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A BAPTIST WORLD JOURNAL

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A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief

Marjorie E. Moore, Managing Editor

March 1945

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Contributors to this Issue

Fenno Jacobs, photographer, made the cover photograph which might well be captioned "City Missions in Latin America." Evangelical Christian missionaries find active response among people in parks and plazas.

L. Howard Jenkins, book manufacturer, of Richmond, Virginia, has been president of the Foreign Mission Board since January 1, 1932.

Jesse R. Wilson is home secretary for the American Baptist Foreign Mission Society, with office in New York City.

Juliette Mather, Young People's secretary of Woman's Missionary Union, has her headquarters in Birmingham.

Mary Lucile Saunders, repatriate from China in 1943 after one abbreviated term of missionary service in Shanghai, is studying social work and photography in New York City.

William Lowrey Cooper, appointed missionary to Argentina in 1939, will soon return to Buenos Aires after his first furlough.

Alice Geer Kelsey is author of *Beyond the Blue Pacific* and other Friendship Press publications for children.

W. O. Carver of Louisville, Kentucky, is professor emeritus of missions, Southern Baptist Theological Seminary.

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Foreign Missions in Spite of War

By L. Howard Jenkins

The idea is all too prevalent, I fear, that the work of the Foreign Mission Board has been curtailed to such an extent that little can be done except set up reserves for postwar days.

This is far from the truth. Let us take our minds off the dark side of the picture and think of the bright side for a little while—of the things we can do and are doing. The time has come when we should give a positive emphasis and stop defeatist talk which can only injure this, the greatest of all our work. The world mission enterprise is not static!

It is true that out of our regular income for missions, which has shown a gratifying increase, we are trying to set aside, from time to time, reasonable amounts to rehabilitate our work in Europe and the Orient. Southern Baptists will applaud the Board for this wise use of their money. If we are successful in this plan, no special appeal after the war will be necessary for aid in re-establishing our work in invaded countries.

In the meantime we are not neglecting our main job as we prepare for the future. The work in the Orient has been hindered; in Japan it has ceased altogether, and this is true of certain parts of Europe. But in other parts of the world, our missionaries are at work in a glorious way.

In China some missionaries have been evacuated several times, but more than a dozen are now on duty in unoccupied China, and there are three missionaries in Macao and one in Shanghai, continuing their work amid dangers and privations. This is a much smaller force than usual and they have of necessity had to change the emphasis somewhat to meet wartime conditions, but fundamentally they are doing the same kind of work they have always done in China.

The missionaries have distributed to the starving Chinese food costing several hundred thousand dollars, furnished by the relief fund established for that purpose by the churches of the Convention. Many men, women, and children will survive the war because of the generosity of Southern Baptists and the effective work of devoted missionaries. At least one hospital is functioning in spite of war under a medical missionary's faithful service.

I have faith to believe that the day will come when we can re-enter Japan and teach the people of that land a new way of life.

Since the war began, our Board has established work in two new territories. The Hawaii mission has progressed beyond all expectations. Twenty-three missionaries of Southern Baptists are now on active duty in those islands and the plan now is to send more of our furloughed missionaries to work there until they can return to their regular posts in the Orient. In Hawaii we have six churches and a Bible Institute, all started in wartime with Southern Baptists' missionary money. These churches minister not only to Hawaiians but to members of our own armed forces. The appeal is for more help, and it must and will be supplied.

Three years ago we entered Colombia in South America. The personnel has grown from two missionaries to fourteen. We have never accomplished so much in so short a period of time with so few in any other field occupied by Southern Baptists. The story of the achievements in Colombia sounds like a New Testament miracle. We must soon reinforce our work in this strategic country.

Other Latin American countries have recently opened to us. Four missionaries from Uruguay and Argentina are on duty in Paraguay this spring. New missionaries are again being admitted to Brazil for the first time in several years. The work of missions goes on, war or no war, and nothing shall stop our witness.

In Africa, the possibilities seem unlimited. The doors are wide open. A total of seventy-one missionaries serve Nigeria, but that is only one small area of the vast continent. We must send many more to Africa. Travel conditions are uncertain but transportation by air is becoming more regular. Whereas it once took four to six weeks to reach Lagos by boat, if all connections were made, today missionaries make it in four days.

The Foreign Mission Board has 227 missionaries on active duty in all areas as of January 1, 1945. This is not an inconsiderable num- (Please turn the page)

ber. Of those on furlough, thirty-five are in some other remunerative employment, thus relieving the Board of the payment of their salaries until they return to the mission field.

In the brief space of one article, I have been able to mention just a few of the encouraging aspects of our work—sufficient, I hope, to show that we are still doing business for our Lord in spite of the world tragedy.

The Foreign Mission Board has a big job ahead, the biggest job in the world. It will take men and money to do the job in a worthy way. I hope many of our finest young people will decide to invest their lives in this task and that other Southern Baptists will continue to invest their money, making it possible for missionaries to witness for Christ unto the uttermost.

It is all important what kind of peace we have following the conflict. I am convinced that there can be no permanent peace unless it is based on a recognition of the sovereignty of Jesus Christ in the life of nations as well as in the life of the individual. The time has come when man must practice the things he professes if we are to have lasting peace.

A peace without Christ will be fleeting. The missionaries of this Board are trying to bring individuals to an acceptance of Christ as their Lord and Master, and I am convinced that if the Christian movement can influence enough individuals, it will sooner or later influence governments to put into practice the principles of Jesus Christ. Lasting peace will come as a matter of course if men can be brought to see this.

Peace, after all, is simple: just follow Christ and do his will. There is no hope for humanity in a peace that is not dictated by Jesus. We must give this gospel to the world. We have no choice. Southern Baptists cannot do it all but we must do our part. God does not require more.

Foreign missions in spite of war is apparent on the map opposite. The shaded areas are the countries where Southern Baptists have mission work. Only the darkly shaded parts—East Asia and Southern Europe—have been evacuated. At least three times that much territory is still open to missionaries.

Latin America

By Everett Gill, Jr.



Outside of combat zones, the missionary enterprise in seven Latin American Republics has gone forward without interruption. War restrictions and the rising cost of living have naturally worked hardship but have not seriously impeded the progress of the work. In the immediate future, our Latin American work is faced with two pressing needs and opportunities:

The immediate strengthening and enlarging of the work already established is imperative. Within each of the seven Republics there are large states and provinces with no missionary of our Board. Year after year, both the missions and the national Baptist conventions have been pleading for missionaries sufficient to meet these needs. The great Amazon Valley, large enough to include all western Europe, has only two Southern Baptist missionaries! We could easily use fifty new missionaries strategically placed in seven Republics now.

Baptist institutions, including seminaries, training schools, publishing houses, schools and colleges, are in urgent need of new or enlarged buildings and equipment. These institutions have furnished the spiritual leadership and literature for the evangelization of these Republics. In spite of war demands, it is now possible to secure building materials and erect the needed institutions before war's end.

The entering of Colombia with its almost miraculous results has demonstrated the soundness of the Board's policy to enter a new mission area in force, both as to personnel and equipment. The same result might be obtained in Ecuador, next-door.

In spite of strong Catholic opposition and fanaticism, Venezuela and northern Peru likewise present opportunities among great peoples with immeasurable spiritual needs. The constitutions of both Republics guarantee religious freedom. The Indian tribes of Venezuela's Orinoco River and the Peruvian Andes are among the most tragic peoples of the world.

In the light of the need of inter-American understanding, the immediate opportunities of the hour and the present ability and willingness of our people to give generously, spiritual wisdom and missionary strategy

dictate that we reinforce and enlarge our Latin American missions now! The world is littered with the wreckage of spiritual opportunities which we failed to seize at the strategic moment. Latin American doors are wide open, and God is calling. We must not fail him.

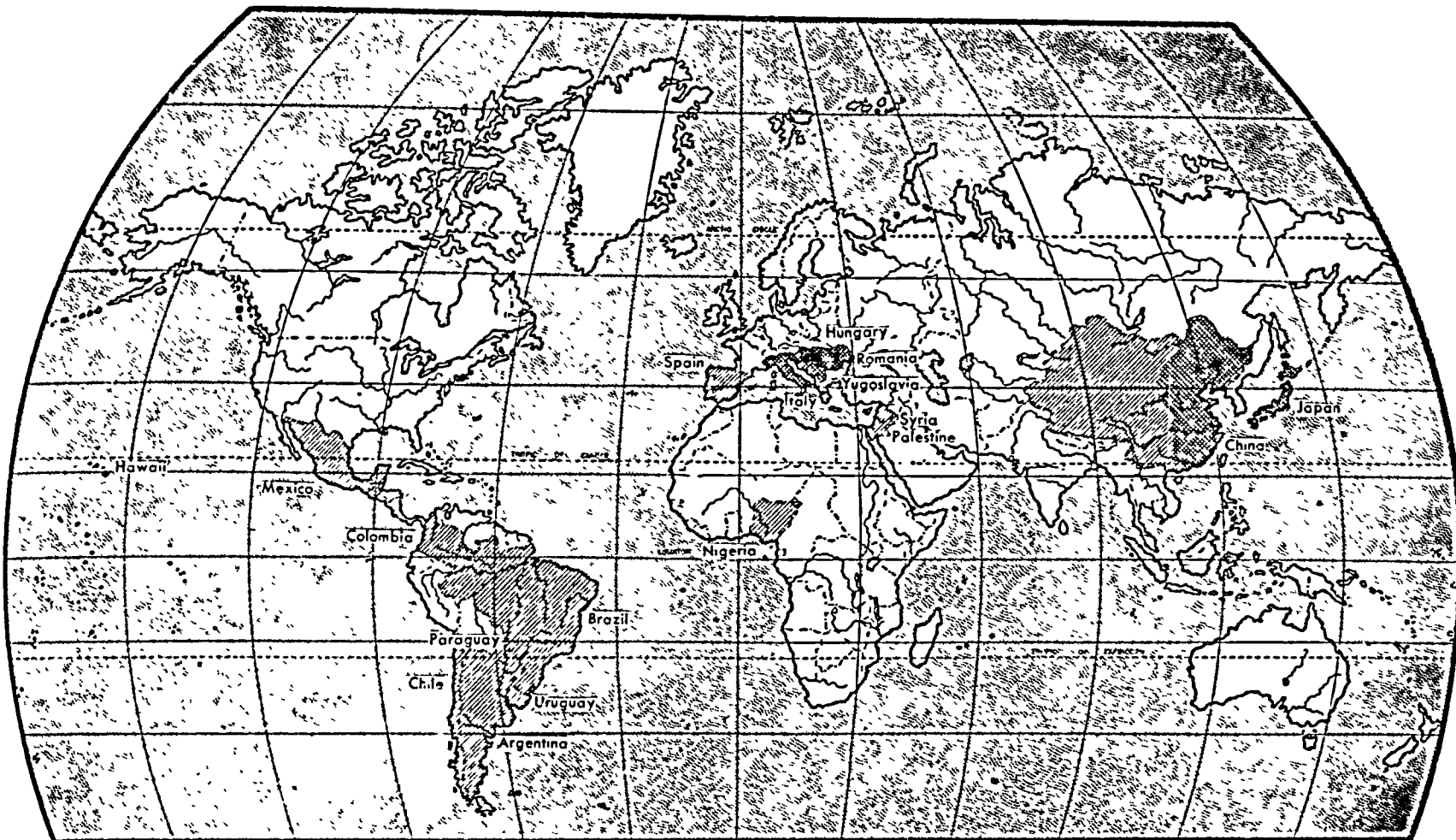
The year 1944 apparently marked the turning point in the difficulty which we have experienced in securing passports and entrance permits for new missionaries. Since the adoption of the resolution on "Religious Freedom" at the Southern Baptist Convention in May, 1944, the Board has secured several passports.

Although never officially outlawing the entrance of new missionaries, the Brazilian Government has for nearly three years consistently refused the granting of entrance permits to new missionaries. That policy now seems to be changing; visas were secured in 1944 for six of our new missionaries to go to Brazil as replacements. Many will always believe that this policy was more the result of influences here in the United States than in Brazil. With full separation of church and state, Brazil has been consistently friendly to our missionary work.

The publication of Dr. George P. Howard's book, *Religious Liberty in Latin America?* constitutes a classic answer to the Roman Catholic charge that our work is undermining the Good-Neighbor Policy. Its influence may affect the entire policy of our Government toward the full rights of religious minorities. It consists of a clear statement of Roman Catholic intrigue to gain a favored position in inter-American affairs, and the amazing tributes of leading Latin American authors, statesmen, educators, and publishers to the unselfish work of Protestant missionaries.

