfast in Africa. Just a few days later we began our seventh term of work in our adopted country.

WM. H. AND GRACE CARSON  
*Port Harcourt, Nigeria, West Africa*

### Dust, Mud, and Smoke

The work here is growing fine. We had the dedication of our new church building on last December 5 with a full house, and on the 6th another was dedicated in an adjoining town. The evangelical churches in town now have fifteen minutes on the radio each day. We are responsible for one week each month. Our pastor brings inspiring messages accompanied by appropriate music.

Since our church membership is so scattered we are mimeographing each month a church bulletin to secure better co-operation from all members. Many have never been to our church, because they live as far as seventy-five miles away. Others have moved 175 miles westward, and that means that we as workers have to travel to reach them and others who need to know the Lord. This is the last church on the western frontier. With our new pastor here in Londrina I have been able to open up some new work. Recently in Jatahy, one of our newest congregations, we baptized five new members and organized a Sunday school that averages about thirty-six in attendance. Lovat, another new place

opened up recently, is making fine progress. I have made four trips there.

On my second trip I had quite an experience. Upon arriving in Lovat I walked about four miles to a farm house where we had services with a packed house. Six people accepted Christ that night. Sunday morning one of the boys and I walked eight miles to another farm where we had the promise of a big crowd. The children went everywhere inviting people to the service, but with a big rain just at service time, only a few came. I preached about three sermons and talked to a number of people about their soul's salvation. One father and son responded. They had been studying their Bible.

We stayed until supper was served, then had to start back in the drizzle. The road was so muddy and slick, we could hardly walk, and the darkness was intensified by the rain. We fell time after time; four miles from where we were to spend the night I fell and almost punctured my jaw on a sharp stump. It bled badly. Then before we arrived at the house I got my clothes full of ants, on the move because of the rain. Needless to say the first thing that I did when we got there was to free myself from the ants, then I used the First Aid kit to doctor my face.

The worst thing about our work is the time consumed in walking and waiting on buses and trains. Many times I walk eleven miles at night in order to get home, either to catch an early bus or to attend to some business the next morning. Another bad thing is eating away from home. We both have had bad cases of amoebic dysentery and although we went to the best doctor in Sao Paulo and took medicine for three months we are not completely cured. With a car we could do three times as much work and eat at home more.

They say we live in the land of giants. There are three giants here; namely, Dust, Mud, and Smoke. Many people come here seeking riches on this good land but seeing these giants they flee to other parts. For the last four months Giant Dust has been raging. Some days the sun could not even make a shadow on the earth because of him, neither could anyone keep clean. He is the most annoying of the three.

Giant Smoke has been on the warpath for three weeks, because everyone is burning off his fields and newly cleared ground, and as a result we have passed days without seeing the sun. The sun appears to be a ball of blood in the sky, and everyone weeps day and night. It rained last night, so we hope that the rainy season has begun, but when the third giant takes over, transportation is impossible.

We feel like Joshua and Caleb. The land is ruled by giants, but by God's



Photo courtesy Carlos Vieira

This Baptist family is the product of evangelical missions in Brazil. Pastor Vitorino Moreira of the Second Baptist Church at Cachoeiro de Itapemirim, in the state of Espirito Santo, has his wife on his right, his mother on his left, his daughters behind and his sons in front. Six of the children are Christians.

help in time the giants can be expelled, and the people can rest in peace in service of the Lord. In the near future the streets and roads will be paved or hard surfaced, and all of the ground cleared and planted in coffee; then these enemies will have to move to the western frontier as the wild animals and birds have done.

TOM AND ROSALIE CLINKSCALES  
Londrina, Parana, Brazil

## New Beachhead

I am moving to another island to begin Baptist work there. I am going alone, and at times, no doubt, I shall be lonely, but I have a Yokefellow who has overcome the world. We had four new women missionaries to come out. Our already established work was too small to absorb them, so we should and could open new work. It seemed to me good Christian sense to put an experienced worker in a new place and put the new workers in established work. Edwin Dozier and I went over this past week and established a beachhead, so to speak. Edwin held services three nights in Japanese. The congregations numbered 60, 115, and 175 on the three nights. Many of them were Young People and Intermediates who speak English, and they

promised to come to Sunday school and Bible classes.

The housing problem is as real there as anywhere to be found. We could not rent anything, but found a fairly good residence in a perfect location for sale. We have a Young Men's Buddhist Society Hall for our assembly. There is very little Protestant Christianity on the island. Catholicism, Buddhism, and Mormonism are much in evidence. We saw both needs and opportunities.

We have finished another fruitful year at the Bible School. Last year, we graduated our first student, Edith Matsuda. This year we graduated two young men, Minoru Taira and Mitsuji Fujita. Both have finished high school, and the Bible school, and both of them plan to finish universities. Both of them have been engaged to exceptionally fine Christian young women. I said "have been" because Minoru yesterday married his beloved! I think I do not know a young woman with more Christian grace and faith than she. She received much of her training from Seventh-Day Adventists. She has the habit of tithing, and a love of God's Word. Mitsuji has his face set toward Japan and he hopes to finish his education there and labor among his own people. He has spent most of his life there,

and we hope can return with little or no prejudice against him. For these four, I am thankful.

