

The Commission

A BAPTIST WORLD JOURNAL

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Centennial Issue

May 1945

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A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief
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MAY 1945

Centennial Issue

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

The COMMISSION

VOL. VIII NO. 5

First Published in 1849

CHANGE PEOPLE

CHANGE A WORLD

From the days of Luther Rice, Southern Baptists have devoted themselves to world evangelisation. Their witness has gone forth to the ends of the earth. The Nigerian mission, initiated ninety-five years ago, has an honourable place among the efforts for Christianizing Africa. Earlier still, before the founding of their own Convention, they had their part in sustaining the great Baptist mission in Burma. On South America they have left an indelible impression, especially in the leading state: to cite but one example, few Christian undertakings have within two generations obtained such success as the Brazilian mission connected with the honoured name of W. B. Bagby. In China no Baptist organisation equals theirs in respect of numbers won to the allegiance of our Lord. In the difficult field of Japan they have wrought a work of evangelisation and education which will assuredly prove a significant factor in the shaping of a gifted, though at the moment a strangely perverted, people. In Europe they have, by their association with the Baptists of Spain, Italy and Rumania, found unique opportunities of sustaining those suffering under the intolerance and persecution too often characteristic of priest-ridden lands. Their mission work in many lands has been, and still is, exposed to the destructive influences of war; even as I write, the thought of Budapest recalls their contribution to the religious life of that beautiful, but now well-nigh destroyed city.

God grant that ere long normal conditions of fellowship may be everywhere restored, and especially contact with our brethren in Soviet Russia, who have shared to the full the burdens and sorrows of their country.

In the name of the Baptist World Alliance I greet the Foreign Mission Board of its largest constituent body. We are all stirred to deep gratitude for what, by the grace of God, the Board has achieved; for its missionaries, and its administrative leaders, past and present; and above all for the evangelistic zeal which is an outstanding and persistent quality of Southern Baptist life.

We pray that, as the Board enters upon the second century of its existence and activity, Southern Baptists may increasingly appreciate the vast need and opportunity confronting them, and ever more adequately fulfil the Great Commission. They will, I am certain, not be indifferent to the complex problems and tasks of our confused world; but they will remember that "one thing is needful," and will bear in mind the simple word which was a keynote of our World Congress held in a famous Southern city:

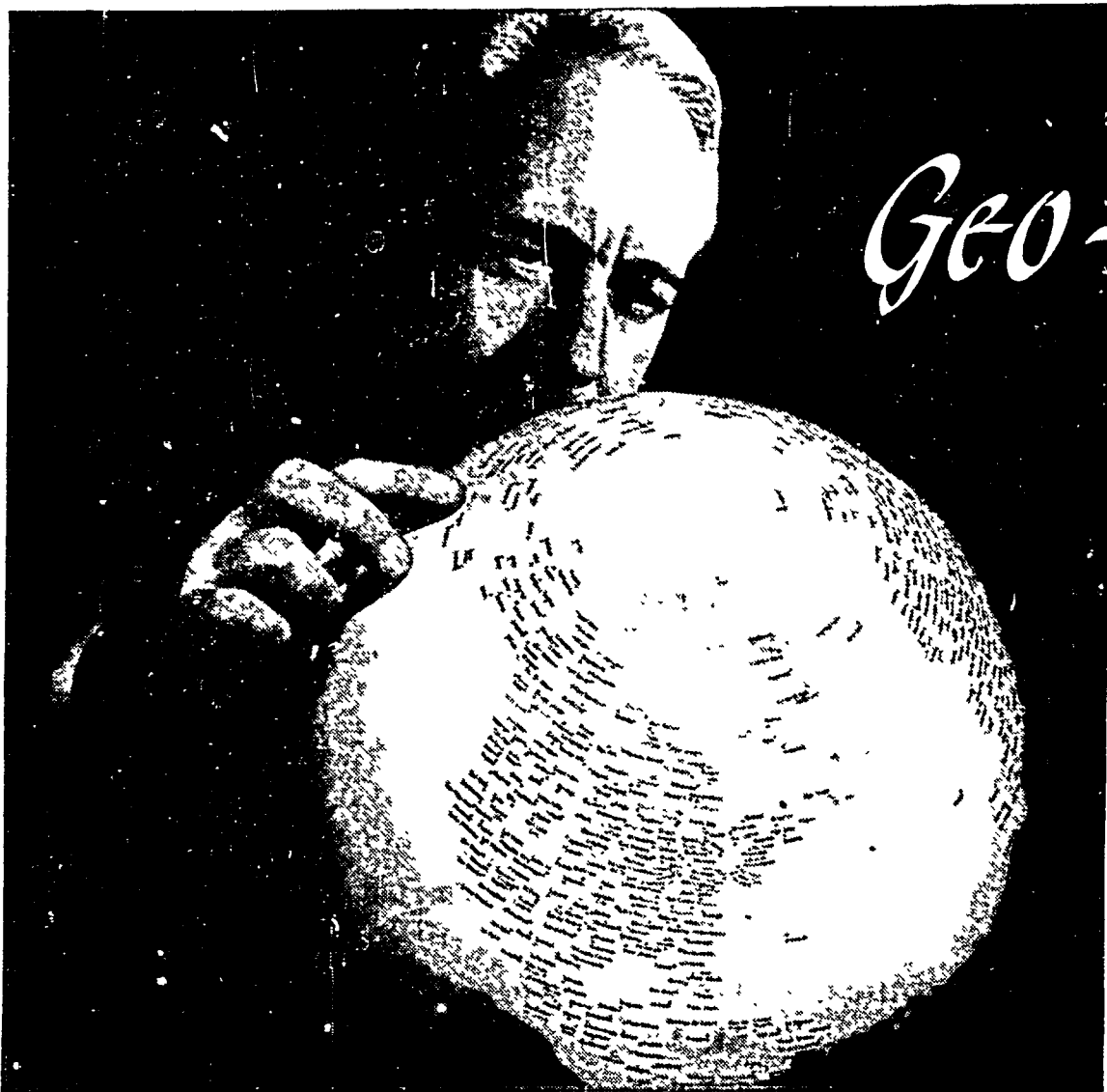
"None but changed people can change the world"