Dr. John A. Mackay, brilliant president of Princeton Theological Seminary, calls this rising tide of Catholic clericalism "the gravest single issue that confronts the western hemisphere."

Of the twenty Latin American Republics, seven have severed diplomatic relations with the Axis powers, and thirteen have declared war, among them Mexico, Colombia, and Brazil, all furnishing certain vital war materials. The Good-Neighbor Policy, in spite of some excesses, has proved its worth and united the hemi-



Of the total area of Southern Baptists' mission fields, only a small part is closed by the war.


sphere for military victory. Brazil is a fighting ally with a contingent of troops in Italy whom Dr. John F. Soren, pastor of the First Baptist Church of Rio de Janeiro, serves as chaplain.

The revolution in Argentina, sponsored by the ancient triumvirate of landed wealth, the army, and the Catholic higher clergy, has brought Good-Neighbor relations to the breaking point. From all sources, however, it seems evident that the majority of the citizens of this great Republic are democratic at heart and hope for a United Nations victory. The United States must be patient and not too anxious to settle Argentina's internal affairs.

In spite of some persecution instigated by the Catholic clergy, there has existed an amazing amount of freedom for the proclamation of the gospel in Argentina. Open-air and tent meetings, prohibited for a short period, have been resumed, and a spirit of evangelism seems to be widespread. Now is the time to "enlarge the place . . . of our habitations" in Latin America. Now is the time to lengthen the missionary cords and enter new unevangelized areas at a time when the home stakes are stronger than at any other time in our history. It may be now or never in Latin America.

The Orient

By M. Theron Rankin

 During 1944 the Japanese invasion of China enveloped all of the remaining centers in which we have missionary work—Chengchow, Shiuchow, Wuchow, Kweilin, and Sunhing.

Our missionaries escaped from some of these centers only a few hours ahead of the incoming Japanese. In most cases, they remained with their Chinese co-workers and came out with them. Some of them walked hundreds of miles, for periods of weeks. They trekked along with the masses of Chinese refugees, sleeping and eating with them as the meager opportunities afforded.

During the year practically all of our missionaries who were in Free China at the outbreak of the war between Japan and the United States have been able to return to America. Most of these missionaries had been in China part of their furlough period and had served under tremendous strain. For this reason, the Foreign Mission Board urged that they return to America to take their furloughs and secure greatly needed rest. In order to relieve them and provide for their

work, we sent back to China eleven experienced missionaries who had been in America for some time. Some of these were eight months on the journey and arrived just in time to see their stations of work occupied by the enemy.

A place of needed service was opened to these servants of God by the China Inland Mission. Because of a lack of missionary workers, the China Inland Mission was faced with the necessity of closing one of its important centers of work in Kweichow Province. Our missionaries were invited to take over the work in the city of Tsunyi. For several months six of these missionaries have been rendering a splendid service in this city and surrounding areas.

Due to the Japanese drive into Kweichow Province the missionaries and Chinese in the Tsunyi area were compelled to move on to other places. We received notice that they were advised by our State Department to evacuate and, at last message, were in Chungking.

Despite such discouragement, messages coming from these missionaries indicate that they are being sustained with strength that gives them peace and confidence.

(Please turn the page)

In the midst of this great turmoil and tragedy, God's Kingdom lives on in the hearts and lives of Chinese Christians. Reports which continue to reach us from all sections of China occupied by the Japanese give us assurance that Chinese Christians continue to worship and serve their Lord. However dark the outlook may be at present, we are confident that this day of darkness will come to an end and that its passing will lead us to the dawn of a new day of opportunity and service in the Orient.

For such a day our Foreign Mission Board is preparing. We are continuing to hold together in readiness our experienced missionary personnel now at home. We are preparing new ap-

pointees for the Orient to be ready to help answer the great call for workers which will come to us at the close of the war.

We are gathering funds with which to repair residences, schools, church buildings, hospital plants when we get back into areas now occupied by the Japanese.

Southern Baptists have a great heritage in the Orient, both in China and in Japan, which we must not and cannot lose. We must be prepared in spirit and in resources of personnel and funds to give our maximum help to the Christians of these countries at a time when they will be desperately in need, both spiritually and physically.

Africa, Europe and the Near East

By George W. Sadler



Professor Kenneth Scott Latourette calls the foreign missionary enterprise "an amazing feature of an amazing age." Even those of us who are close to this task are amazed as we contemplate the manner in which the power of God manifests itself in a time like this.

Many seem to be of the opinion that we shall have to wait until the war ends to resume our efforts in foreign fields. As a matter of fact, we have never sounded retreat as a Foreign Mission Board. For example, we have under appointment in connection with our program in Nigeria, West Africa, seventy-one missionaries, the largest number who ever represented us in that land. Most of these soldiers of the Cross are at their posts, while five recruits are on the high seas traveling to their stations.

When this scribe was in Nigeria a few months ago, he was besieged by individuals and groups who urged him to use his influence in order that the needs of the millions might be met. Interpreted into language that all the readers of this magazine can understand, they said that many of their people are existing in ignorance, that the majority of the babies of the land are dying before they reach the age of one year, that multitudes of the mothers are dying in childbirth, that thousands of children and adults are cursed with leprosy, and that countless numbers travel the dark trail

from birth to death without catching a glimpse of the Light of the world.

One young African closed a powerful and pathetic written appeal for help for the people of his neglected area with these words: "Come and help us. Come and redeem us. Come and show us the light. May the Lord bless you and those who will turn open ear to these our great and urgent needs."

As this message indicates, the number of missionaries now under appointment is entirely insufficient to meet the overwhelming needs of the multitudes who are looking to us for learning and healing and spiritual light. We should appoint at the next semiannual meeting of the Board at least twenty new missionaries and send them to Africa as soon as their passages can be secured.

A report from Spain tells us that thirty-two persons were baptized within a fortnight in Alicante. Another communication of a few weeks ago referred to forty who were soon to be baptized in another part of Spain.

The Board is in search of an outstanding couple who are prepared to associate themselves with our lone missionary. Mrs. N. J. Bengtson, and our Spanish brethren. When these young persons can be found, they will be appointed and sent to the University of Mexico for language study.

Chaplain D. O. Blaisdell has taken a very special interest in our work in

Italy. After attending a conference of Protestants in Rome, he wrote concerning Baptist pastors: "I think we should be proud of the fact that they are held in esteem among other Protestant groups in Italy." He added that "our Baptist work . . . has been miraculously guarded and maintained." So desperate is the need and so great are the opportunities Chaplain Blaisdell recommends that Dr. Dewey Moore be given at least \$50,000 to spend between now and the time of the meeting of the Southern Baptist Convention in May.

When Missionary Roy Starnier was forced to leave his post in Bucharest, he committed the care of our property in that center to a gifted Romanian, Peter Bellicov. Soon afterward the property was confiscated and the organization of our denomination was dissolved. On October 8 of this year Mr. Bellicov wrote that the consequences were "continuous persecutions, condemnation by martial court from one month up to twenty-five years in prison." He continued: "Only God and a few good Romanians have helped our people to pull through these trying times."

On behalf of these persecuted people, the State Department in Washington has been visited recently. Efforts are being made to contact the prime minister, the minister of cults and other prominent persons in the Romanian capitol with a view to securing for Baptists recognition as a cult. It is only after gaining such recognition that our brethren will be accorded religious liberty.

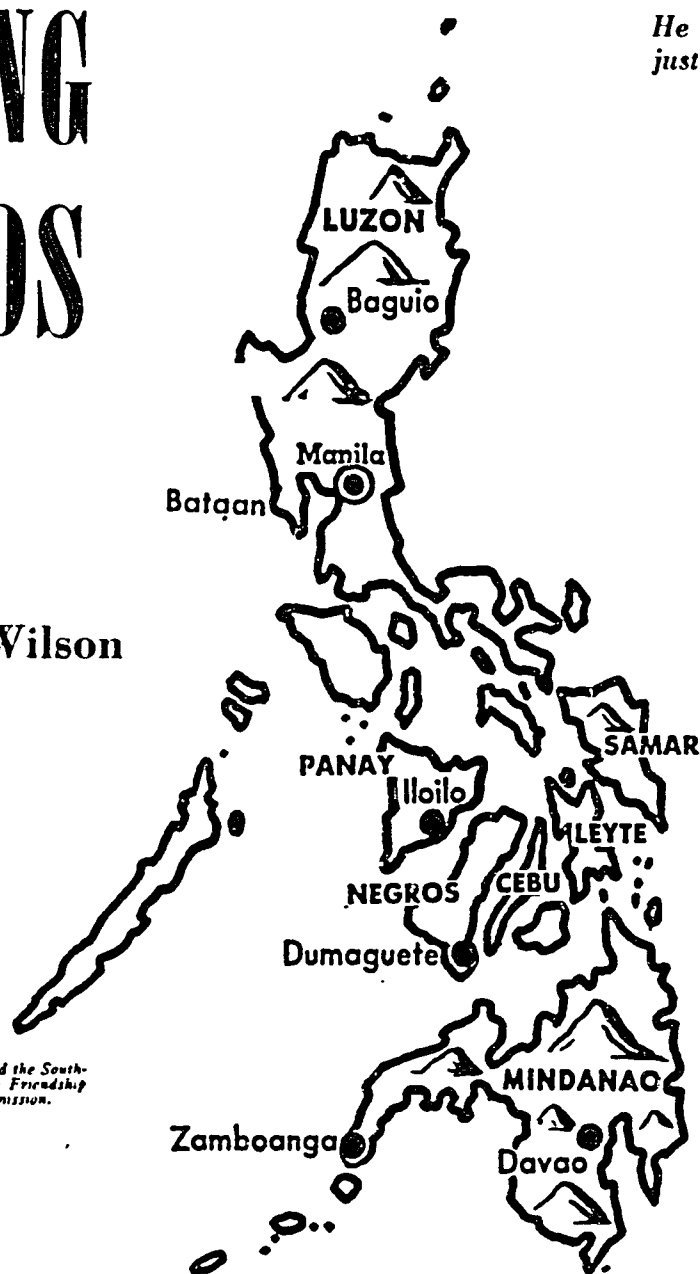
Miss Kate Ellen Gruver writes enthusiastically about her recent visit to Beirut. "It was so fine," she says, "and so encouraging to discover the Beirut work not only going along as usual, but in many respects developing and enlarging."

She added that an "ordained, self-appointed worker," a layman, was doing excellent work through the medium of another organization on the opposite side of the city. Not only is the service, conducted in the home of the leader, crowded but members of the group conduct informal meetings in various homes.

Thus we see that despite the adversary of war, a great door and effectual is open to us in almost every nation.

WAITING ISLANDS

By Jesse R. Wilson



Map of Southeast Asia and the Southwest Pacific published by Friendship Press, Inc. Used by permission.

Among the islands still waiting for God's law are the ones on which the attention of the world is focused today. The Philippines are the largest island group in the Malay archipelago, some 7,083 separate and distinct land areas, sometimes called the "Seven Thousand Emeralds." A few years ago, not one person in a hundred could name a single one of these islands; now we are all familiar with Luzon, Mindanao, and Leyte, and some even know Panay, Negros, Cebu, and Samar.

Sixteen Million People

Extending some 1,050 miles from north to south and 682 miles from the point farthest east to the point farthest west, these 7,000 islands comprise a land area of 115,000 square miles and a population of 16,356,000, according to the 1940 census. The land is 63 per cent arable, and the population is predominantly rural. Rice, corn, hemp, sugar, coconuts, fish and the products

of animal husbandry are the chief food supply and the chief articles of commerce.

The Spanish Regime

Discovered by Magellan in 1521 and conquered by Spain in 1565, the Islands took their name from the then ruler of Spain, Philip II. Spanish forms of government, the Spanish language, and Roman Catholicism were successfully introduced and soon came to prevail widely, except that, in Mindanao and among the pagan tribes of the mountains and remote forest lands, Mohammedanism, introduced earlier by the Moors, persisted.

American Influence

American interest and influence in the Philippines began in 1898 with Admiral Dewey's victory over the Spanish fleet in Manila Bay. With American occupation came American schools to replace the low educational

He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law
(Isaiah 42:4).

levels which had prevailed under the Spanish regime. The first teachers were American soldiers, but in 1900 a system of free, nonsectarian schools under a Department of Public Instruction was set up. In time, some 30 per cent of government revenues came to be used for schools which ranged all the way from the primary grades to the University of the Philippines.