This year as a part of the growth of our Sunday school, my class of a dozen girls and women was divided. The women remained in the Adult Department and my girls became the nucleus of the Young People's Department. We had in our church a grand young serviceman, Raymond Rigdon, who was formerly Sunday school young people's worker in Georgia. He became teacher of the Young Men's class and superintendent of our department. My class has grown to over thirty members in spite of marriages, movings, going to the States and giving up some members to be teachers in other departments of the Sunday school. The girl who went to the States is Dorothy Chong, a Chinese. After four years at Baylor she hopes to go to W.M.U. Training School to prepare for a life of service in China.

We had a grand V.B.S. at Olivet. It was not as large as last year (250 versus 215). But nearly all of the city schools had summer sessions this year with the hope that it might help lower the very high juvenile delinquency record of our city. There were many happy experiences in those three weeks of work, but I want to tell you of one of the results. After the school had been over two or three weeks I went calling one day and accidentally met one of the girls from my ten-year-old work table. She had never been a member of Sunday school and practically her first touch with Christianity had been vacation Bible school. When our school closed she had organized one which she called "Holiday Club," with ten children who live in her lane; had them memorize all the Scripture verses she had on her memory cards, retold them the stories she had heard, and devised the cutest little handwork you ever saw! In that I am thankful for the very genius of the Christian religion.

Our church continues to grow and develop in our new plant, the old Hawaiian trade school in the same block with our former church which we still own, and use, for the Japanese-speaking congregation, some Sunday school departments, and so forth. Our Sunday school has been having recently an average attendance of over 350. Our W. M. U. family has a total membership of 132.

HANNAH PLOWDEN  
Kahului, Maui, T. H.

## International Fellowship

Stranded in Calcutta for six weeks, I found more and more to do to keep me busy. It was a joy to work with our boys, to visit the convalescent in the base hospital near here, to preach to them each Sunday night and sometimes between

Sundays. There were more than fifty at the mission one Sunday night. At another place a revival was in progress, and I was invited to preach each evening one week. I have seen several fellows saved.

Then there are over 2,000 Chinese living in Calcutta. They come from many parts of China. A fine young man from Shantung came to the meetings. He seemed as glad to see me as I was to see him. He stayed to have supper with me. Nothing definite in the way of mission work is being done among these Chinese. Some of us missionaries had a good group each Sunday morning after meetings in other churches, and held a service in Chinese.

I was both thrilled and humbled a few weeks ago to preach in the Carey Baptist Church. It is the same building erected by William Carey in 1861. In this church is the baptistry where Adoniram Judson was baptized after his decision to leave the Congregational and join the Baptist church. A beautiful marble table on the wall near the baptistry describes briefly this baptismal service and states the reason for Judson's change of church affiliation.

One sees and hears many things in this part of the world to make him realize just how well these men of God built for the glory of God. I became acquainted with a number of fine consecrated Indian Christians. There are many Burmese Christians here, also. American Baptist Missionary Society missionaries who had to flee from Burma are refugeeing in India. Some are working in Baptist stations, some in Presbyterian missions.

I traveled about 20,000 miles from New York to where I now am. A most enjoyable and profitable month was spent in Australia between ships. I spoke on an average of three times a week, in churches, schools and colleges. The people entertained me gratis. I was a guest in the home of the secretary of Australia's Baptist Foreign Mission Board.

JOHN A. ABERNATHY  
% China Inland Mission  
Kunming, Yunnan, China

## On Duty with UNRRA

After an extended ocean trip I am now "somewhere in Egypt." Traveling conditions were far from ideal but the trip was by no means uninteresting or unprofitable. One of the best features of the voyage for me was the opportunity of conducting services on four different Sundays. The services were nonsectarian and were attended by Catholics, Protestants, and Jews. I found each of these religious groups appreciative and responsive. Following a sermon on "World Reconstruction," I was asked to lead a

round-table discussion on what I had said. It was encouraging to find a large group of young men interested in such a subject and capable of discussing it intelligently.

I shall leave in a few days for El Shatt, a camp of 20,000 Yugoslav refugees. I do not yet know exactly what I will do in camp, since the final assignment of UNRRA personnel is in the hands of the camp commandant; but the division of camp welfare has recommended that I be used in the welfare program, with particular responsibility for education and religion. Whatever my assignment may

be, I am sure I will find my work worthwhile.

UNRRA already has a number of people in Greece, and by the time you get this letter an advance guard will probably have entered Yugoslavia. I expect to remain at El Shatt until the camp breaks up (perhaps six months from now) and will then most likely go to Yugoslavia to work in transient camps. The prospects are interesting and challenging.

J. D. HUGHEY, JR.  
UNRRA, A. P. O. #787  
c/o Postmaster  
New York, N. Y.

## The Spirit of Missions

We are on our way to Poseh, Kwangsi, which is ten days west of Nanning. We includes our hospital equipment and staff and nurses, which is over fifty people. We are going to set up the hospital in Poseh and we hope to be able to make a living. We left our beloved city on September 16 and they came in on the 20th. Our new location is west of Nanning and is in accord with the consul's advice. Moving expenses have been tremendous and we are looking forward to a hard winter. We are doing our best to keep our organization intact. It is the hope and wish of every member of our staff that Stout Memorial Hospital not die and I believe they will do their part to keep it from dying for we hope to return to our old location some day. If you have any relief funds, we can certainly classify for same. We praise the Lord for his help and protection. Remember us.