London
March 8th, 1945

JAMES HENRY RUSHBROOKE
President of the Baptist World Alliance

Postscript to the Editor:

Except for consideration for your space, I could have enlarged on the personal. I think I could safely claim to know the Board, its personnel, and its work, better than any other non-American Baptist, and the fellowship of twenty-five years has been to me an abiding joy and inspiration.
J. H. R.



Geo-Missions

Photo courtesy American Airlines, Inc. Air Globe marketed by Rand McNally & Company

Until recently, no one outside an academic atmosphere even knew a geographer to say hello to. We took it for granted that maps and geography books were "geography"—these being prepared by patient, painstaking people who through tiresome research and vast exploration knew exactly where to place on paper every city, state, and country—river, mountain, and sea coast.

We surmised there was no room for imagination and ingenuity, except in the occasional fantastic border decorations on more colorful maps. Geographers were dignified, scholarly men, and what few of them came to light were labeled economic analysts, physiographers, cartographers, climatologists, and soil conservationists—all rather out of the realm of the average person.

Now, geography, which we usually dismissed as a grammar school subject, has been pushed to the front in our global thinking by its huge problem family—geopolitics, geonomics, geoculture, geosociology, and a dozen other geo-relations. An inadequate grasp of dynamic geography and our neglect in teaching human geography

to America in our time (when other countries were pounding away at all the economic, political, and military lessons of geography throughout all their grades of school) led us to the very brink of disaster and unconsciously created among us a policy of smug isolationism.

At last we realize that maps and books are not geography! The ideas and concepts of the strange people behind the maps loom up important to our very lives, for geography guides the master minds of both allies and enemies; each has a different perspective on the world, for different objec-

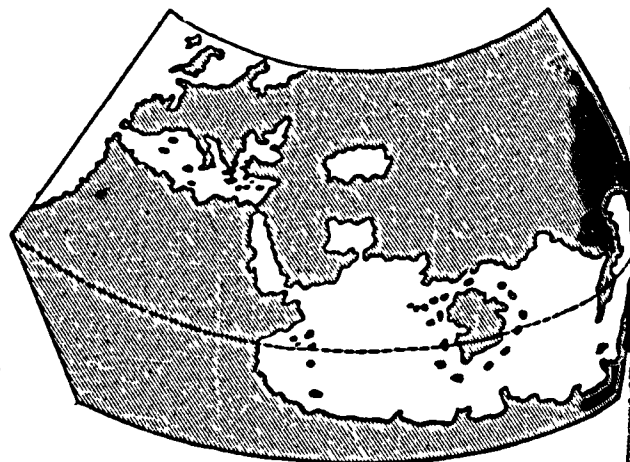
tives. The understanding of geographic principles underlies all military strategy. The knowledge of the earth's physical patterns determines our economy and world trade. If we possessed an adequate philosophy of geography and a thorough appreciation of its principles and processes, we could live in a world of peace and plenty rather than of war and waste. When peace comes, the United States of America may have unprecedented opportunity for world leadership. Whether we grasp it intelligently or flunk it ingloriously will depend in a large measure on whether our heads are full of funny, feeble, and static geography or equipped with modern dynamic geographic concepts.