Literacy was increased from 10 per cent of the population in 1903 to 48.8 per cent in 1939, at which time it was reported that some four million could also read, or at least understand, English. The Spanish language is still the dominant tongue.

Missions and Churches

Protestant missionary effort began at the turn of the century. In a conference of several of the larger American foreign mission boards, areas of responsibility were assigned, and soon missionaries were at work in most of the large centers. After some reshifting of territorial responsibility, Northern Baptists were assigned Panay, the third largest island, on which is Iloilo, the fifth largest city. The first Baptist missionary was Dr. Eric Lund, who opened work in Iloilo in 1900. Later the work extended to Cebu and Negros.

Baptists

By 1924, the Filipino Baptists were strong enough to share equally with the mission responsibility for the work. This was done through a joint committee. In 1935, the joint committee was dissolved and the autonomous Convention of Philippine Baptist Churches, Incorporated, came into being. Missionaries now work under the Convention and function officially as minority members of the Convention's Board of Trustees and, as custodian of mission property, through their own missionary group.

Miss May Coggins, Baptist missionary to the Philippines, summarized the Philippines Baptist situation on Pearl Harbor day as follows:

The outbreak of war found Baptist work in the Philippines at the very beginning of a strong period of indigeniza-

tion. In the span of forty years the Spirit of God had touched lives, brought churches into being, and raised up leaders. Filipinos were qualifying to take positions in evangelism, education, and medical work, hitherto held by missionaries. Christian women were finding new opportunities for service, not alone in their homes but through women's societies in the church. Beginnings had been made in home mission projects, White Cross work, and in the realm of Christian home and family life. The Convention of Philippine Baptist Churches had been established under national leadership, and its annual meetings brought inspiration and challenge to all churches. The spread of the gospel by evangelism, the strengthening of the local church, and emphasis upon self-support were given predominant consideration.

Northern Baptists had twenty-one missionaries in the Philippines when the enemy took over. Of these, nineteen were regularly assigned, and two were from East China engaged in the study of the Chinese language. These two and eight others were soon interned. The eleven who remained in what was, for a while at least, free territory went back into the hills to live and continue their work. Concerning these, reports not yet fully confirmed and not yet released by our Government to the public press, give us cause for alarm.

It is also reported that extensive damage has been done to the buildings of our Central Philippine College. Other buildings have been, or may yet be, either damaged or destroyed.

In Prospect of Peace

Though missionary effort has been temporarily halted, we have every reason to believe that the churches have survived and perhaps have grown spiritually strong through suffering. Even before Pearl Harbor, they had made great progress in self-determination and self-support. They had also learned how to work together. The spirit of comity and cooperation which marked the early missions spread to the rising indigenous churches. The Evangelical Union of Missionaries gave place to the National Christian Council, and this in turn, in 1937, to the Philippine Federation of Evangelical Churches.

It will be through this body, still existent or revived, that new missionary beginnings will be made. According to present plans, a great program



Willard Price

This highway leads to Baguio, a mountain resort on Luzon in the Philippine Islands. No recent word has been received from our seven missionaries and child who were interned there after the invasion by the Japanese.



J. W. Decker

Students at the Central Philippine College in Iloilo, on Panay, were scattered by the invasion.

of physical relief and comfort must be carried on simultaneously with a widespread evangelistic effort and spiritual ministry. An early and careful survey of all church and institutional needs seems also to be indicated. Some old work should probably be resumed; some new work on old foundations will certainly be in order; and some wholly new beginnings will be imperative.

Overarching all our postwar plans for the Philippines, however, is the

divine intention for these lovely islands and their people. The war has not taken God by surprise, nor left him without wise and loving plans. Our best wisdom, therefore, in prospect of peace, is to discern what he has in mind for them, and for us in relation to them. Of one thing we may be sure: "He will not fail nor be discouraged till he have set justice in the earth," and these emerald islands also shall wait for his law—his perfect law of love in Jesus Christ.

Kingdom Facts and Factors

What War Is Doing to Religion

By W. O. Carver

No observant person can overlook that the war is having its influence on religion. It is doing something to the personal concepts and experience of most Christians in their relation to God. This is not easy to define and for most people it is probably to be found in the realm of feeling and of general attitude. Often there is a vague uncertainty and insecurity of hope, of longing, and of seeking reality. No doubt many are saying, "O, that I knew where I might find God!" Not a few have found him in a reality never before known.

The war is doing something to the institution of religion, organized churches, their schools, boards of administration, and for group Christianity generally. Only a statement of general features can be summarized here with the minimum of explanation.

Religion Is Becoming Realistic

With millions facing death day by day while they have been made to think they are fighting for principles and for spiritual values, religion means dealing with the eternal, immaterial, fundamental, "the deep down things." In such a situation the forms, the trappings, the incidental aspects of religion seem for truly religious souls to be of secondary importance if they have any meaning.

With religion reduced (or shall we say, expanded?) to its universal terms, men have a new test for their personal religion. Do they believe in God, or not? Are they aligned with him and his purposes in life and history, or not? Do they accept with their whole being, even unto the last limit, the kind of life that is eternal?

Here men grapple with themselves at the line of decision, of judgment. By no means do all find themselves religious at this deep level. Certainly not a few discover that they are not religious. Many who had neglected, some who had rejected religion on superficial levels, now give deep assent to God. Others who had accepted easy religion on superficial committal

find their religion unavailing and become sceptics or atheists.

Religion Becomes Confused

The emotional and the rational in religion and its expression are not easily and quickly adjusted. For very many there is uncertainty about the connection between inner belief and experience and the definitions of theology, the forms of worship, the rites of the churches. Are the churches after all essential to religion? Are they important? Is not the present condition of the world and of this unspeakable war demonstration of the failure, the futility, possibly the irrelevance of the churches to actual life and to practical relations of men in society?

One meets this confusion in all directions. Men are asking: Is faith in Jesus Christ a condition of salvation? Do not all who give their lives for the cause of freedom and justice prove their spiritual devotion and worth? Is not their life unto death sacrificial and saving?

Even as in World War I, so again in this war there are those who not only declare that all such men are saved but even say that they are themselves saviors of men and of human values. Surely no one can question that they have right to eternal blessedness! Thus emotional impulse needs the clarification and balance of sound thinking and of understanding the nature of holiness and of God.

Compromise of Conscience and Revision of Judgment

Sacramentarian thought and superstition of feeling affect the practical response to aroused religion. Emergency situations test the ministers of religion, chaplains and others, as they deal with men seeking security in adjustment to God and eternity. Men want to do something to express and to manifest their conviction of trust in God and faith in his salvation. Most of them have some traditional and hereditary relation to the church—

some church—and its teaching and membership privileges and demands.

Most men when they have a religious awakening or, as so often happens in war crises, an awareness of the spiritual and the eternal to which they wish to react religiously, desire to express it in some act. Baptism and the communion, symbols which are very generally called "the sacraments" are the most obvious and ready "religious acts." The exact significance and value of these "sacraments" are too little known. There is little opportunity to explain or to learn. Kindness and sentiment suggest giving the "consolation" and the "security" of the rites to men. It is easy to think they will be better, be more fully committed by participation in the rites. So what baptism and the supper rightly should mean is not to be insisted upon, and the ministrant makes a virtue of necessity, suppresses his own convictions, adjusts himself and his conscience to an act the real responsibility for which he seeks to leave with the subject.

It would seem that an interpreter of Christ would be able in such situations to give comfort and enlightenment and not leave even a dying man under misconceptions of the nature of God and of the ground of his mercy and salvation. Is a man made a Christian by the reception of the symbols of atonement? Is it really kind to deceive a man or leave him deluded concerning the basis of his acceptance with God? And shall we at home lose our sense of proportion out of sympathy for the 'heroes in the strife'?

Ethical Standards Are Lowered

War is a severe test of personal and social ethical ideals and standards. Aggressive and institutionalized worldliness, fleshly indulgence, immorality take advantage of the tensions of a war situation to extend and entrench demoralizing and debauching behavior. There arises a feeling that personal morality may be forgotten in the dedication of life to cause and country, to world service and to the freedom of mankind. Gambling, profanity, drunkenness, vulgarity, sexual looseness expand, corrupting the minds of the many and confusing the thinking of most.

Enthusiasm and excitement over the country's war task, often mistaken for

(Please turn to page 10)

Childhood in the Center

By Juliette Mather

God has more faith in babies than in battles. When he wants to change the world he brings a baby into it—a Moses, an Esther, a Daniel, an Isaiah, a John the Baptist, Jesus Christ, a Peter, a Paul. Jesus' coming hallowed all child life and lifted the home and motherhood out of the barter-and-sell, goods-and-chattel stage.

What Child is this
Who laid to rest
On Mary's lap is sleeping?
Whom angels greet with anthem sweet,
While shepherds watch are keeping?
This, this is Christ, the King.

For the sake of that Child, the King, and because of the life of that Child, all childhood is changed. One can see it quite simply indeed. The children of India, for instance: girls unwanted, child widows condemned to live as outcasts, while the children of England are treasured and cared for. One can see it in Moslem lands in little girls clothed in long black skirts and veils, hiding their faces in guarded disgrace, while girls of America are happy in their freedom to skip and play.

Christ's coming has made vast difference to childhood. Home centers in them and mother cares for them in tenderness where Christ is known; Russia, godless, may have her state farms for rearing children but Christianity brings "home." The little girls of China, weeping with their bound feet, demonstrated the tight restrictions of heathenism, cast off when the

gospel of Christ was announced to the Chinese. African girls must still be wary lest, contrary to government regulation, one be sacrificed to appease a greedy god of that demanding superstition. And even where Mary is worshipped as the Holy Virgin, girlhood and childhood have been deprived of schools that would set minds free to seek the truth in all realms of life.

Home and school and church are the three factors of importance to childhood and where Christ is not known these three have made scant progress.

Not that every child in lands that bear the label Christian has received the blessings of this trio. Too often the label is loosely given, unmerited by Christlike living, and childhood still pays the heaviest price of not knowing the Saviour.

The sections of so-called Christian lands where grinding poverty, or gross immorality, or grievous intolerance are manifest, silhouette the tragedy of childhood without Christ as the recognized non-Christian areas of the world set it out, black against the bright light of knowledge of him.

Toil is the lot for childhood in pagan heathen lands, tedious hours unending, machinery without protective adjustments, pay too small to keep life in the body; but Christian lands have child-labor laws and school attendance regulations. Christian lands have homes for the orphaned so that childhood may know a substitute for home and mother, when necessary.

We see the extremity of suffering

for childhood in war that brings grief to the Prince of Peace: children starved, children in terror, children weak unto death, children plundering like wild things of the forest, and we know that the Spirit of Christ alone can bring joy for mourning and beauty for ashes and love to bind up the wounds of fear. Home and school and church have been swept away and childhood is bereft without these gifts that are products and by-products of the Child of heavenly birth.

The Roman father had power of life and death over his child but, when Herod had failed to reach that one matchless Child with death, such power was broken. That Bethlehem Child grew up to say in accents so clear they echo still across the years of sin and the ravages of war, "Suffer the little child . . . forbid him not . . . of such is the kingdom of heaven. Except ye become as this little child ye cannot enter the kingdom."

Nobody knows what child Jesus held on his knee that day—a girl, a boy, a Jew, a Gentile, a Samaritan—who can say? Only the deathless words remain as charter for all children. The characteristics of childhood are to be developed now—not exploited. Their trust is to be fulfilled—not betrayed. Their curiosity is to be answered—not scorned. Their seeking is to be satisfied with truth. Their affection is to be matched with protective, developing love.

No one wants a millstone around his neck as punishment for causing one of these little ones to stumble, to be hindered. The Master was not given to light threats of punishment; he was eager to say "Come" with open winsomeness but the importance of a child called for emphasis and he gave it with quick yet studied vehemence. "Never despise; never be scornful of one single little child for I tell you that in heaven their angels have continual access to my Father in heaven."

He put it also in the affirmative lest anyone in years to come should fail to see his opinion of childhood. "Who-soever receives one such little child for my sake, receives me, and who-ever receives me, receives him who sent me." Here is reward, rich, for the care of the child. What did Jesus Christ do for childhood? He set childhood in the center of all life and left mankind to measure progress by the happy or unhappy fate of children. How do we stand by Christ's test?