WALLACE [William L., M.D.]  
Nanning

October 1, 1944  
(Received November 20, 1944)

## "The Flight into Egypt"

(Continued from page 3)

Thomas has clothed Mary in a robe of white with a gold border, and a green scarf over her head. Joseph wears the brown of the trackless desert. Though one must paint for himself the intense black of Mary's hair, and the soft fuzz on the head of the Baby Jesus, each of us may ponder the inner meaning of the lines, and discover fresh meaning for our own day from this story written so long ago.

The center of the picture is the wee, sweet, dark-haired Baby. No one knows that the hope of the world depends upon what happens to this tiny Child held close in his mother's arms. Yet everyone knows that the child is the hope of the future. All the brooding love of all the mothers of all little sons is caught in the sweep of the single line that portrays this mother bending over her firstborn Son. In the figure of Joseph, the artist has

caught with unerring skill the intentness and the devotion of every father seeking safety for his child in the midst of the trackless wilderness of life, with only the light of one small lantern to pierce the gloom.

The Child is safe in the midst of danger till he is a child no more and has become the Son of Man who dares all things, even Calvary's cross. That cross is the earnest of freedom for every child of man in a world made safe for all peoples through the courage of all men and the outpoured love of all women for each little one.

Then in the fulness of time we shall hear the word of the Lord, "This is the Way, walk ye in it," and catch the echo down the ages of the song the angels sang,

"Peace on earth among men of good will."

# NEWS FLASHES

By Gene Newton

## Arrivals on Furlough

Clem D. Hardy, Brazil—2304 Colonial Avenue, Waco, Texas. Mrs. Hardy will arrive in January.

Hattie Gardner, Nigeria—231 Russell Street, Fayetteville, North Carolina.

News of the arrival in Los Angeles of Missionaries Addie Cox, Katie Murray, and Margie Shumate of China reached the Board November 20. Their furlough addresses will be published later.

## Departures

Rev. and Mrs. J. B. Underwood left Miami on October 26 for Recife, Brazil. These are the first new missionaries to go to North Brazil in more than three years.

## Marriage

Dr. and Mrs. George Green announce the marriage of their daughter, Charlotte, to Chaplain Samuel Groover Shepard, Lieutenant (j.g.) United States Navy, on Tuesday, October 24, in Danville, Virginia. They now live at 527 Massachusetts Avenue, Norfolk, Virginia.

## Births

Rev. and Mrs. W. L. Cooper, on furlough from Argentina, announce the arrival of Thomas Richard, October 30.

Rev. and Mrs. E. Milford Howell announce the arrival of a daughter, Mary Katharine, November 7, 1944, in Ogbo-mosho, Nigeria.

Rev. and Mrs. Kermit J. Schmidt, appointees for Brazil, now serving in Radford, Virginia, announce the birth of Carolyn Kaye November 18.

## China

John A. Abernathy, long delayed in India, has arrived in Kunming, China.

Lucy Wright, who opened a clinic in Tsunyi, Kweichow Province, has answered an appeal from Dr. Abraham Hsu, formerly of the Warren Memorial Hospital in Hwanghsien, Shantung, to join him at the Frontier Mission Hospital in Wuwei, Kansu Province. Miss Wright sent a cablegram from Chungking on her way to Wuwei with Miss Lu Yew-mei.

Ruth Pettigrew is on her way from Tsunyi to America for her furlough.

## Teaching and Studying

V. L. Seats is studying at Southwestern Theological Seminary.

Rev. and Mrs. Maurice E. Brantley are studying and teaching at Stetson University.

Lillie Mae Hundley is teaching at the Rabun-Nacooche Schools at Rabun Gap, Georgia.

Lois Glass is studying at Southwestern Seminary.

Alma Graves is studying at the University of North Carolina.

## Vacation Bible School

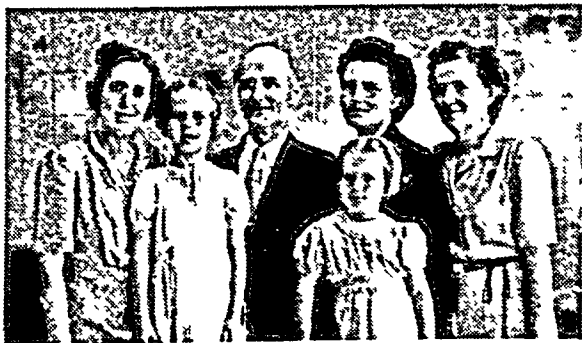
In writing about the vacation school in Honolulu, Hawaii, Mrs. C. K. Dozier says: "The enrolment was 215. The children gave during the three weeks \$71.56 for missions. Many of the parents (Buddhists, and without any religion) urged that we teach their children longer and gave liberally to meet the school expense."

## In the Service

Dr. E. Kay Bryan, appointee for China, received his commission in the Army in November.

Dr. G. W. Strother, our missionary located in Kunming, China, is conducting Sunday services at an Army air base.

Nina Lide, daughter of Mr. and Mrs. Frank P. Lide of China, was inducted into the Women's Army Corps October 5 and completed her basic training in New York City. She expects to be stationed somewhere on the east coast.