Because the airplane, our space-shrinking machine, has brought the whole world into one global community, we now know we live in a monosphere and not in one of two widely separated hemispheres as some map-makers deluded us into thinking. Man's progressive idea of his world has been slow (see maps on this page) but his horizons have gradually widened until now the plane gives them third dimension: history gives length to men's idea, geography gives them breadth, and aviation gives them height.

Renner, in his *Human Geography in the Air Age*, reminds us that the plane is a new mobility just as the horse and buggy was a new mobility



The World According to Homer.



The World According to Ptolemy—160 A.D.

Human geography as the missionaries know it is good mission study for all American Christians

By Rachel Joy Colvin

Maps by the Author

in its day. The latter long ago settled down to serving man in the arts of peace. The airplane can just as surely, but on a vaster scale, serve him as an agency of civilization and progress. *Life* magazine says that "Airpower is still too young for any definitive appraisal. Despite the spectacular development of the last forty years, it is still going on at headlong rate."

The airplane is confined to neither land nor sea but is an instrument of world transportation and communication. We must be alert to future developments to be expected in the air age: speeding up of travel, transportation and mail; exploration and mapping of every part of the world; greater accessibility to now "remote" parts of the earth; increased importance of Arctic regions; further separation of industrial cities and residential districts; increase in demand for oil, gas, and certain metals; outstanding importance of "freedom of the air," and a tendency toward larger states. In a sphere where the airplane has moved foreign nations into our own yard, geography becomes powerful and useful stuff.

So cartographers are picturing our world from many new angles. A Richard Edes Harrison map will station the observer in some unexpected spot, as over the center of Siberia,

where he shows him a new perspective, looking as a Russian might see the world, toward China and Japan, or toward the peninsula of Europe. Mr. Harrison frees us from the cartographic convention of always placing north at the top of the map, east on the right side, and so on. To grasp actual relationships between countries and continents clearly, he even suggests we turn our regular maps upside down and study them—or hold them in front of a mirror and view the world in reverse.

The first polar map, the beginning of modern cartography, was laid out on the floor of Paris Observatory in 1682. Its great-great-grandchild is the North Polar Azimuthal Equidistant Projection Map, a most useful map in spite of its name, which the Russians and others have been using for some time, but which we "discovered" only in 1941. This splendid projection shows the continuity of the main land areas. Increasing distortion approaching the South Pole must be taken into account, but this occurs in areas not now strategic to world events.

We had lived too long by Mercator's projection (1569) which was an ideal navigation chart for East-West traffic because it showed true compass directions, but Mercator's sixteenth century map is disastrously mislead-

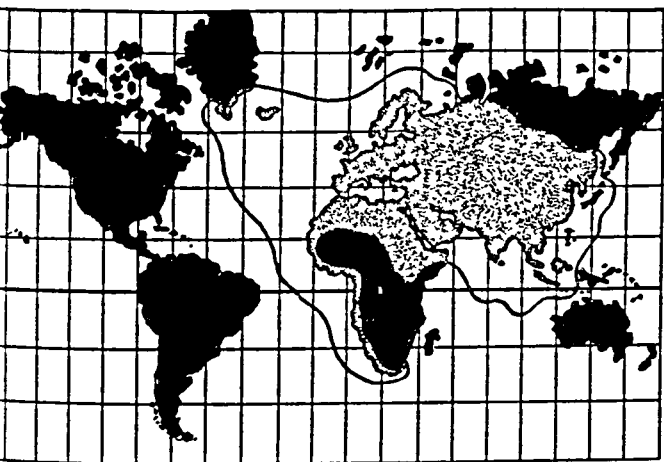
ing for visualizing twentieth century global relationships. The airplane has made it emphatically plain that the round world cannot be contained in a flat map.

The only true picture of our world is a globe. Educators and psychologists insist the globe should be the first world map ever shown to a child, so his first picture-impression of the world can be as true as possible. But world globes are expensive, bulky, hard to carry around; not enough detail can be shown on them, and less than half the world can be seen at a time.