Harmon Foundation

The Eyes Have It!

By Mary Lucile Saunders

On that memorable day when the *Gripsholm* was first reported in sight on the horizon at Goa, there was not one of us fifteen hundred awaiting repatriation on board the Japanese liner *Teia Maru* who didn't—if he was able—rush to the top decks to look and see for himself that glorious white symbol of America and freedom.

In times of great emotional experience, seeing becomes imperative and those who could not climb the steps kept asking over and over again, "Did you actually see the *Gripsholm* yourself?" Nothing in words brought them true satisfaction; they could not fully believe until the *Gripsholm* drew near enough to be seen from their deck chairs.

We are peculiarly dependent upon what we can see! Jesus recognized this human trait and demonstrated what he taught with deeds mankind could see with their physical eyes. When God wanted men to understand the height, depth, length, and breadth of his love, he sent his Son into the world and men, having seen him, could begin to know what God is like.

If reason cannot keep up with the eye, the heart is not far behind, and of the multitudes who could not fathom Jesus' teachings but could see the results of his healing ministry, there were those who followed saying, "We would see Jesus!"

The missionary knows well how easy it is to find a response in his

listeners if they have first witnessed visible changes in a life newly motivated by Jesus' principles, deeds that can be observed and understood. Inevitably people say in one way or another, "We, too, would see this Jesus."

The importance of seeing has compelled mission boards to adopt visual techniques of missionary education. The Missionary Education Movement has a Visualization Committee, and that committee sponsors an annual Missions Photo Institute, an interdenominational affair, "to initiate a selected group of missionary candidates and workers into the mysteries and possibilities of photography as a

potent aid to Christian mission work."

Last August I was one of thirty-seven missionaries who participated in the second such institute, held in New York City. I have been invited to help conduct the first Missions Photo Institute in the South, to be held in Nashville, March 7-13, under the sponsorship of the Missionary Education Movement with the aid and photographic facilities of the Art Department of the Baptist Sunday School Board. Two members of the Foreign Mission Board staff will help with the Nashville institute, and Southern Baptists' quota of participants is ten.

Such a marvelous tool the camera is! Whereas drawing and painting, to be effective, are available only to the extremely gifted—and of all the many things a missionary is expected to be, an artist is not one of them!—the camera is a tool that the ordinary man can master and use for the glory of God.

The mastery of the camera, both still and motion picture, was the object of the institute, in five morning, afternoon, and evening sessions. The enrollment was limited to forty, to make the intensive training efficient. The staff of ten photographers, with H. G. Conger of the Methodist Board of Missions acting as dean, and eight specialists to lecture on particular phases of photography pooled their personal and professional resources, gratis.

Missionaries from ten denominational groups and several mission fields, each with his own camera, were subjected to lectures, demonstrations, field work projects, and laboratory work on still pictures, filmstrips, silent and sound movies, black-and-white and Kodachrome photography. The possibilities which the camera offers to further missions here and overseas amazed us.

Doing what one sees done is what makes the seeing valuable. The missionary photographers were divided into three interest groups for afternoon projects. The outdoor "news photographers" spent some hours in Washington Square, with the assignment "to get a series of pictures which show what the people are like," and later in Central Park, where a near-by church conducted a daily recreational program for its children.

The indoor "feature photographers" made a series of pictures giving

the story of how a request for a film is handled in the offices of Harmon Foundation.

The motion picture photographers worked on the various technical problems of production and projection.

The laboratory assistants at the Presbyterian building across the street and in the Methodist Board developed and printed the still pictures overnight, making it possible to have expert evaluation of the work and criticism before the project was forgotten. The newspictures were displayed on the walls and the feature pictures projected by means of lantern slides for the appraisal of the entire group, on the last day of the institute.

Although there was instruction in using the camera under expert guidance as a creative instrument for information and education, the excitement of the institute came with demonstrations.

Filmstrips and motion pictures made abroad showed more convincingly than missionary talks the changes due to the missions.

The application to work on mission fields was practical. Limited equipment and supplies is an inevitable factor abroad, but the missionaries indulged their imagination to recognize the power of the camera in helping to evangelize a people. Kodachrome transparencies are being used today to teach medicine, public health, the sciences, the arts, crafts—even war! Filmstrips have been sent in bulk by the Office of War Information to the United Nations to teach war aims and Allied causes. Much is being done in India and Africa through both the silent and sound movies which great crowds come to see, and many remain to learn from and believe.

Music and dialogue on accompanying records, now in use for many propaganda purposes, can be effective aids in worship services. Filmstrips are practical and cheap, and can be used more extensively in missions.

One fascinating film indicated other uses of motion pictures: a group of young Chinese Y.M.C.A. members produced, as a project in religious education taught by a Presbyterian missionary, a film on the Good Samaritan in Chinese setting. The innate dramatic ability of the students was given expression by means of a motion picture, planned and produced entirely by themselves—giving a new

appreciation of the age-old story to those who first taught it to the actors!

At the end of five days, we were convinced that as cameras record honestly the story of missions all over the world, and what Christ means to the missionaries and to the people with whom they live, ignorance and prejudice, blindness and stupidity will not continue to embarrass the world mission enterprise.

What War Is Doing

(Continued from page 7)

genuine patriotism, substitutes and supersedes religion for many. The problems for the churches are multiplied and complicated until their true function and duties are too widely obscured and neglected. To stand for the timeless Word of God, to keep the message of salvation through his redemption as the living present gospel is not easy, and just when this is the supreme need.

Unity Sentiment Grows

Discussion and agitation of Christian unity is greatly increased under the stimulus of the war. The actual oneness in the experience and fellowship of all genuine Christians is emphasized. Then it is urged that oneness of organization, i.e., church union should be established to give power for Christianity in the sphere of political relations.

If Christian leadership can forget the ambition for a powerful centralized institution, an over-all church, and can give themselves wholeheartedly and without any sinister aims and subtle plans to lines of practical cooperation and spiritual mutuality, to the legitimate and essential tasks of the Christian religion, we may hope for progress in the spiritual unity of all believers in Christ and for unprecedented influence and effectiveness for "the gospel of the glory of the blessed God."

It is the quality of our religion far more than the magnitude and might of our organized institution that God uses to speak to the world. The Christian church is not an institution to compete with secular systems for position and power. It is a prophetic herald of the God of redemption and of history, and the embodiment of the life that is from God.

Other Evangelicals Serve Argentina

By William Lowrey Cooper

A Scottish sheep farmer in South America was "waited upon" by his neighbors one day because of his scrupulously honest dealings with the Indians. He explained to them that his religion made him do it, and he was sure they would not want him to violate his conscience. A short time later these neighbors came again, this time to request that the sheep farmer send to Scotland for a teacher who would come and teach their sons how to be honest.

In Argentina there is much individual mission work. Sincere Christian men and women, without compensation from any mission board, witness faithfully to their convictions as they go about the daily tasks of living. Among the organized groups of Christians which serve the cause of Christ in Argentina, there are several.

The British and Foreign Bible Society and the American Bible Society are doing a far-reaching work as their colporters go into the interior selling Bibles and portions of the Scriptures. Since the earliest day of their entrance, they have done much to evangelize the country. The secretary of the British and Foreign Bible Society happens to be a Baptist preacher—Arthur O. Neve from England.

Many British subjects and Anglo-Argentines live in Argentina and most of them are Episcopalian. That denomination in England has sent ministers, and assisted in the establishment of churches and the construction of chapels to meet the spiritual needs of the large and ever-increasing groups. Most of their work is done in English.

The Rev. William Morris, one of their ministers, began in the city of Buenos Aires a series of schools, primary, secondary, and industrial, which has brought great prestige to the evangelical cause. The teachings, the example of the teachers, the principles inculcated in the lives of students have all made the name Morris one to charm by. A boy who attended a Morris school has a better chance of getting a job than those with equal preparation in other schools—not because of the superiority of the training

but because of principles of honesty and industry learned. The Argentine Government thought enough of the schools to give a substantial subsidy. The schools are private projects, not denominational, but evangelical to the heart.

The Lutherans are doing a foundational work in several schools they have established in Argentina, the most enterprising of the South American countries. In the interior among their own people, mostly Germans, they are strongly fortifying good works.

Methodist Imprenta, the Methodist publishing house in Argentina, is one of the best in the country. It provides excellent printed matter for its own church work, and serves other denominations in printing literature and books. The Methodists have been in Argentina longer than any other evangelical group, having established strong churches, developed noble and capable laymen, erected beautiful and serviceable houses of worship, and recently erected for a seminary one of the most beautiful edifices to be found in South America.

A gesture toward the stabilization of Good-Neighbor relations in Argentina is Ward College, a Methodist institution located in the suburbs of Buenos Aires. Its splendid faculty of men and women with high ideals and Christian principles has had a telling influence on Argentina. Ward counts some of the nation's leading citizens among her alumni. The head educators of the country pay her tribute both as a producer of great men and as a cementing influence among the two nations, Argentina and the United States.

An integral part of this school is the American Grammar and High School where boys and girls of thirty

to forty nationalities are studying the usual curriculum for boys and girls in the States. In addition to this in the Grammar School the Argentine elementary course is followed by Argentine teachers.

Another evangelical Christian group not so well known in the States but very active in Argentina is the Christian and Missionary Alliance. On the field since 1897, it represents a work of co-operation among several denominations but under its own direction. It has a school for preachers.

Working in co-operation with the Methodists in the Buenos Aires seminary and promoting their own field work are the Disciples of Christ, who have done solid but not so extensive work as some of the other denominations.

Mennonites, Presbyterians, the Evangelical Union, and the Church of the Brethren are making their way in the field.

The Plymouth Brethren, a group that had its beginning in England, are zealous, active, sincere, and close to Baptists in their doctrinal point of view. Large groups of them exist wherever English people are employed. Many of their leaders are businessmen who devote a large portion of their spare time to conducting evangelistic services, reaching young people, and leading the churches. Although they do not believe in a specially prepared or paid ministry, the Plymouth Brethren are serving as well as any other evangelical group in Argentina.

According to George P. Howard, a Methodist evangelist from Buenos Aires, the Evangelicals of all the South American countries total about two million—a sizable minority of non-Catholic Christians in a so-called "Catholic world."

This is the third of a series on how evangelical Christians are helping to win the world to Christ . . .



El Shatt, Egypt, is the temporary home of 40,000 Yugoslav refugees from the Nazi terror of the Balkans. Serving this camp under United Nations Relief and Rehabilitation Administration are Missionaries J. D. Hughey, Jr., and John Allen and Pauline W. Moore.

Cuts courtesy United Yugoslav Relief Fund



Health specialists conduct a dispensary for the less serious cases of malnutrition and exposure; a hospital is maintained for others.



Talents and trades of the refugees are utilized at El Shatt. Here an artist paints a sign to identify the camp, near Cairo, Egypt.

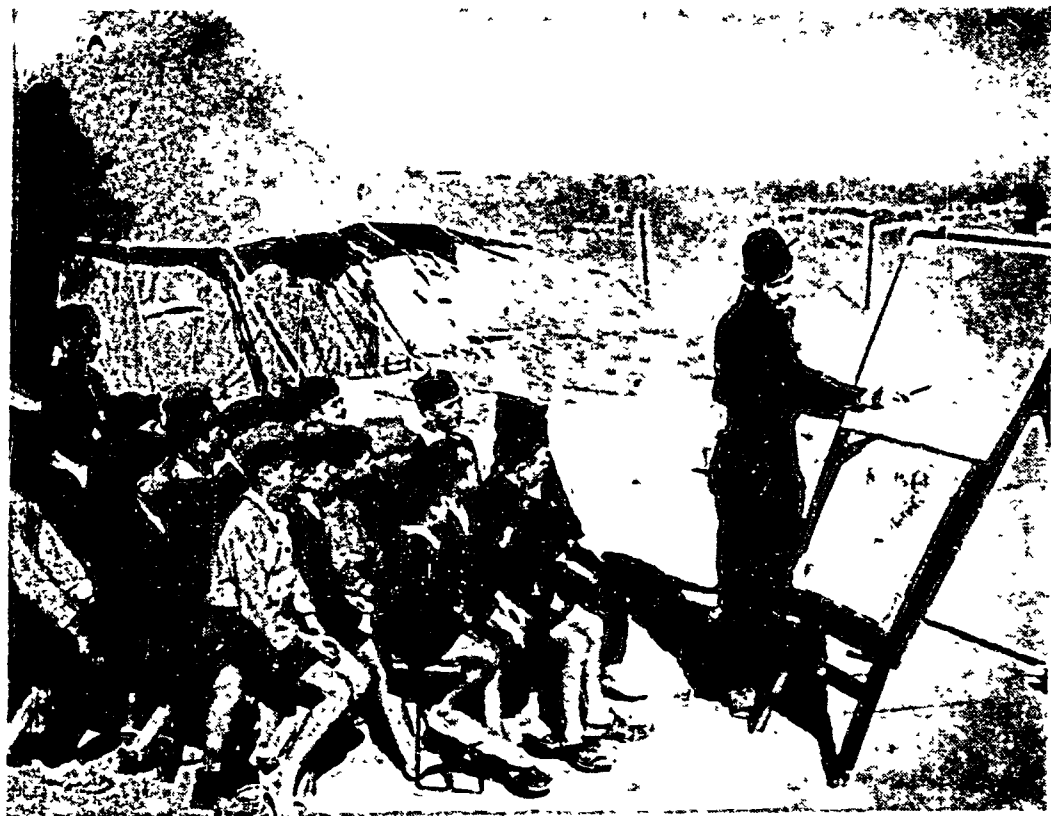
EL SHATT



Regular meals for people who have had little to eat for years are prepared and served by the refugees, under the guidance of a nutritionist.