Bound for Nigeria with a stopover in Lisbon last July, these missionaries had their picture made: Lena Lair, Dr. H. P. McCormick, Mrs. J. C. Pool, Kathleen Manley, and Frances and Carolyn Pool.



Robert E. Beddoe, M.D., missionary to China, has been appointed by the Board to serve as western field representative until he returns to the Orient.

## Change of Address

Dr. and Mrs. George Green of Nigeria are now living at 618 S. W. 13th Avenue, Miami, Florida, and plan to be there until May, 1945.

## Recruits for Nigeria

Rev. and Mrs. Ray P. Ingram, Frances Hammett, Annie Rines and Rees Watkins, who left this country in August and September, were delayed in Lisbon, Portugal, awaiting transportation to Africa. They left Lisbon November 22.

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## A Faithful Steward

(Continued from page 18)

other leaders of the church in guaranteeing about \$80,000 worth of bonds on the building, and when he passed away he left in his will \$20,000 to be applied on the church debt, which greatly helped in relieving the church of all indebtedness.

The Foreign Mission Board is directed, under the terms of the will, to use the income from the Spight estate in sending out and supporting new missionaries and those who have been employed by the funds from previous distribution of the Spight estate. Already quite a number of missionaries whose support is provided out of the income of the Spight Trust have been sent out as ambassadors of Jesus Christ, and others whom God has called will follow in their train. Thus the investment of this Christ-honoring layman will continue to yield rich returns until Jesus comes.

# Outward Bound



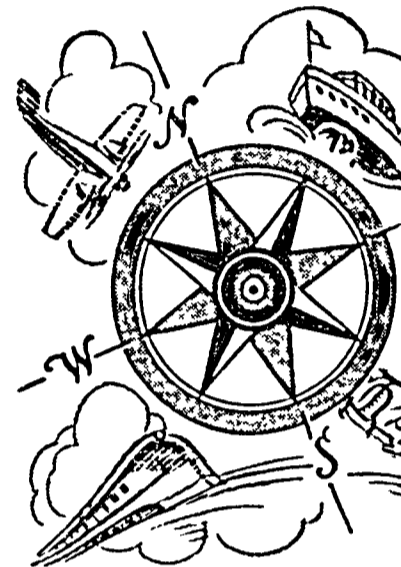
Kitty Thomstad Anderson of Flekkefjord, Norway. Peabody College, Hannibal-Lagrange College, Baptist Bible Institute, Woman's Missionary Union Training School, Missouri Baptist Hospital School of Nursing. *Hawaii.*



Maurice J. Anderson of Dayline, La. Louisiana College, Baptist Bible Institute. *Hawaii.*



(Dorothy) Jenell Greer of Nashville. Carson-Newman College, Woman's Missionary Union Training School, College of Chinese Studies. *Hawaii.*



John David Hughey, Jr., of North Augusta, S. C. Furman University, Southern Baptist Theological Seminary, Columbia University. *Russia (now UNRRA).*



(Mary) Frances Hammett of Greer, S. C. Furman University, Southwestern Baptist Theological Seminary, Baylor University Hospital School of Nursing, University of Texas. *Nigeria.*



Ada Armstrong Ingram of Tecumseh, Okla. Oklahoma Baptist University, Texas Wesleyan College, Southwestern Baptist Theological Seminary. *Nigeria.*



Ray Porter Ingram of Asheville, N. C. Mars Hill College, Central (Oklahoma) State College, Southwestern Baptist Theological Seminary. *Nigeria.*



Cornelia (Frances) Leavell of Bristol, Blue Mountain College, George Peabody College, Woman's Missionary Union Training School, College of Chinese Studies. *Hawaii.*



Virginia B. Mathis of Graymont, Ga. Bessie Tift College, Woman's Missionary Union Training School, College of Chinese Studies. *Hawaii.*



Miriam (Elizabeth) Thomas of Fairfax, S. C. Winthrop College, Woman's Missionary Union Training School, College of Chinese Studies. *Hawaii.*



Annie (Josephine) Rines of Talbott, Tenn. Carson-Newman College, Woman's Missionary Union Training School, Baptist Memorial Hospital School of Nursing (Memphis). *Nigeria.*



(Loretta) Rees Watkins of Birmingham. Howard College, Southwestern Baptist Theological Seminary. *Nigeria.*



Leslie Sands Williams of Shawnee, Okla. Oklahoma Baptist University, Southwestern Baptist Theological Seminary, Baylor University Hospital School of Nursing, University of Texas. *Nigeria.*



William Jackson Williams, M.D., of Birmingham. Howard College, Southwestern Baptist Theological Seminary, Baylor Medical School. *Nigeria.*

These eighteen appointees-in-waiting have left the States during the past six months—for Hawaii and eventually the Orient, for Latin America, and for West Africa and Europe.

Avis Chaffin McCullough of Waldrip, Texas. Howard Payne College, Southwestern Baptist Theological Seminary. *Colombia.*

Charles W. McCullough of Brownwood, Texas. Howard Payne College, Southwestern Baptist Theological Seminary. *Colombia.*



Mary Lea Oxford Underwood of Baton Rouge, Louisiana State University, Southwestern Baptist Theological Seminary. *Brazil.*



Joseph Buie Underwood of George West, Texas. Baylor University, Southwestern Baptist Theological Seminary. *Brazil.*

Our June issue will carry photographs of young missionaries who will be "outward bound" in 1945.