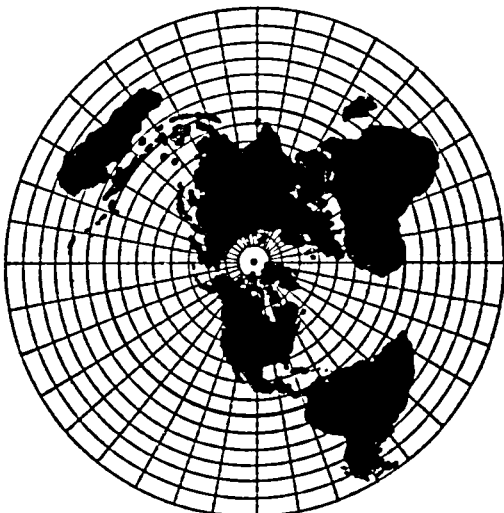
What's the best world map?

There isn't any! Advantages and disadvantages, distortions and limitations must be recognized in each type of map. No one map will suffice to give us a faithful and adequate picture of our world. Our fallacy lies in our willingness to accept and depend on any *one* map to the exclusion of all others. We must condition ourselves to all kinds, using each for its own particular purpose and merits. Detailed sectional maps, production and population maps, rainfall, contour and topographical maps—all help us to see our world as it is. The tons of military maps produced during this war include maps which glow in the dark, maps showing probable water sources and caves for shelter, some of them printed on celanese handkerchiefs so as to remain undamaged by water or tropical weather. This war has made the people of every nation more map-conscious.

Our young men and women returning from foreign service have gained new conceptions of geographical relationships and have seen firsthand circumstances which demand our Christian attention—oppression, injustice, starvation, disease. Human misery is not *oceans* away from us any more, it is merely *hours* away. In our post-war world, geographers will be employed by airlines, oil companies, trade associations, trade journals, exporting firms, investment houses—and mission boards. Never before have we had such opportunity to fulfill literally the Great Commission—"Go ye into ALL the world." Surely our great mission enterprise, more than any other globe-girdling business, should have access to the rich supplies of information in the possession of our modern geographers.



Mercator's Projection (showing known world in 1492).



North Polar (Azimuthal Equidistant) Projection.

Kingdom Facts and Factors

The Shape of Things to Come

By W. O. Carver

Besides the presumption of undertaking to forecast in these days of multiple complication is the fact that this must be written two months before it is read. Much will be changed within these weeks. Yet we must seek to foresee some trends vital for our Christian witness and work.

Big Power Planning

The "Big Three" with their elaborate staffs of advisers have just made preliminary general announcement of their decisions. Some details will be revealed in later reports. On the whole the announcements are encouraging. The tasks ahead are incomprehensively great. Only chief goals and principles of procedure can be expected at this stage. Application of the principles in methods of working toward goals must be adjustable to unforeseen, varied, and varying conditions that will be revealed with the slow-moving peace. Much prayer, patience, and hope must sustain the responsible leadership.

So far as the reports at present reveal, the American ideals of democracy and freedom fared better at the Yalta conference than might have been expected. The President was more influential than in the previous conferences. Churchill's claims and advantages are not much revealed thus far. Stalin seems to have been more co-operative than we had dared hope. He is in position to be independent and domineering. That he will guide in European settlement has been quite clear for at least a year. He can afford to be affable and concessive. Europe is in his hand.

Other Nations

China's interests seem to have fared better than for a long while. She is to have her part in a Pacific conference in San Francisco late in April. Whether this is an empty gesture or an honest recognition awaits the event.

France seems unaware that she was wholly destroyed but for outside de-

liverance. Her old imperialism is clamoring through the voice of De Gaulle. It is encouraging that not too much attention was paid to his "demands." Still agreements between him and Stalin lurk in the unlighted shadows.

In words at least, even though lacking in clearness, all peoples are promised the sort of government they may desire, provided always it shall not be fascist. It is wholly overlooked that Communism may be as totalitarian as Nazism.

There is as yet little revealed as to plans for Africa's future. India is not mentioned nor is there any intimation that Churchill's emphatic imperialism is to be modified. That can come later, as come it must if we are to have any just and durable peace. Always there is the danger of the imperialistic demon possessing Russia and America, instead of being cast out of his present victims. For his name is "legion."