HOME FOR THE HOMELESS

Displaced persons, usually called refugees, are one of the vast and extraordinary problems of this war. Whereas up to the outbreak of the fighting in Europe, we had thought of the refugees as predominantly Jewish, it is certain that in the postwar period the majority will be non-Jewish. Tens of thousands of refugees have been helped by the Christian churches throughout the world.



Youngsters go to school out of doors, with a teacher from UNRRA's staff. The clothes these boys wear were donated by Americans in a clothing drive.

I shall never forget a sight I saw this morning—Yugoslav refugees. It seems that they had walked about fifteen days. The crowd was made up mostly of women and children. They were dressed in clothes that no one at home would even handle. The women had burlap bags for dresses or skirts and an old rag around the shoulders. The children, any age from a few months to several years old, were pitiful; hardly any clothes at all. Some of them had cloth wrapped around their feet. One coat on one of the boys had at least fifty patches on it—you could not tell what color it was when it started out. They looked starved.

I had just come from the post exchange with my week's rations of candy and gum, and felt so sorry for the kids that I passed the whole thing out. You should have seen the children go for the candy! A small piece of sugar coated gumdrop was taken by a boy about three years old, and he started to eat the sugar off, one small piece at a time. I watched him and it took him about forty-five minutes to eat that piece of candy that we would put into our mouths in one bite. It was a sight that one could never forget.

After they were taken off the boats and loaded onto trucks, the children broke out singing! After all they went through, and what little they had—no food, no clothing—and then to hear them sing. It was a very weak song, but all of them chimed in. I only wish I could understand their language so that I could have talked to some of them, but I had to be satisfied with just looking.

—ELLIS H. GRAY, MAJOR,
somewhere in Italy.

EDITORIAL

Facing Enlarged Missionary Opportunities

"The world was never so ripe for evangelism," declared Dr. John R. Mott in the closing address of the Foreign Missions Conference which held its annual meeting in Toronto early in January. After fifty-five years of missionary service in which he has visited eighty-three countries, most of them several times, Dr. Mott expressed the opinion that there is a rising tide of expectation that we are on the threshold of tremendous manifestations of spiritual power transcending anything we have ever known. The greatest work before us, he said, is to make Christ known, and trusted, and loved, and obeyed, and exemplified in all human relationships. We are in need of a vast enlargement of our evangelistic task for there are one billion, three hundred million people in the world who are adherents of non-Christian religions or of no religion.

The Foreign Missions Conference of North America is what its name implies, a conference of representatives of evangelical missionary boards who meet for consultation concerning missionary problems and tasks, some of which in these days of complex national and international relationships cannot be adequately handled by any one missionary agency alone. The Foreign Missions Conference has no legislative functions and does not presume to consider questions of ecclesiastical faith and order which represent denominational differences. Questions of organic union do not come within its scope.

It endeavors by earnest inquiry to find, in the light of the experiences of the various missionary boards and agencies, the most effective methods for rendering missionary service. It faces imperatives relating to personnel; relief and reconstruction; government procedures; political, economic, and social trends; and enlarged missionary programs so essential in the years ahead. "The Conference," to quote from its constitution adopted at the Toronto meeting, "being a purely voluntary association of boards,

neither it nor any of its parts has authority to commit boards to any position, policy, or course of action, except as such boards may request or authorize the Conference so to act and then only within the bounds of such request or authority."

For years the Foreign Mission Board of the Southern Baptist Convention has found most helpful its association with the Foreign Missions Conference. Such association has not embarrassed Southern Baptists for it has not, in the slightest degree, been concerned with the beliefs, policies, polity, decisions, or actions of Southern Baptist churches and co-operative relationships as expressed in associations and conventions. One example of the value of the Foreign Missions Conference is the service which it renders in securing passports and transportation for missionaries in these days of multitudinous government restrictions.

But more than that, Southern Baptists have a contribution to make to any group of fellow believers, particularly where there is no suggestion of control from without and where such co-operative association does not imply any authority on the part of anyone else to speak for Baptists or for any other constituent evangelical body. The spiritual unity of believers can best be promoted where there is no suggestion of enforced or arbitrary organic union. The voluntary principle in religion finds its highest expression in areas where there is no restraint or compulsion.

We had a demonstration of true spiritual unity in the address which the program committee of the Foreign Missions Conference had asked Dr. M. T. Rankin, executive secretary of the Southern Baptist Foreign Mission Board, to give at that meeting, one of only three addresses on the program, the other two being given by Bishop J. C. Baker and Dr. John R. Mott. We have never heard a clearer state-

ment of the scriptural teachings concerning the necessity for evangelism, the proclamation of the good news of God's redeeming grace, and the revelation of God's purpose and power in redeemed men and women. Dr. Rankin stressed the facts of regeneration—the new creation in Christ, and the dynamic of lives controlled by Christ. Everything we do on the mission field not only in preaching and living the good news, but in ministering to human need, through missions whether preaching, teaching, healing, should be done primarily because we are constrained by the love of Christ to lead men to accept Christ as Saviour and Lord, and to do good to all men. The evangelistic spirit, passion, and purpose should project and maintain every missionary endeavor. On every hand we heard the heartiest commendation of Dr. Rankin's simple, sincere, straightforward declaration of God's redemptive purpose in dealing with men of every nation. This message will be published in the next issue of THE COMMISSION.

We were reminded of something else at Toronto: Some of the most urgent evangelistic opportunities that face us are in areas in which we have not worked hitherto. More than six million men, Allied and Axis forces, are prisoners of war. Before the war is over there will be probably ten million. Through the International Red Cross and the International Y.M.C.A. we are permitted to minister to these men, through one to their bodies, through the other to their minds and souls. The American Bible Society is supplying the Scriptures to multitudes of prisoners of war. We must carry Christ's ministry and message to these millions.

Then there are thousands of foreign students in America with hosts of others to come after this tragic conflict ceases. Our chaplains and many other Christian men and women in the armed forces are bearing faithful testimony for Christ in every land. Here are our homes, the units of Christian society; here are social, industrial, economic, educational, and political relationships which challenge us to think and pray concerning the larger evangelism. Wherever men and women live and toil, whatever their conditions and circumstances, we are under inescapable obligation to proclaim and exemplify the good tidings.

All agreed in the Toronto meeting that open doors and adversaries go together. We may expect that ever-increasing missionary calls will be accompanied by restrictive and repressive measures. Unfriendly groups and governments will seek to hinder and harass missionary leaders. All over the world are signs that religious liberty is threatened. New chapters of persecution will probably be written with the blood of martyrs. Religious liberty involves not only freedom to worship according to conscience, but freedom to change one's religion, freedom to propagate one's faith, and freedom to organize with others in churches, and to acquire and hold property for those purposes. More than ever do we need capable, consecrated, cultured men and women whose hearts glow with evangelistic passion and power to be missionaries in the difficult but glorious days ahead.

Training for Effective Missionary Service

When Luther Rice projected the plan of enlisting, combining, and directing the energies of American Baptists for propagating the gospel, he established a school and a paper. He knew that these agencies were indispensable for the creation of missionary sentiment.

Moreover, schools and seminaries were needed to train missionaries. It is no mere coincidence that the building of Baptist schools and increased interest in foreign missions were concurrent. Paul wrote to young Timothy concerning God, "who will have all men to be saved and to come to the knowledge of the truth." Growth in grace and knowledge go together. Paul, the apostle to the Gentiles, was certainly one of the best trained men of his day. Whether dealing with Jewish religious leaders, Roman officers, or Greek philosophers, he commanded their attention and often led them to a hearty acceptance of the truth.

Some good people still have the notion that anybody can be a missionary to the "heathen." Some of the most alert minds in the world are found in so-called heathen lands. We can learn much from the scholars of the Orient, many of whom have won their doctors' degrees in the leading universities of the world. In every mission field, our best-trained men and women are needed as missionaries.

One evening after the program had been concluded, Dr. Mott, Dr. Rankin, Dr. Sadler, and the Editor talked together concerning the big days ahead. We thought and talked of the prisoners of war, of opening doors around the world. Then we came to talk about Russia, about the Baptist hosts of Russia. We shall never forget those heart-searching words of John R. Mott, the greatest world missionary leader of the last two generations, as he drew nearer to us, and with his hand raised by way of emphasis, said concerning Baptists in general and Russian Baptists in particular: "Baptists have paid a great price for their heritage, for their unique position and missions; don't surrender what you have gained. Your people have an opportunity in Russia such as no other people have. Don't let it go; hold on to it, and use it for the winning of a great people."

For this reason, we must maintain our seminaries. They are training camps for Christian soldiers. It is a tragedy that at the very time when more missionaries are needed, our Southern Baptist seminaries, with increased enrollment, are handicapped by an inadequate number of teachers. For example, the Southern seminary has only twelve teachers and only four major classrooms for approximately 900 students. In Southwestern several classes have more than 200 students; there are only twelve teachers for the School of Theology. Baptist Bible Institute is desperately in need of new buildings and endowment. "To bring the physical equipment of the Baptist Bible Institute up to the standards of the Negro Catholic university in New Orleans would require no less than \$500,000," writes President McCall.

We must enlarge the teaching force and facilities in these institutions in order that they may more efficiently render the service for which they were established. They are among our greatest missionary assets.

Catholic Missions

The December *World Outlook* carries a story with the title "What the Catholic Church Is Doing in Rural America." It seems that the Catholics were impressed by a study of U.S.

census statistics showing that, while the population of the United States increased 17 per cent during the decade 1906-1916, the Protestants increased 19 per cent and the Catholics increased 10 per cent. They found also that three-fourths of the Catholics live in towns and one-fourth in the country: while three-fourths of the Protestant church-goers live in the country and one-fourth in the towns.

Catholics launched an aggressive rural life program to develop and strengthen the Catholics in the rural districts. In 1944 they conducted fifty-five separate rural life schools and institutes, also rural religious vacation schools. They helped to build rural churches. They are building schools for Negroes. They encourage a better appreciation of rural life among young and old, in the city and in the country. The Archbishop of San Antonio, for instance, has projected new rural missions. They are going into districts which are predominantly Baptist and propagating their faith.

The Christian Century is running a series of articles by one of its staff writers outlining some of the details of the aggressive Roman Catholic missionary program in America. New missions have been launched, parochial schools started, and money given for buildings. Ten years ago there were 966 Catholic high schools, while in 1943 there were 1,522 Catholic schools with nearly one-half million enrollment. The 1943 official Catholic Directory lists 16,838 men in training in Catholic seminaries. The Catholic men and women are mobilized and the men sustain the Catholic Hour, a national radio broadcast.

Here are some startling facts given concerning Catholicism and the press. Catholics have 332 church publications with a total circulation of 8,925,665, including seven daily newspapers, 125 weeklies, and 127 monthly magazines. Some of these Catholic papers have tremendous circulation: one has 525,000, another 480,997. They have trained journalists with correspondents in all of the principal cities of the world and throughout the United States. Every world event is reported from the point of view of the Roman Catholic Church.