# BOOKS

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

**W**orld peace is the topic of our day. The presses are full of it. Some of the books are of significance to the Christian world citizen.

Among these is the symposium on the subject entitled *Approaches to World Peace* (Harper, \$5.00.) This is a book for reference and research. It contains the papers and discussions of the Fourth Conference on Science, Philosophy and Religion held at Columbia University in September, 1943. As a reference book, Reviewer M. Theron Rankin considers it excellent.

*The Gentlemen Talk of Peace* by William B. Ziff (Macmillan, \$3.00) contends that we must deal with basic problems and realities rather than with the current set of political symptoms. "There is no solution which does not demand courage, sacrifice, and good sense," says this author. His conclusions are often startling; they help to clarify some of the background and reasons for the present chaos and to point the way toward what we may expect, good and bad.

*An American Peace* by Neil MacNeill (Scribner's, \$2.75) emphasizes the fact that "if there is to be a real peace, a peace of God, that will give men everywhere the courage to go on living, America must help to make it." This author very truly says, "Co-operation between Russia and the United States and Britain must be built on mutual trust in each other and honest dealings, if it is to endure. They must view each other's problems sympathetically." The final chapter "Asia's Teeming Millions" is particularly important.

*Peace Through Co-operation* by J. Henry Carpenter (Harper, \$1.25) deals with co-operatives and the principle of sharing as a solution to economic and social problems. The success of Chinese co-operative enterprises has relieved suffering among many of the people of China; American Christians are organizing similar projects with excellent results.

Definitely related to the peace question is the principle of religious liberty. George P. Howard, a citizen of

Argentina, has published testimonials from prominent Latin Americans, many of them Catholics, certifying to the constructive contributions evangelical missionaries have made in South America. *Religious Liberty in Latin America?* (Westminster, \$2.00) is convincing refutation of the notorious statement that Protestant missions is subversive of the Good Neighbor Policy. The foreword by Dr. John A. Mackay points out the causes of unrest in the Latin-American world and shows conclusively that Roman Catholicism in Latin America is failing to meet the supreme spiritual needs of the people.

Hugh Gibson is an authority in the field of diplomatic relations. His new book, *The Road to Foreign Policy* (Doubleday, Doran, \$2.50), offers practical suggestions for building a constructive foreign policy. In his discussions of treaties and secret and open diplomacy, he makes clear some issues concerning which there has been much muddled thinking.

Peace is a domestic as well as international concern, and *Democracy Begins at Home* by Jennings Perry (Lippincott, \$3.00) deals with peace on the home front. According to Attorney M. W. Egerton of Knoxville, "It is a thrilling story of the fight made in Tennessee to abolish the poll tax as a prerequisite for voting. The author demonstrates with unimpeachable statistics how the imposition of a poll tax decreases the number of voters, otherwise eligible, who participate in elections. It shows how bosses with control of only a limited number of votes control elections because of the small number of ballots cast. The only weakness of the book is the apparent willingness of the author to shortcut constitutional processes by legislative action."

Twenty-four years after women were given the right to vote, *A Political Handbook for Women* by Eve Garrette (Doubleday, Doran, \$2.00) is published as a guide to "your ballot's worth." In 219 pages and highly readable style, the author has shown how our political parties function, how our Government functions, and how to function as a citizen. It is amazingly nonpartisan, and will serve indefinitely as a manual for the woman citizen of the United States.

The latest of the Headline Series is *Skyways of Tomorrow* by Burnet Hershey (Foreign Policy Association, 25

cents). Willkie announced the fact of one world; the skyways will perpetuate it, because they know no national or hemispheric borders. Missionaries from the Southern U. S. A. will reach China via Alaska, Palestine via Greenland, and Argentina via the Amazon jungles, when the commercial airlines establish the routes now proposed by the Civil Aeronautics Board.

The story of a young couple who have already settled in Alaska, and how they got acquainted with their new homeland is the book *We Live in Alaska* by Constance Helmericks (Little, Brown, \$3.00). Those who have relatives stationed in the far north will be especially interested in this story, the pictures, and the map. According to Reviewer Lois Lyle, "The need for organized mission work is particularly apparent."

*Christian Counterattack* by Martin, Newton, Waddams, and Williams (Scribner's, \$1.50) is an illuminating story of the spiritual resistance to Nazi aggression, furnished by the churches in Germany and German-occupied countries.

Lowell Thomas' *These Men Shall Never Die* (Winston, \$2.00) is a pageant of American fighting men in the Southwest Pacific. Full page portraits and short word pictures make it a hero album.

An anthology of impressive illustrations from great biographies, sixty altogether, has been published with the title *Great Stories from Great Lives* by Herbert V. Prochnow (Harper, \$3.50). Intimate sketches of leaders in every realm of life make this a valuable addition to preacher's libraries.

The man who founded Groton School near Boston in which many national leaders received their preparatory school training is the subject of Frank D. Ashburn's biography, *Peabody of Groton* (Coward-McCann, \$5.00). It is good reading.