Religious Liberty

Neither in the reports from the "Big Three" Conference, nor in the annual *International Review of Missions* "Survey of the Year 1944," nor yet in the trends in American and European Christianity can we find satisfactory assurance for any genuine and full freedom for religion. This is not excluded but it certainly is not assured. It is apparent that neither in political nor ecclesiastical minds is there much clear apprehension of what the principle is or conviction that it is essential to true democracy and basic in Christian progress.

The Federal Council and the International Missionary Council have united in surveying "the world situation in relation to this matter, area by area." The results will probably be available before this is read in the volume *Religious Liberty: An Inquiry*, prepared by the committee chairman, Dr. M. Searle Bates, than whom no better leadership could be found. This must be a supremely important study.

All Baptists ought to be united in

studying this subject in the light of all current facts and trends. They should not content themselves with dogmatic deliverances, but should give painstaking research and thought to the understanding and the interpretation of this principle. It is for them more basic than for any other religious group. They have been its suffering exponent in past centuries, its guardian in American fundamental law and life. Religious liberty must be applied the world over if it is to be retained fully in any part of the world. Here is a first call to Baptists.

In the reshaping of the world, the relations and interrelations of political states, economic organization, cultural institutions with the principles and institutions of religion will present fresh problems and difficult situations with reference to the practical working of religious liberty. The whole world will be involved as never before.

Co-operation and Union

The Survey, referred to above, discloses much evidence of strong trends and vigorous efforts to effect organized, if not organic, union of denominations. The challenges and the opportunity for co-operation are so evident and so clamorous in most sections of the world and of Christendom as to encourage such solutions for meeting the emergencies.

The Survey shows strong development of the sense of "personal membership and common fellowship in the Body of Christ." In many lands the "period of suffering has brought the church close to the life of the people." The Survey especially emphasizes "church union developments," and seems to welcome "united churches brought into being under political pressure."

The problem is very real. There is a woeful lack of discriminating distinction between the spiritual church and the organized church, between life experience and institutional form. Baptists and Protestants alike ignore this distinction. Baptists take one course and Protestants exactly the opposite course in this matter. Roman Catholics deny the distinction and project their work on the basis of identity of spiritual and institutional church.

In close, and logical, relation to this powerful union trend, is a rapidly growing movement toward some sort
(Please turn to page 33)

. . . T H A T T H E Y M A Y H A V E L I F E . . .

Your Foreign Mission Board

has been at work a hundred years



CHINA

By J. T. Williams

*Thomas Kwang, Chungking
Paul Guillumette, Inc.*

From the day of its organization the Southern Baptist Convention has been fervently missionary. Its first action was to provide the machinery for obeying the Great Commission. The newly-organized Foreign Mission Board appointed as one of its first missionaries a young Virginian who took his bride to China under appointment of the Triennial Convention and who was in America in 1845, after her death.

John L. Shuck returned to the Orient as a Southern Baptist missionary and resumed his missionary duties

not at Macao but in Shanghai. Samuel C. Clopton, George Percy, and I. J. Roberts, Southern Baptist missionaries, were assigned to work in Canton.

A century later, John L. Galloway, his wife, and Miss Lora Clement are the only Southern Baptist missionaries to China who serve at their regular stations, but they are associated with a vast number of mature Christian men and women in one city of a vast country that has thousands of Christian churches, and a Christian president and First Lady.

The beginnings in South China laid secure foundations for a century of missions. Following Missionary Shuck, men and women called of God have gone to China, and lived and died in the Master's service. The record of their unselfish service among a people who did not know God is a religious heritage that furnishes strength and inspiration to Chinese Christians and American missionaries today.

Although Southern Baptist missions originated in Macao, South China, efforts were not confined to that area.

As soon as recruits arrived, the Central China Mission was opened with Shanghai as center. When a few years later missionaries went up to Chefoo, the North China Mission was opened. From these strategic points along the China coast, Christian men and women pioneered into the towns and villages and rural communities. After sixty years of mission work, representatives of the Southern Baptist Convention entered Honan Province and established the Interior China Mission. Twenty years ago the Manchuria Mission was opened. Now the Board and the missionaries to China face the practically untouched areas of Southwest China. That region may be the next Southern Baptist Mission.

From the very first our missionaries have used the methods of Jesus—preaching, teaching, and healing. They are three methods in one, to reconcile men unto God, but each as a specialized mission activity indicates the development of our foreign mission program.

Preaching

The gospel of Christ was preached. The people who heard it gladly and who believed became converted, were baptized, and banded themselves together into Baptist churches. The churches voluntarily associated themselves together and these "associations" organized themselves into a convention.