We call attention to this aggressive Catholic program in order to urge evangelical Christians to put on a more extensive and more intensive

missionary program themselves. Our Baptist weekly papers and monthly periodicals should have a very much larger circulation and thereby strengthen all of our interests and institutions. We need to give more attention to our schools and seminaries.

We cannot forget the statement made by John Considine. In his book *Across the World*, a survey of Roman Catholic world missions published two years ago, he described a visit to the Office of Propaganda in Rome. One of the priests after describing their long-range program, said: "Every square mile on the face of the earth is charted here in Rome and the responsibility for the care of the souls, Christian or non-Christian, within every area has been carefully determined. With the Holy See, there is no forgotten man." With Baptists there should be, likewise, no forgotten man anywhere in the world.

Mrs. George W. Bottoms

When the Foreign Mission Board entered its new home in October, 1943, we thanked God for Mr. and Mrs. George W. Bottoms, Texarkana, Arkansas, who in 1918 gave \$100,000, to the Foreign Mission Board indicating their desire to have it invested in an office building to be the headquarters of the Foreign Mission Board. That fund provided not only the lovely home of the Board but other valuable assets.

Mr. Bottoms died twenty years ago. Mrs. Bottoms who had shared her husband's spirit and devotion to the cause of Christ continued to make large gifts to Christ's cause. The beautiful building of the First Baptist Church, Rio de Janeiro, and the smaller building at Nazareth, Palestine, are memorials to her generosity. These loyal friends of Christ will continue to abide in the hearts of multitudes around the world for their benefactions have strengthened the missionary enterprise in many lands. The Bottoms Trust Fund established by Mrs. Bottoms fifteen years ago, for the development and maintenance of the Baptist school in Havana, Cuba, for work among foreigners and aliens in the homeland and in Cuba, for the building of chapels, and for the employment of missionaries, has yielded during the last dozen years an average income of about \$40,000 a year.

On December 20, this great-hearted

woman was called Home. Her life so gloriously dedicated to Christ and to the work of world missions will stimulate true scriptural stewardship among Christ's people who delight to do the will of God.

Missionary Snapshots

In the last issue of THE COMMISSION, we called attention to the heavy losses sustained by the Baptists in the Jamaicas in the terrific hurricane. A few months ago, church buildings which had been constructed a century ago were destroyed by the storm. It is the privilege of Southern Baptists, through the Foreign Mission Board, to have a small part in the rehabilitation of our fellow Baptists' churches in the Jamaicas. The Anglicans have the largest membership, 350,311, but Baptists come second with more than 300,000. The December *Survey Graphic* carries a story of the population and resources of Jamaica. There are 1,192,994 Negroes, or people of mixed Negro and Caucasian blood, while only 13,377 are white. There are 21,114 Hindus—6,894 Chinese.

Dr. E. P. Alldredge gives us some interesting figures concerning the progress of Southern Baptists in ninety-nine years. In 1840, 63.9 per cent of the population of the Convention territory was white; in 1940, 78 per cent of the population was white. The total population increased from seven million plus to forty-five million plus. There were then 240,000 white Baptists and 112,950 Negro Baptists, or one Baptist to every 15.3 persons in the South; now there are a total of 9,488,000 Baptists, or one Baptist to every 4.8 persons in the population. In 1845 there were only about six state papers, no hospitals, no orphanages, no Baptist Training

90c of every dollar...

received by the Foreign Mission Board does go overseas, as we stated in the picture story "Your Centennial Dollar" in the last issue, but our arithmetic was faulty. The last two sentences on page 13 should read: "Of the \$156 Annie Laurie and Tom will give in 1945, \$78 will pay expenses in their church, \$39 in their state, and \$39 in Southwide agencies. Of the \$19.50 sent to the Foreign Mission Board, more than 90 per cent will actually go overseas."

Union, no Woman's Missionary Union, no Baptist Student Union, no Brotherhood, and only little better than one Sunday school to every four churches. The ministry of these organizations has had a large part in the increase of Baptists in the South.

We have received from Orville Reid, Guadalajara, Mexico, a report of the ministry rendered by the printed page. He has distributed great quantities of literature against alcohol and has also sold many Bibles. Through this ministry he has been able to reach multitudes. People are sending in testimonies of conversions where no gospel preacher has ever gone. Orville writes:

We wish you could be with us as we drive along the highway and distribute tracts. The people get down off their horses and burros and some even stop their cars to ask for tracts. People working in the fields will come running for the tracts as we wave one to them, before throwing it out of the window. You ask if they really read them. The hundreds of letters we receive requesting Bibles and tracts, asking Bible questions and even making professions of faith prove that they do. I think this hunger for something to read was the thing that most deeply impressed Dr. Gill and the Marshalls when they were here.

Chaplain Vincent B. Appleton of Oklahoma sent an interesting story concerning a Christian service in the Southwest Pacific:

They were all assembled before the hour arrived and began with an inspiring tune in their native Papuan. Their reverent attitude was exemplary. After one of the faithful laymen had read from their Book he led in their morning prayer, spoke briefly, and asked a young man to speak. The latter spoke in Malayan, which the interpreter could understand. They were being asked to remember that "We're brothers with our fellow Americans and must pray every day and every night for our American brothers and our allies."

At the close of their service I invited them to sing their very worshipful opening song in our service. Bagus good, the young men said. It was one of the finest sermons on foreign missions that we could have had. Then both groups joined in "Onward Christian soldiers, we are not divided, all one body we, one in hope and doctrine, one in charity." After we were dismissed their leader came and asked if they might sing for us a song of thanks for the Americans who had come to liberate them.

EPISTLES

FROM TODAY'S APOSTLES

One-car Garage Chapel

During 1944 my trips carried me from the frontier of the state of Bahia in the north almost as far south as the state of Rio and the Espirito Santo border. I have travelled over one hundred leagues on horseback, not to mention train, truck, bicycle, and canoe. I began the year with a long horseback journey; to get home I had to swim flooded streams and at the Rio Doce I waded chest-deep waters to get to the ferry terminal, but the region I visited had waited for me a long time and many faithful, useful workers were baptized.

The Saviour whom I serve has protected and guided and richly blessed the efforts in his name.

The small church group here in Minas has done marvels, with the aid of the Lord, through faith and sacrificial effort. The first meetings were held in the front room of our home. Then a one-car garage building was rented and made into a rather nice little chapel. With a gift from women in the States, we were encouraged to buy a fine centrally located property last year for \$1,100, and in July the growing work and pressing needs caused the church to plan to build. With great consecration, the members contributed almost \$500 and the church was started.

Persecution and efforts to impede the work only inspired us and in fifty days we were occupying the building. Today without any extra gifts for the new house of worship, the members have paid more than \$1,000 of the debt for the \$1,800-church, and they did it even as they increased their contributions to missions. God has truly been good to his people.

STEPHEN P. JACKSON

Governador Valadares, Minas, Brazil

"Is Catholicism Christian?"

Why do we send missionaries to Brazil? This is a question asked me again and again. Belem (meaning Bethlehem) is one of many places where you could find an answer. Belem has more than 250,000 people. Since it was founded it has been dominated by the Roman Catholic Church.

For a pure example of Catholicism in Latin America visit the Igreja de

Sant'Ana. Just inside you face a monument of black marble, ten feet high. It is a statue of St. Peter seated in a chair, his legs crossed in such a manner that his right foot protrudes to the edge of the four-foot square pedestal on which the figure sits. The pedestal is inscribed with Matthew 16:18-19. The entire monument is black, except for the great toe on the right foot of the figure. It is faded to bronze.

Stand a little to one side and watch the people as they come. They bow in front of the statue in prayer. Then they place upon it some object of wax. Before they leave they kiss the statue. Kissing that big toe is an act of devotion, and thousands perform it every year. The leprosy, the tubercular, and the diseased of all kinds in Belem do homage to St. Peter in that way. No wonder there are multitudes of diseased persons in the city.

The various Catholic Churches have scores of costly images of the saints they worship. In not one of them is to be found a statue or painting of the resurrected Jesus. He is always either a helpless Infant or a Man on a cross. This is Catholicism: there is no hope, joy, assurance, consolation, or power in it. Its pathos and tragedy are reflected in all the life of the nation dominated by that form of religion.

J. A. LUNSFORD

Belem, Para, Brazil

Refugees in the U. S. A.

New Year's Eve the Christian Youth Fellowship here at Gila River had a consecration service. Holly was presiding, but Ruth took charge of the devotional, with Alice at the piano. There were hymns sung in candlelight, a prayer, poem read by Michi, and another hymn before I spoke on "Finding God's Will." Twenty-five Japanese-American young people lighted candles and prayed together, and I thanked God again for giving me the opportunity of teaching these wonderful high school boys and girls for two years in a relocation center established for them by the United States Government.

By the end of 1945 the Center will be closed as each resident finds a permanent home in normal American life. Ruth enters a Southern Baptist college in the South, Michi a Methodist school in the midwest. Holly will live in Pennsylvania in the home of a Quaker family until he finishes high school, unless he is drafted when he becomes eighteen.

The others will go with their parents, either back to California, which is again "free territory" to Japanese Americans, or to other parts of the country, and they will enter real American high schools.

Only those of us who have lived among

American citizens of enemy ancestry since 1941 know the heartaches, anxieties, and tragedies suffered by this minority group of 110,000 people. Few of them are embittered by the experience, even though due to the mass evacuation they have sustained financial losses estimated at 66 per cent.

The majority are cheerful and optimistic, and grateful for the prayers and good will extended by the Christian people who remembered them at Christmas and helped them relocate. The number of permanent resettlers in the East, South, and Middle West is above 33,000. There is evidence to believe that four-fifths of them have found jobs and homes through the interest of Christian organizations and individuals.

CECILE LANCASTER

Gila River Project

Rivers, Arizona

"Year of More" in Brazil

The year 1944 might be called the "year of more" in our work for in practically every phase of the denominational life in Brazil there were substantial gains. Our Home Mission Board with its thirty-two missionaries scattered throughout the interior received in gifts more than twice the amount of the goal set. For foreign missions with work started in Bolivia, Brazilian Baptists doubled their gifts for the evangelization of their South American neighbors.

For the first time in Brazilian history, the Government authorized Protestant chaplain service with the armed forces and the first non-Catholic chaplain ever appointed was Dr. John F. Soren, pastor of the First Baptist Church of Rio. Before going overseas he had the joy of leading a number of soldiers in his regiment to Christ and had already won the confidence of officers and men.

Interest in worldwide missions has naturally increased tremendously with the sending of troops overseas. Our Brazilian Baptists are thinking more and more in world terms. The Lottie Moon Day of Prayer Around the World has made a great contribution to this increased world-consciousness, for in many of our churches this day is observed by the entire membership.

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Schoolboys Who Teach

By Alice Geer Kelsey

"You can catch the ball—like this!"
"Then you run—like this!"

Their striped cotton skirts tucked safely out of the way, two Burmese schoolboys were steering the laughing children of a jungle village through a new game. Pigs and chickens made a squealing, squawking dash for safety as ball and children flew about. Half-way across the village, a tall American shouted in perfect Burmese, "That was a good kick! Don't be afraid to run fast!"

Then the tall missionary, Brayton Case, went striding toward a group of village men gathered around two other Burmese schoolboys. The men were crowding close, trying not to miss a word or motion of the boys.

"You make a hole in the ground—like this." The first boy dug with a spade.

"Then you place the little tree in the hole—like this." The second boy put a small fruit tree into the hole the other boy had made and stamped the dirt firmly around it to hold it upright. The tall American stood at the edge of the crowd, his eyes twinkling proudly as he watched his schoolboys showing the villagers how to plant new fruit trees. The missionary was ready to add explanations but there seemed to be no need. He sent the boys an enthusiastic grin that meant, "Good work! I'm proud of you! Keep it up!" Then with quick strides he joined a group of village people listening to a third pair of schoolboys.

"It's too bad you have so much sickness," one boy was saying. "Let's walk about the village and see if we can find anything that might be bringing sickness."

"It might be your drinking water," the second boy said, pointing to the village well. "Notice that it is at a low spot where unclean water can drain into it."

Brayton Case gave an encouraging nod to his boys. He knew they might have a hard time explaining to the village folk how germs that carried sickness might get into their drinking water. He liked the boys to know they could call on him if the argument got too hard for them, but he wanted them to carry on alone if they could.

From where he stood, the missionary could watch another pair of schoolboys using a first-aid kit on the little cuts and sores of the village people. He could catch a few words the boys were saying.