Wartime Germany as seen by a Nazi soldier home from the Russian front for a brief furlough is the novel *Furlough* by Franz Hoellering (Viking, \$2.50). Fear in the hearts of children, forced labor of the aged, arrests, executions, cruelty, hunger, squalor, degradation, courage, sacrifice, and daring on the part of the underground—these are the colors with which a skilled novelist has painted his picture, apparently a fair portrayal of how "the other half live" during World War II.

(Please continue on the next page)

It is a source of encouragement and interest to us who follow mission study year by year to note that mission study classes do not wait until January to begin the new year. When the study of foreign missions is completed early in December, their new year has begun. January 1 finds the businesslike chairman with a thoughtful, well-balanced range of plans to cover a rounded whole of mission study for another year.

The year 1945 should be signalized as a notable one in the history of mission study. All that has gone before in the way of studying missions has but been in preparation for a great forward missionary movement on which Southern Baptists will major in the Centennial celebration.

Mission study leaders are already earnestly urging that thousands of new members be gathered into the classes in all of the organizations of all of the Convention churches. Home, foreign, and state Mission Boards, have set aside hundreds of missionaries and other workers for schools of missions this Centennial year. Hushed are our hearts as we wonder if all of this study will make the name of Jesus Christ known to more people in the world.

By reason of the fact that zeal for missions is begotten of missionary knowledge and knowledge comes through study, the Centennial year should witness a great wave of missionary inspiration and enthusiasm that will sweep the Southern Baptist Convention leaving in its trail a greater expansion of the kingdom of God in all the earth. We turn toward the new year with pleasurable expectation.

There are several vital things which we call to the attention of mission study leaders.

A packet of supplementary material for classes studying the foreign mission textbooks is available free upon request.

The report of the Foreign Mission Board, tracts and picture posters as aids to mission programs in all of the church organizations are free for the asking.

No mission study class or organization of the church, with motion picture equipment, can afford to miss the benefits of our foreign mission motion picture library.

Write to the Literature Department for the free material and the sheet telling how to secure the films.

# Studying Missions

By Mary M. Hunter

## Mission Study Books, 1944

### ADULTS

*God and Man in Missions*, W. O. Carver  
*Thus It Is Written*, H. C. Goerner

### YOUNG PEOPLE

*Pray Ye*, Frances Landrum Tyler  
*Give Ye*, Frank K. Means

### INTERMEDIATES

*Builders of a New Africa*, a compilation

### INTERMEDIATES AND YOUNG PEOPLE

*The Hill Called Moon*, Elizabeth Routh Pool

### JUNIORS

*They All Began to Sing*, Margaret T. Applegarth

### PRIMARIES

*Just Like You*, Margaret T. Applegarth

In answer to many requests for information concerning the 1945 series of textbooks, we announce the partial list which we have in hand at the printing of this page. The full list of titles, authors and content of the books will be announced in the March issue of THE COMMISSION.

### ADULTS

*Apostle of the Chilean Frontier*, W. T. D. MacDonald written by his granddaughter, Elizabeth Con-dell Pacheco translated from the Spanish by W. E. Davidson.  
*Latin America*, Everett Gill, Jr.

### YOUNG PEOPLE

*Go Ye*, O. T. Binkley

### INTERMEDIATES

*Study of Chinese Youth*, Margaret Stroth Hipps

### JUNIORS

*Service Stars*, a book of five stories of outstanding pioneer missionaries.

### PRIMARIES

Five stories about children's work in our mission fields.

## Books

(Continued from the opposite page)

Fifty books in one lifetime is a record, especially when the last one is meaningful and significant, but this is the achievement of Rufus M. Jones, the great leader of the Quakers. The *Radiant Life* (Macmillan, \$2.00) is significant at a time when all agencies are calling for "more men" because it sounds the call for "more man," says Reviewer J. Hundley Wiley.

*Speaking of Indians* by Ella Deloria (Friendship, \$1.00) is a study of the first Americans as they are represented

by a detailed study of the Dakota Indians.

The life story of George Washington Carver has been written by two young members of his race. "Dr. George Washington Carver—Scientist (Julian Messner, \$2.50) will be an inspiration to every boy and girl who reads it," says Reviewer A. L. M. Sadler, "but Shirley Graham and George D. Lipscomb have made the subject of this story a little too perfect to be flesh and blood."

# Love Is a Seed

By Grace W. McGavran

Saw Kin with his father had just finished the evening meal. He licked hungry fingers and looked longingly at the great brass plate before him. Its gleaming surface was almost as clean as if Small Sister had scoured it, Burmese fashion, with a twist of grass dipped in ashes. Saw Kin sighed. He was almost as hungry as when he sat down to the slender meal of rice and vegetable curry.

His father, Thra Shwe, spoke. "In a week, we harvest the new rice. We shall not die of hunger in a week."

Saw Kin shrugged his shoulders angrily. "And if we did die, it would be no more than Headman Mya wishes," he said. "Nothing but human hands could have set fire to our rice field last season. And had he not forbidden the others to help us Christians put out the fire, we could have saved the crop."

"Peace! Peace!" said his father, quietly. "Headman Mya is afraid. That is why he persecutes us Christians. He is afraid of the *nahts*, those evil spirits that he worships along with so many of our people. He thinks they will bring evil upon the village if those of us who refuse to put out offerings for them are allowed to stay." He smiled a wise and kindly smile at hungry Saw Kin. "We are not too hungry, my son. Thank God for that. And do not let anger spoil your days."