Missionaries were the first pastors of the churches and leaders in the associations. God called Chinese men into his service, and when they had secured training they became the pastors and leaders in both local and community church work.

Today the transfer of leadership from "foreign" (American) missionaries to native Christians is complete in China. Hundreds of Chinese pastors, brethren in Christ Jesus, called of God and consecrated to his service, furnish devoted leadership to the Baptist churches of their country.

Teaching

Illiteracy was the missionaries' acute problem from the beginning. Without an adequate public educational system, the masses of people are still unable to read and write. The first missionaries realized that in order to make progress in evangelizing the Chinese, some teaching of the rudiments of learning must accompany Bible teaching. The

first school was opened for the children of one or two families. It was a success. Other small primary schools were opened, then elementary schools, later high schools, and at last a college.

Christian schools have been established in every mission station, and almost every Baptist church has a week-day school for the benefit of the children of its members and its neighbors. The graduates complete their training at one of a number of Christian colleges and universities—many at the University of Shanghai.

Teaching includes the training of preachers, and that was a first consideration of the South China Mission. One day one missionary sat with one Chinese, and carefully explained to him a chapter of the Bible, printed in his own language. The next week, two others joined the teacher and student, and soon it was a "class."

At the close of the century of missions in China, Southern Baptists have well-established institutions for ministerial education: Graves Theological Seminary in Canton, the North China Baptist College and Seminary in Hwanghsien, and the All-China Baptist Seminary in Kaifeng for college-trained men. Connected with these seminaries are training schools for Christian women.

To teach them "to observe all things," the printed page was indispensable. As the decades passed and literacy increased, the need of Chinese Christian literature became imperative and the China Baptist Publication Society was organized soon after the turn of the century. Books, Bibles, tracts, hymnbooks, Sunday school lesson materials, magazines, and training course books were produced and the Society has contributed substantially to Christianizing China.

The patient, thorough teaching has produced abundant results. Every educational institution supported by Southern Baptists in China is now administered by a Chinese—the primary, elementary, and high school, and the University of Shanghai, and the Publication Society. Boys and girls grown to full maturity, intelligent as well as devout followers of Christ, are the principals, president, executive secretary, and members of faculty and staff. The evacuation of American missionaries only slightly affects the life of these institutions; they are in capable hands.

Southern Baptists' mission program in China is in no small way responsible for the fact that although the country is only one per cent Christian, of the persons listed in China's WHO'S WHO 50 per cent are Christian. The political, cultural, economic, and social life of China today is influenced by products of Christian schools who are distinguished from their non-Christian colleagues by unique ability, resourcefulness, and integrity of character.

Healing

The prevalence of sickness and disease, and the utter lack of a national health program shocked the first missionaries to China, as they do many visitors in the country today. Years had passed after Missionary Shuck resumed his work before a hospital could be opened, but today we have eight hospitals in China. They are helping materially to reduce human suffering among the Chinese; they are also helping to reduce spiritual suffering, as they bring the victims of epidemic and disease into contact with Christian doctors and nurses.

War has blacked out every mission station which our missionaries opened and maintained in China, but Christianity was not evacuated when Americans were forced to leave the Orient. Churches continue to minister to the people. Tens of thousands of Baptists, enduring the Japanese regime with what grace they have, witness for their Lord and live for freedom. Their very hardships make them a mighty power in the kingdom of God on earth.

Thousands of Christians have been driven from their homes. In the relatively free areas of interior China, they witness faithfully to the saving power of Jesus Christ. They win men and women to conscious allegiance to Christ and help them to establish churches in areas which the Good News has never before penetrated.

The new century of Southern Baptist missions in the Orient dawns with a force of two hundred experienced missionaries, equipped with the ability to speak the language and with special skills for service, and eager to return to the work to which God called them. New missionaries are in language school, preparing to enter China when transportation is available again. All of them will reinforce the Christians of China to complete the task of winning that vast nation to Christ.



Boury, from *Three Lions*

NIGERIA, West Africa

By George W. Sadler

The visit of the Elliott Commission to West Africa early last year created a mild sensation in that part of the world. The fact that it was headed by Colonel Walter Elliott and made up of highly-placed persons like Professor Julian Huxley and Dr. Margaret Reid added greatly to its prestige.

It is peculiarly significant that a group of such important persons fared forth at so critical a period in the history of the world. There are two grounds of explanation. One is that our British friends are sensitive to the shafts of criticism which are being aimed at them from the United States, India, West Africa, and from almost every other quarter of the globe. The other explanation is that there is a sincere desire on the part of an influential group in Great Britain to share with the underprivileged peoples of their empire the benefits of civilization.