"If you keep your finger perfectly clean, it will heal quickly. If you let dirt get into this cut, you will have a very sore finger."

"You have a sickness we do not know enough to treat. You must go see our missionary doctor. He can help you."

Proud of his boys, Brayton Case left them working at their disinfecting and bandaging while he went to see the last pair of boys. These two were in a clearing at the edge of the village, making preparations for a service to which the people would be coming soon. They were arranging large pictures for showing as they told the story of Jesus. They had little pictures to give to the children.

"All ready, boys?" asked the missionary.

"We will be when you have prayed with us," said one.

"We have been asking God to help us say the right things to the people," said the second boy, "but God seems so much nearer when you are talking with him."

God did seem very near as Brayton Case talked with him about the people of the little jungle village and about the schoolboys who were trying to show them happier, wiser, and healthier ways of living.

Thinking hard, one of the boys said, "I believe I know why God always seems close enough to touch when you are praying, Mr. Case. He knows you mean what you say. When you ask him to make people better, he knows you are going to do everything you can to help him answer your own prayer."

"Why *do* you work so hard for our people, Mr. Case?" asked the other boy. "I have often wondered."

"The Burmese are *my* people, too, you know." The missionary looked at his watch to see if he had time for his story. "I was born in Burma, just as you were. I learned to talk Burmese as soon as I learned to talk English. I learned to play *chin-lone* and *theelat* long before I knew about American football or baseball. I went with my missionary parents to visit in villages like this one. I was perfectly at home scampering up ladders into bamboo houses like these. I took it for granted that all hens were scrawny and laid but a few small eggs each year. I thought all pigs were as thin as greyhounds. I thought it was natural for people to be a little hungry most of the time, especially between rice seasons or when the rice crop was poor."

"Then I went to America for high school and college," the missionary continued. "In my summer vacations I worked on American farms. There I saw plump hens laying big eggs regularly. I saw pigs so fat they could scarcely waddle. I saw all sorts of fruits and vegetables growing on soil no better than we have in Burma. I saw cows giving pails of rich golden milk. And I said to myself, 'My friends in Burma do not need to be hungry and poor. Someone should teach them how to be better farmers so that they would have enough to eat.'"

"Christian pigs" and "Christian hens" were what the villagers called them.



"I was studying to be a preacher, but the more I thought about it the more I realized that preaching to the Burmese would not be enough. It is hard for a man to pray when his stomach aches from emptiness."

"We know that," said one of the boys. "We know how it feels to be hungry when the rice bin is empty."

"I remember well the day when I made up my mind what I must do," said the missionary. "I was taking care of bees beside an irrigation ditch on a California farm. I had long been thinking that someone ought to do something to help the farmers of Burma. That day I decided to be that someone myself. I pulled a small notebook from my pocket and wrote, 'I will go to Burma as a farmer missionary.' And I did."

The boys did not need to ask Mr. Case to tell them about his work as an agricultural missionary. They had known about that since they were tiny boys in the little village of bamboo houses. They knew the excitement that breezed through the villages at the word, "He is coming! The tall, white man, with a fat pig under one arm and a fat hen under the other arm, is hurrying down the road toward our village!"

The boys remembered how the people crowded around the smiling missionary as he told them in rapid Burmese how they could have good pigs and hens, better rice crops, and new kinds of fruits and vegetables. They remembered that he did more than talk. He went out into the fields and showed how to work the crops. He left eggs from which fine chicks

would hatch. He left pigs to improve the village animals. He gave seeds and trees to those who would promise to care for them.

"Christian pigs" and "Christian hens" were what the village folk called the better pigs and hens that Brayton Case brought to their village. Mr. Case did not talk about farming alone. He talked about Jesus, who wanted the people to take good care of their families and live as good neighbors. He told them about a loving God who listened when they prayed. The boys remembered how the missionary's visits changed life in their villages. Folks stopped quarreling, stealing, and telling lies. Neighbors began helping each other and working together. There was more to eat. The homes were cleaner. Neighbors met together in a little church of their own to talk of the way of Jesus.

It was because of Mr. Case's visits to the villages that these two boys, and many others, had gone to the agricultural school that Mr. Case started at Pyinmana. There they were learning to be better farmers and better Christians while their sisters in the girls' school were learning to be Christian homemakers.

"We are glad you kept the promise you wrote in your notebook that day on the farm in California," said one boy as he watched the villagers coming to the service.

"We are glad of something else," said the other boy. He spoke in a low voice because the people were sitting down in front of them. "We are glad you are showing us how to carry on the work you started."

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A Map for Your Room

If your big brother or sister is stationed in the Southwest Pacific or in Southeast Asia—Burma, India, the Philippines, the East Indies, or Australia—you need a wall map for your room to help you keep up with the world. Friendship Press has two good ones which you may order through your Baptist Book Store.

The Southeast Asia Wall Map, 34½ x 22½ inches, printed in four colors costs only 25 cents and is ready to tack up.

The Picture Map of Southeast Asia is almost twice as large, comes with an extra sheet of pictures and instructions, and costs 50 cents. It may be colored with crayons or water colors, and the extra pictures may be cut out and mounted on it. The pictures show something about the people, birds, plants, houses, temples, and churches, and something about the way the people make a living, travel, worship, and express their feelings in art. This map is fun for the whole family or one of your church groups to finish together.

When you order from the Baptist Book Store, be sure to state which map you prefer.

BOOKS

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

Pace-when-there-is-no-peace continues to be the subject of books from the nation's presses.

National and international problems which will arise in the postwar world are treated in a book by Herbert Feis, *The Sinews of Peace* (Harper, \$2.50). "The author gives a vivid picture of the bewildering perplexities and uncertainties of the world," Reviewer R. E. Gaines says, "and stresses the point that unless world leaders with intelligence and courage face the problems, and the different countries are willing to sacrifice some personal interests for the common good, there is little hope of achieving a real and permanent peace. If the book has any value for religious leaders, it is because these leaders ought to know the world as it is and as it is to be."

Dr. Gaines is conscious of one major weakness in the book. "The title, *The Sinews of Peace*, suggests that the author should have given some attention to the great moral forces which must play a prominent part if peace is to be even a possibility. Justice and morality must be our guide, or future wars are inevitable."

Winged Peace by William A. Bishop (Viking, \$2.75) declares that the key to peace is in the skies. A highly personalized description of "the air age, its birth, its future, and its impact in terms of progress or devastation," the book states unequivocally that the future holds either winged peace or winged death. It describes "the new routes over which we will either trade or fight, find peace or destruction."

The opposite of peace is the subject of *Balkan Background* by Bernard Newman (Macmillan, \$2.50). Many of the wars have either rooted in the Balkan states or involved them in one way or another. This volume by one who has traveled all through southern Europe and has an intimate acquaintance with every phase of life in Bulgaria, Romania, Yugoslavia, Albania, Greece, and Turkey, is based upon his conviction that "there never was a time when close attention to Balkan affairs was so essential. If, at the moment of victory, we have no solution

for the Balkan problems, then we must be prepared for more trouble."

Made in the U.S.S.R. by William C. White (Knopf, \$2.00) is a small book for adults, very readable, highly instructive, and helpful to an understanding of our Allies. According to Reviewer Valleria G. Rankin, the author sets forth the amazing similarities of the United States and the Union of Soviet Socialist Republics. "Truly it is a great land and a great people."

Peoples of the U.S.S.R. by Anna Louise Strong (Macmillan, \$2.50) is one of those books designed for youth but popular among adults. The author has lived with the Soviet peoples for more than twenty years and has visited fifteen of the sixteen Soviet Republics. Her book is full of the most fascinating details, like these: More than half of the people of the U.S.S.R. are under twenty-five years of age. This country includes about a sixth of all the dry land of Europe and one-eleventh of all the people in the world. Temperatures in Russia range from 95 degrees below zero in Eastern Siberia to 185 degrees above in Turkmenia. The richest oil field in the U.S.S.R. is managed by a woman. The book is highly useful as a background study for missions.

Another book for youth with tremendous appeal for adults is *Two Oceans to Canton* by Agnes Danforth Hewes (Knopf, \$2.00), describing the beginnings, growth, and development of trade between America and China. The sixty years, 1784-1844, a period known as the "Old China Trade," is the colorful story of American merchants' competition with the powerful monopoly of the British East India Company. Reviewer W. B. Johnson was especially impressed with the influence of China trade on the expansion of the United States westward to California.

Young people like Martha Lee Poston's *The Girl Without a Country* (Nelson, \$2.00), which deals with life in China among many classes of people. With proper teaching, this book makes an acceptable mission study text for Intermediates or Juniors.

Important to specialists on the East Indies is the new book *Netherlands India* by J. S. Furnivall (Macmillan, \$4.00), which deals with the political, social, and economic history and development of that part of the world under Dutch sovereignty for three centuries.

Missions in the Near East will benefit by the publication of *Encyclopedia of Bible Life* by Madeleine S. and J. Lane Miller (Harper, \$4.95). An authentic book for biblical introduction, and one of the most helpful to Bible students, it is at the same time an excellent introduction to Palestine and Syria today, because parts of life there have been unchanged by modern civilization. The authors have made nine journeys to the Mediterranean-Asia Minor area; the information they have gleaned and published is valuable.

Through fiction, life can often be presented more realistically than in straight news stories. Vera Brittain has shown the effects of war in a novel entitled *Account Rendered* (Macmillan, \$3.00), dealing with the period 1918 to 1944. "If we understood individuals more radically," she says, "we should be better equipped to analyze the motives which drive countries into war, and make the ordinary citizen so blindly ready to accept it." Reviewer Harriett Yeamans indicates the nature of the story: "This book reveals a man who reached the depths of human suffering and experienced a disintegration of personality only to emerge triumphant from it all with a deep understanding of his fellow-men and a strong determination to help them. This book should be widely read not only by those who are concerned about the welfare of the world and the individuals in it, but also by those who need to be more concerned."

They Called It "Purple Heart Valley" is Margaret Bourke-White's "combat chronicle of the war in Italy." *Life's* accredited war-correspondent photographer spent five full months "on the road to Rome," and wrote a story with words and pictures of the battle-front from a woman's point of view. Only as it reveals the extent of man's inhumanity to man in the crime of war, and the urgency of the world mission enterprise to prevent such suffering, waste, and degradation is it valuable for missions.

A publicity exhibit by the Council Against Intolerance in America of "some of the men and women who have made great contributions to the common welfare of our nation" makes a very poor book even in pamphlet form, and *The Negro in American Life* by John Becker (Messner, \$1.00) is as a publication disappointing.

Studying Missions

By Mary M. Hunter

Study Courses for 1945

Unable to secure up-to-date study material from our mission fields which have not recently been featured in our courses, we are offering for 1945 a wide variety of subjects—worth-while studies not previously presented. The list includes the following for the several age groups:

ADULTS

A Latin-American Pilgrimage, by Everett Gill, Jr. In this study book, the author presents a vivid and fascinating word picture of the conditions, the opportunities, and the needs as they impressed themselves upon the mind and heart of the Foreign Mission Board's secretary for Latin America during his tour of that continent. It is a fair and forceful presentation of striking and challenging facts. Tentative publication date for this book is September 1.

The two books offered for Young People are also recommended as optional courses for adults.

YOUNG PEOPLE

The Apostle of the Chilean Frontier, by Elizabeth Condell Pacheco. This thrilling story of the life and labors, the hardships and the heroism of W. D. T. MacDonald, pioneer missionary to Chile, has been translated from the Spanish by W. J. Davidson, Southern Baptists' one-time missionary to Chile. It is a thrilling tale of adventure and achievement, a fascinating story for reading or for study.

Go Ye, by O. T. Binkley, is a devotional study which cannot fail to inspire earnest young people to heed the Master's Great Commission and to recognize their obligation to be Christ's witnesses wherever their lot may be cast.

INTERMEDIATES (Seniors)

Neighbors Half-a-World Away, by Margaret Stroh Hipps. Mrs. Hipps, who knows Intermediates and who has

lived among and knows the Chinese people, introduces American youth to their Chinese neighbors in a way that is informal and delightful. Although abounding in interesting facts, the book is by no means prosaic. It is a candid camera close-up of neighbors half-a-world away, focusing on the similarities rather than the differences between the two racial groups.

JUNIOR

A book of stories of five pioneer missionaries is to be announced later.