A cheerful voice spoke from around the corner of the house as Uncle Po Min appeared. "News! News!" he said. "Headman Mya has fallen in the ravine and broken his leg."

Saw Kin gave a shout of pleasure. His father looked at him with disappointment. "Is that the way," he asked, "for a Christian lad to feel? Pleasure in another's misfortune?"

Saw Kin looked crestfallen. "But, my father, he has done us Christians so much harm! And now he will have to stay in his house. He cannot stride around the village making us trouble."

Uncle Po Min laughed. "True! But even so, young Kin, your father is right." He looked at Saw Kin oddly. "What were the words the missionary sahib bade us learn when he heard of the persecution?"

"Love your enemies," repeated Saw Kin. "I learned the words with my lips but they find no home in my heart. I cannot love our headman."

When work was over and dark was bringing the jungle up close to the village, the Christian men and boys often came to sit on the bare, clean ground in front of Elder Shwe's house. It kept up their hearts to come and talk over things. When they found the dyke cut and the water drained from



This story is taken from *Let's Make A Play*, by Bernice Buehler, soon to be published by Friendship Press. It is reproduced here with the permission of the publishers.

around the roots of the water-growing rice, or later, when the creamy yellow stalks stood in dry fields almost ready to harvest and a telltale smoke brought them word of sly fires set in the field corners, it helped them to keep their tempers calm, and to counsel each other to patience. Only the lads found patience hard. So they came tonight, not to talk about their own misfortune, but that of Headman Mya.

"And only yesterday his son left for the great city. A week's journey there and another week back," said Uncle Po Min. "Thra Mya's rice will have dropped every kernel before his son gets back to harvest it."

Elder Shwe gazed into the fire. "It is time for garden work, too," he said. "Three weeks, almost a moon from now, and it will be too late for the next planting."

"We know too well what hunger is," said a young man, chopping restlessly with his razor-sharp hunter's axe at a small log. "The household of Thra Mya will go hungry if his rice is lost. And his girl-child is too young to plant the garden."

Saw Kin looked around puzzled. "Why worry?" he asked boldly. "Headman Mya spent no worry when our fields were fired. He has been troubled not at all by our hunger."

Elder Shwe signalled with his hand for Saw Kin to be quiet. "When the missionary sahib bade us learn those words, I saw no use in them," he said. "But now they come into my mind like buzzing bees to trouble me. *Love your enemies. Do good to*

them that despitefully use you. Do unto others as you would that others do unto you." He sighed. "Truly our Lord gave hard teachings. Easy on the lips, but difficult, most difficult in the heart."

The young man spoke again. "Those words they sting like ants, making it impossible to remain quiet and do nothing," he said. Then he stood up and tucked his axe handle under his arm. "Well, I for one am ready. Tomorrow I plant my garden. The next day I will work on Thra Mya's."

"Good!" said Uncle Po Min. "There is no other path for us Christians to follow. I also will help."

"Seven days from now I harvest my rice," said Elder Shwe. "Then we will help harvest the headman's."

Saw Kin scowled. Then his face brightened. "It is a fine thought," he said. "After that the headman can surely do us no harm."

But Elder Shwe looked doubtful. "Maybe and maybe not!" he said. "It may only make him angry that he is in debt to the people he has persecuted. No, my son, what help we give must be because we would treat him as a friend and not as if we work for a reward."

Saw Kin answered reluctantly, "I would not want him and his house to go hungry. I will help."

And so the rest, men and boys, agreed. And then they parted—some to guard the rice fields through the long night against damage of deer and wild pig, others to sleep and take up guard in the morning.

It was almost a month later that the headman's son came back, weary with traveling, and loaded with the burden of necessities purchased in the town. He came to his father's house and found him there, still not able to walk.

It took only a few words for his father to tell him of the fall among the huge boulders in the ravine, of the offerings to the *nahs* and the work of setting the broken bones.

"But the garden! It was only two days before it should be planted that I left!" cried the son. "And now it is too late to get this planting into the ground. And the rice!" he almost wailed in his distress. "It was ripe! It will have fallen to the ground and been lost. Hai! Hai! Hunger will eat us this season."

The old headman lifted up his hand. "Peace!" he said. "You will hardly believe what I have to tell you. For listen, my son, listen! When your mother at the end of the first week went to the garden to get stuff from the last planting, what did she find? A new planting finished and complete! But how it was done she could not tell. And at the beginning of the next week came the Christians, asking for sickles for the cutting, saying their own were dull and time passed swiftly. Courteously they offered to cut the rice and harvest it."

"They would steal part!" exclaimed the headman's son.

"So I thought. And yet, half a jar is better than an empty one and I gave them the sickles." He paused, his eyes flashing with excitement.

"My son, when the harvest was brought in, there was more than I have ever harvested from those fields. Not only the sheaves, but the gleanings! And more yet to it all. Your sister, getting water at the spring, heard the women talking. It was those same Christians who planted the garden. Quietly and out of their own store." He sank back onto the bed. "You are just come in time. I have sent for the Christians. Listen well to my words to them for I have spent many hours in thought."