In his article on West Africa in the current issue of the *Yale Review*, Dr. Huxley makes a partial report of the findings of the Elliott Commission. He presents a clear picture of conditions and of the problems arising from them. He expresses in the following words his opinion regarding the im-

portance of an understanding on the part of the United States of Britain's colonial problems: "It is important for the future peace of the world and for the settlement of the disputes over 'imperialism' that the United States should have first-hand knowledge of major colonial problems, and should be actively concerned in their solution."

The distinguished Britisher is burdened with the backwardness of the peoples of West Africa. As a means of overcoming this major handicap, he recommends "more and better education . . . at all levels."

For the backwardness in a large section of Nigeria, Mohammedanism is evidently blamed. Concerning it, Dr. Huxley writes: "In northern Nigeria there are powerful emirates, still with the flavor of the Arabian Nights about them. Islam is preponderant in all this region, and has produced a crust of custom and belief which modern ideas are only just beginning to penetrate. In the midst of this relatively high culture are large pockets of pagans, still, for the most part, living a stone-age existence."

When it was that Mohammedanism entered the territory now known as Nigeria, no one seems to know. It is

Five years after the organization of the Foreign Mission Board, T. J. Bowen was sent to Africa to open mission work in Nigeria, the second field entered by the new group of American Baptists. In 1874 W. J. David went to West Africa, and he was followed by C. E. Smith, George Green and other pioneer missionaries. George W. Sadler, missionary to Nigeria 1914-1931, visited the country in 1944. Written for *The Moslem World*, this article appears also in *THE COMMISSION* by courtesy of Editor Samuel Zwemer.

supposed that the religion of the Prophet made its first invasion during the thirteenth century and the evidence is that it progressed rapidly. At any rate, it had a profound influence upon every phase of the life of the principal people of northern Nigeria, the Hausas. "A form of government grew up based on the doctrines of Islam, with a well-organized fiscal system and a highly trained and learned judiciary, administering Mohammedan law with ability and integrity," states Burns in his *History of Nigeria*. "Each state was ruled over by its king, assisted by the usual ministers of oriental governments, but we have little information of the actual rulers and their doings."

There seems to be no doubt that the Moslem rulers at first took their tasks seriously. Gradually, however, the record indicates, corruption crept in and the administration of justice deteriorated. The emirs changed their practice of following the austere habits of their forefathers and adopted the more pretentious ways of the pagan chiefs whom they succeeded. To carry out their desires to possess slaves, they oppressed and destroyed their subjects. They went so far in their haughtiness, avarice, and effeminacy that their pagan subjects threw off their yoke of authority.

It was upon the scene of a diminished kingdom from which glory had fled that the British appeared in the nineteenth century. The newcomers found a framework on which they could build. The courts were supposed to have been free from any entanglement with the executive. The judges were the interpreters and administrators of Mohammedan law which includes rules of conduct affecting both religion and social or civil life. The law of earthly rulers was recognized and respected only when it did not conflict with the law of Allah as interpreted by the Prophet.

A large contribution to the favored position of the Moslem in northern Nigeria is the attitude of the colonial government. When the British were establishing themselves as a political force in the country, they doubtless gave little thought to the principle of religious liberty. At any rate, they pledged themselves to the proposition that the existing legal structure and religious system of the Moslems would not be interfered with.

To many this was and is a source of deep regret. It has appeared to missionaries that the British Government went too far in the beginning and has bent over backward since in an effort to curry favor with Islam. Because Christian missionaries have been restricted in their activities in Moslem areas, their prestige has been lowered and they have been denied many opportunities to bear the good news for which task they were commissioned.

That leads to the question of need.

One does not like to appear unkind, even when a religion which debases is being considered. We quote a high government official concerning a well-known social aspect of Islam: "The rich Fulani possess large *harems*. Each Mohammedan is allowed four wives, who must be free women, and whose rights are strictly regulated by law, and a number of slave concubines, limited only by the length of his purse. Now that the legal status

of slavery has been abolished and the number of slaves is decreasing every year, it will be necessary for the rich Mohammedans to discover some legal or religious quibble if they are to satisfy both their desires and their consciences."

In the light of this condition, it is not surprising that Moslem prejudice against the education of women was difficult to overcome. Indeed it is doubtful that the prejudice has been overcome. The followers of the Prophet are astute enough to be convinced that an educated womanhood would interfere seriously with their fleshly desires.