PRIMARY

Far-Away Friends, a compilation. In this book for younger children, five missionaries who have done outstanding work among children in five different countries tell simply and attractively a story about some child or children in a far-away land. The list of authors assures Southern Baptists that there is a treat in store for their Sunbeam groups. The stories and their authors are:

"Poppy and His Playmates," by Helen Meredith of Colombia.

"Kaoru San," by Naomi Schell of Japan.

"A Motherless Baby Girl," by Ruth M. Kersey of Africa.

"Sergis's New Home," by Alice Speiden Moore of Italy.

"Paak Wan's First Christmas," by Lydia E. Green of China.

Publishers are on reduced paper quotas. The date of publication of the study courses for 1945 is uncertain. We hope the series will be off press by early summer.

Out of the many rich experiences of schools of missions in recent months comes the suggestion that the featuring of world missions through any of the methods of the schools in individual churches or combination of churches before the Centennial cele-

bration at the Southern Baptist Convention would be eminently worthwhile.

Deepened spiritual lives, increased interest in missions, and greater support of the whole denominational program are following in the wake of the schools but back of these results are gains that cannot be tabulated. The surrender of children for missionary service by their parents and the surrender of hundreds of young people in the schools of missions to the call of God and a needy world is the surest security of our world missionary program for the future.

The pamphlet, *Schools of Missions*, giving information about the organizations and conduct of schools, is available free upon request for it from the Literature Department of the Foreign Mission Board.

★ ★ ★

These are the days in which everyone is interested in geography. World maps appeal to young and old alike. The reprint of the foreign mission map of the world is now on sale in the Baptist Book Store serving your state. Why not get a copy and have someone in each church organization present, at the next several meetings, a five-minute talk on the outlook of the work on the various fields? The Report of the Foreign Mission Board gives information for such a talk. Your request on a card, addressed to the Literature Department, will bring a copy to you.

★ ★ ★

Southern Baptists realize that the motion picture is one of the greatest instruments for the spread of missionary information. Hundreds of churches used silent and sound films from the library of the Foreign Mission Board last year.

The spring season offers a splendid time for showing pictures to the church and the church organizations. The fees for the pictures range from a service charge of 50 cents to a rental cost of \$12.00. Send for our motion picture information sheet.

★ ★ ★

A letter from a pastor in West Virginia reads: "I have just made an appeal on our field to prepare boys and girls for missions rather than for munitions. Result: send THE COMMISSION to these . . ." and he gives the addresses of five church homes where there are children.

NEWS FLASHES

By Gene Newton

Arrivals

Minnie McIlroy, Argentina—2909 Herring Avenue, Waco, Texas
 Rev. and Mrs. A. I. Bagby, Brazil—175 Vidal Boulevard, Decatur, Georgia
 Anne Laseter, Chile—1420 Morrow Street, Waco, Texas
 Rev. and Mrs. L. R. Brothers, Nigeria—Reddick, Florida
 Rev. and Mrs. I. N. Patterson, Nigeria—Gray Court, South Carolina

Departures

Ruby Hines for Recife, Brazil, December 24.
 Mildred Cox for Recife, Brazil, January 4.
 Mrs. Rosalee Mills Appleby for Bello Horizonte, Brazil, January 4.
 Rev. and Mrs. A. B. Christie for Rio de Janeiro, Brazil, January 4.
 Rev. and Mrs. Gerald Riddell for Barranquilla, Colombia, January 5.
 Dr. and Mrs. R. Cecil Moore for Temuco, Chile, January 20.
 Rev. and Mrs. Harley Smith for Rio de Janeiro, Brazil, January 22.

Marriages

September 15 Ava Elizabeth David, daughter of Rev. and Mrs. V. L. David of Argentina, was married to Petty Officer Melton Tidwell Pearson of the United States Navy.
 Rev. and Mrs. A. B. Christie of Brazil announce the marriage of their daughter, Christina Cloe, to Lieutenant Robert Coleman Snyder, United States Army, November 27 in El Paso, Texas. Lieutenant and Mrs. Snyder are making their home at 2005 Radford Avenue, El Paso, Texas.

Deaths

December 22 Mrs. George W. Bottoms died at her home in Texarkana, Arkansas. Mrs. Bottoms, and her husband during his lifetime, gave generously to missions. It was a gift from Mr. and Mrs. Bottoms that made possible the purchase of the headquarters building of the Foreign Mission Board.

Miss Willie Kelly, missionary emeritus, died January 22 in Montgomery, Alabama. For half a century, queenly Miss Kelly has occupied a special place in the hearts of both Chinese and American

Christians. She joined the old North Gate Church the day after her arrival in Shanghai in 1894. The influence of her life and work will live there forever, even though her dream of returning in the flesh did not come true.

Dr. W. A. Harris, for many years recording secretary and loyal member of the Foreign Mission Board, died January 23 at his home on the campus of the University of Richmond, Virginia.

Board Members

Dr. Ryland Knight has left Georgia to accept the pastorate of the First Baptist Church, Pulaski, Virginia. Dr. R. C. Gresham has been elected as the Georgia member of the Foreign Mission Board to succeed Dr. Knight.

Illness

Dr. C. A. Hayes, Glendale, California, formerly of China, has suffered a second stroke and is reported to be in serious condition.

Dr. J. L. Hart of Chile returned to the United States for a few months of medical treatment.

Colombia Bible Institute

Plans are being made for the establishment of a Bible institute in Colombia, our first in that country.

Coming Home

Missionaries Ruth Pettigrew, Auris Pender, Jessie Green, Wilma Weeks, and Manly W. Rankin were last reported to be in India on their way from China to the United States.



Moore

Miss Kelly told Dr. Maddry goodbye last August, when she left Ridgecrest at the end of Foreign Missions Conference.

Roll of Honor

Another son of Rev. and Mrs. J. E. Jackson of China has been added to our honor roll. Seaman First Class Everett Garrett Jackson is in Battalion 7-45, Naval Training Station (EE & RM), U.S.N.T.C., Gulfport, Mississippi.

Correction

Seaman Second Class Nina Lide (a WAVE and not a WAC as announced in January "News Flashes") is stationed at Naval Proving Ground, Dahlgren, Virginia.

Hospital Work

Bertha Hunt of Brazil is director of religious activities at the Valley Baptist Hospital, Harlingen, Texas.

WANTED

An Educational Director

The First Baptist Church of Concord, North Carolina, wants to employ a full-time combination Educational Director, Choir Director, and Organist. Please address replies to:

REV. E. S. SUMMERS, *Pastor*
 Concord, North Carolina

March Birthdays of Missionaries

- 1 Mary Mills Dyer (Mrs. R. A.),* American Internee, Camp Holmes, Bagui, P. I., via New York, New York
Lelia Memory McMillan (Mrs. H. H.), 3436 Grove Avenue, Richmond 21, Virginia
Bernice Neel, Caixa 485, Rio de Janeiro, Brazil
Elizabeth Ellyson Wiley (Mrs. J. Hundley), 3220 Patterson Avenue, Richmond 21, Virginia
- 2 Frances Allison Bryan (Mrs. N. A.), Box 471, Toccoa, Georgia
A. Y. Napier, Clayton, Alabama
Samuel A. Bagby, Caixa 572, Sao Paulo, Brazil
Lucius B. Olive, 3 Dixie Trail, Raleigh, North Carolina
- 3 Anna Cloud Christie (Mrs. A. B.), Caixa 45, Petropolis, Est. do Rio, Brazil
- 4 Evelyn Wells Hughey, Jr. (Mrs. J. D.), 401 Church Street, Sumter, South Carolina
Rev. E. O. Mills, Seminary Hill, Texas
Rev. L. D. Wood, Route 3, Arlington, Texas
Mary Lea Oxford Underwood (Mrs. J. B.), Caixa 221, Pernambuco, Recife, Brazil
- 5 Anna Briggs MacLean (Mrs. E. G.), Cody, Queens County, N. B., Canada
Henry C. McConnell, Casilla 3388, Santiago, Chile
- 6 Margie Hammond Allen (Mrs. J. R.), Rua Ponte Nora 709, Bello Horizonte, Brazil
Nannie Sessoms Britton (Mrs. T. C.), 204 Buchanan Boulevard, Durham, North Carolina
Anna B. Hartwell, 26 Washington Avenue, Lynnbrook, New York
- 8 Thomas Newton Clinkscales, Caixa T, Curityba, Parana, Brazil
Grace Cisco Taylor (Mrs. W. C.), 107 Lloyd Street, Greenville, South Carolina
- 10 Vivian Estelle Nowell, Ogbomosho, via Lagos, Nigeria, West Africa
Charles L. Culpepper, Box 1263, Seminary Hill, Texas
- 15 Blanche Bradley, State Tubercular Sanatorium, Alto, Georgia
- 16 Maurice J. Anderson, 2323 University Avenue, Honolulu 5, T. H.
J. L. Galloway, Macao, China
- 18 E. H. Crouch, 1205 South 27th Street, Temple, Texas
- 19 Ida Deavers Lawton (Mrs. W. W.), Ridgecrest, North Carolina
- 20 Elizabeth N. Hale,* American Internee, Chapei Assembly Center, Shanghai, Japan, via New York, New York
Homer R. Littleton, 543 Hill Street, Toccoa, Georgia
Callie Perrin Wilcox (Mrs. E. G.), 1301 Center Avenue, Brownwood, Texas
- 21 Ruth Kersey, Ogbomosho, Nigeria, West Africa
Letha M. Saunders, Caixa 2644, Rio de Janeiro, Brazil
- 22 R. L. Bausum, 5608 Tramore Road, Baltimore 14, Maryland
Ethel Singleton, Casilla 20-D, Temuco, Chile
- 24 Beatrice Glass, Ramon Falcon 4100, Buenos Aires, Argentina
Dr. Ethel M. Pierce, 701 Coggin Avenue, Brownwood, Texas
- 25 Geraldine Williams Gill (Mrs. Everett), Wake Forest, North Carolina
Victor Koon, 3165 Oahu Avenue, Honolulu, T. H.
- 26 Alice Wells Hall (Mrs. Harold), Pryor, Oklahoma
Mary Bryson Tipton (Mrs. W. H.), Clinchfield Station, Marion, North Carolina
- 28 (Miss) Waller Ray Buster, Rua Pouso Alegre 417, Bello Horizonte, Brazil
Margie Shumate, 37 East Main Street, Christiansburg, Virginia
- 30 Vernon Leroy David, Ramon Ocampo 569, Cordoba, Argentina
J. McF. Gaston, 422 North Florida Avenue, De Land, Florida
- 31 Fay Taylor, 2611 Russell, Berkeley 5, California
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*For first-class mail to internees, write "Civilian Internee Mail" in upper left corner and "Postage Free" in upper right corner of the envelope.

for March 1945

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of the Foreign Mission Board, Southern Baptist Convention, January 1, 1945

Africa

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(Please turn the page)

Concerning ..The Commission..

"THE COMMISSION is being continued in our church budget for next year," says one pastor, "and we feel it has had a very definite part in increasing gifts for outside causes last year."

♦ ♦ ♦



"Here is a picture of a group of young people of the Nuuanu Baptist Church (Honolulu), in which most of the members are subscribers to THE COMMISSION. I enjoyed reading the fine articles and rejoiced when I saw the picture of our 'baby' Baptist church." The letter is from Richard S. Uejo of the Baptist Bible School, Honolulu.

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(Continued from page 23)

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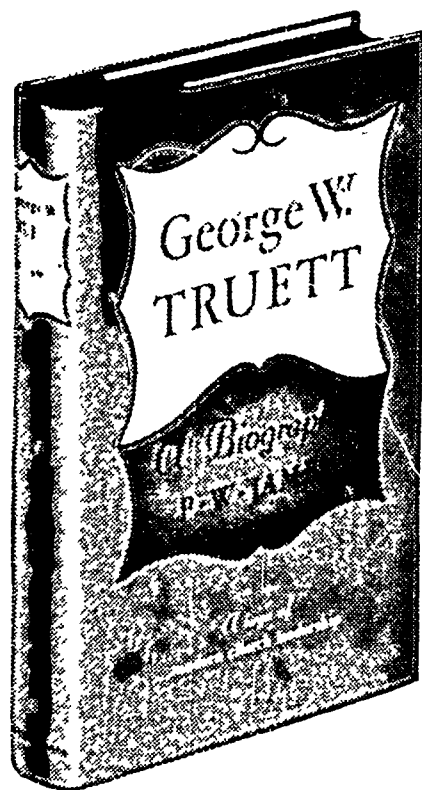
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