Elder Shwe and Uncle Po Min with the other Christian men and lads were coming. Their cheerful voices and strong laughter could be heard down the path. Soon they were there.

"Ah!" said Elder Shwe. "Your son is back. That will be comfort to your heart, O Thra Mya."

The headman nodded. "But it is not for that I have summoned you," he said. "There are words that I must say. Not many, but clear. During this month I have learned to look with open eyes at you Christians. Evil I did you. Good have you done me. Why, I do not know. But it becomes clear that because of you this village is a better place in which to live. This is my word. Henceforth live in peace. If anyone does you wrong, justice shall surely be dealt to that one from my own hand." He coughed a little. "And another word. But for you my house would have known hunger this season. If any among you is hungry, let him come and we will share the day's food."

Elder Shwe drew a deep breath. "Our hearts are made light and joyful by your words," he said. "Have peace! We did no more than we would have others do to us. But we can tell you why, since you do not know. It is because we try to follow in the footsteps of our Lord Jesus. If you permit, we will tell you of him from time to time that you, too, may join the followers of this way."

The old headman looked doubtful. "The *nahs*!" he murmured. "Who does not fear them! I would not dare."

But the young man, his son, spoke quietly, "Give us time. We will at least listen. And I add this word to my father's. Justice shall be yours. And if any hunger, here is food."

"Blessing be upon you," said Uncle Po Min warmly. "And now with your leave we go to our work."

Saw Kin walked thoughtfully homeward. He was thinking of the words his father had said as they parted. "Love is a seed. From its planting grows the kingdom of God, Saw Kin, the kingdom of God in the hearts of men."

## Concerning ..The Commission..

Missionary H. H. Muirhead sends eighty subscriptions from one group of schools of missions in Texas. He writes that the average attendance in the fifty-eight schools was approximately 3,000. Other subscriptions from the same series were sent by Mrs. W. B. Glass and Dr. A. B. Deter, missionaries.

In one mail are five lists and a check for \$50.32 from Missionary A. Scott Patterson of Georgia and other lists from Pastor F. O. Criminger of Missouri with his check for \$28.

Associational Missionary Tom S. Lawrence of Pilot Mountain Association, North Carolina, sends a list of nearly two hundred subscriptions and his check for \$92 as a result of the schools of missions in and around Winston-Salem. North Carolina is near the top of the eighteen Southern states in the number of subscribers to THE COMMISSION.

★ ★ ★

Here is a list of fourteen subscriptions for the members of a Mexican Baptist church near Cameron, Texas, of which Rev. Van Earl Hughes is pastor.

★ ★ ★

Among recent church budget subscription lists for THE COMMISSION are Cushing, Oklahoma, 218; Newkirk, Oklahoma, 76; Jackson, Mississippi, Van Winkle Church, 104; McGehee, Arkansas, 107; Commerce, Oklahoma, 57; Shelby, North Carolina, First Church, 100; Spartanburg, South Carolina, First Church, 100; Monroe, Louisiana, First Church, 189; Cleveland, Mississippi, 223; Grace Church, Baton Rouge, 98; Flat Rock, Illinois, 70; Midland, Texas, 99.

Citadel Square, Charleston, South Carolina, and First Church, Waco, Texas, are two of the churches which now have THE COMMISSION in the budget.

Pastor E. H. Westmoreland, South Main Church, Houston, writes that deacons are recommending THE COMMISSION for the 1945 budget, for all persons elected to places of leadership in the church organization. They voted also to send two \$1,000-bonds to the Foreign Mission Board for the postwar mission fund.

★ ★ ★

The church budget plan for placing our world mission magazine in the homes is simple and inexpensive: the cost is only 4½ cents a month for eleven months, July and August being combined in one issue. Magazines are mailed to individual addresses and payments may be made monthly or quarterly by the church treasurer.

## January Birthdays of Missionaries

- 1 Cornelia Brower, Casilla 20-D, Temuco, Chile  
Cecile Lancaster, Gila River Project, Rivers, Arizona
- 2 Mary C. Demarest, Seminary Hill, Texas
- 3 John A. Abernathy, % China Inland Mission, Kunming, Yunnan, China  
Elizabeth R. Rea, Baptist Old People's Home, 315 Pine Street, Maywood, Illinois
- 4 L. Raymon Brothers, Iwo, Nigeria, West Africa  
Marjorie Spence, Casilla 20-D, Temuco, Chile
- 5 Merrell Price Callaway, 949 Langley Boulevard, Alexander Park, Portsmouth, Virginia
- 8 Vera Humphries Orrick (Mrs. B. W.), Madisonville, Texas  
Anna Granberg Swenson (Mrs. Erhardt S.), Bahia Blanca, Argentina
- 9 John David Hughey, Jr., % UNRRA, A.P.O. #787, New York City  
Nelle Self Lingerfelt (Mrs. J. E.), Jaguaquara, Bahia, Brazil  
Robert F. Ricketson, 5200 H. Street, Little Rock, Arkansas
- 10 G. A. Bowdler, F.C.S. Negro, Cipolletti, Argentina
- 11 H. B. Ramsour, Jr., Dante 36, Buenos Aires, Argentina  
Dr. J. T. Williams, Box 5148, Richmond 20, Virginia
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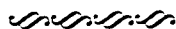
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