Despite all the difficulties involved in the Christian approach to the Moslem problem, progress is evident. Lord Hailey reports that there are in northern Nigeria five schools for girls, and that the number of pupils who attend them is increasing.

The presence in northern Nigeria of a large number of Yorubas and other Christians from the south augurs well for the future. At a morning service in Jos, in March of last year, this writer preached to more than eight hundred. In Kano, Bida, Kaduna, Zungeru, and Zaria other hundreds came at almost all hours of the day to hear the visiting secretary. It is true that these audiences were made up of persons who had come from other sections of Nigeria, but their very presence and witness in the

centers where Islam is potent should lead to desirable results.

One of the churches of Kaduna is making a special effort to minister to Moslems. A Hausa-speaking African gives his entire time to visitation and teaching, with encouraging results.

While Islam has made tremendous inroads in the pagan areas of southern Nigeria, the Christian cause there is more than holding its own. It is winning Moslem converts. Not long ago a girl from a Mohammedan home became a Christian while a student in a girls' school. It was feared that her parents might not let her return after she broke to them the news of her conversion. However, they were so impressed with the transformation the Christian institution had wrought that they sent her sister back with her.

In May of last year it was my good fortune to be invited to present the claims of Christianity to the students of one of the secondary schools of Lagos. To abbreviate a story that might take long in the telling, it may be stated that at the end of the brief series of services, fifty-two young Africans, forty-two of them either Moslems or from Mohammedan homes, declared their purpose to become followers of Christ.

That this result could be achieved leads to the conviction that it can be repeated—if our faith and works fail not.



EUROPE

By Everett Gill



Photos courtesy Roy Starmer and the Church Committee on Overseas Relief and Reconstruction.

The gospel as we understand it entered Europe some time after Pentecost. Later the Apostle Paul from the site of ancient Troy saw the "Man of Macedonia" beckoning him from the uplands of Europe just across the Aegean. Thereupon, he crossed

over with "his" gospel and ours.

By the time of Constantine, Europe had become the second home of Christianity with a vitiated gospel. Salvation by faith had given way to salvation through sacraments. Pharisaism had supplanted the true religion.

As the centuries rolled on, there arose from time to time the spirit of protest against the non-evangelical innovations of the official church. This protest gathered force and finally exploded in the Reformation. In pre-Reformation days there were in

Europe groups of so-called "heretics" who, at times, approximated the gospel as we know and interpret it, into whose labors we have entered, along with other Evangelical denominations.

However, not until the last century did the Baptist movement enter Europe in any large or impressive way.

The German Baptist Oncken, in the early years of the nineteenth century, was converted and was baptized by a distinguished American Baptist educator, Dr. Barnas Sears of Brown University and Colgate and Andover-Newton Theological Seminaries. Thus we have the pride and satisfaction of knowing that America had to do with a new entrance of the gospel into Europe.

Through the labors of Oncken and his colleagues the gospel irradiated Germany, Scandinavia, Hungary, Rumania, and other parts of Eastern Europe. We have, thus, in Europe today some hundreds of thousands of Baptists, not counting those unnumbered multitudes of Russian brethren.

The Oncken movement did not penetrate Latin Europe. Baptist work in France, Italy, and Spain arose otherwise. The Baptist movement in France, and Spain was initiated principally by the labors of the Northern Baptists of America. Italy was entered in the early 70's of the last century by Southern Baptists.

It must be admitted that our missionary labors in European Latin lands, though carried on by pious and cultured missionaries for more than two generations, and by the expenditure of great sums of money, have been disappointing. The reason is not far to seek. The state-church of these lands wields overwhelming power in the economic, political, social, and educational life of the peoples. The economic pressure against religious freedom is the greatest. In multitudes of cases to be a Protestant means starvation, or at least grievous economic suffering.

Notwithstanding all, we cannot but bow in recognition of the devoted lives and labors of our Latin brothers of France, Italy, and Spain who have lived and labored and suffered for the truth under cruel circumstances.

The Slav and Religion

The Slavic soul is generally admitted to be the most religious and mystical of all the peoples of Europe.

The mysticism of the Slav is primitive and naive in contrast with the sophisticated mysticism of the Hindu. This natural religiousness of the Russians and Slavs in general is prominently set forth in their literature and is manifest in the daily life of the people.

It remains to be seen what Bolshevik atheism has done to the Russian soul. It is interesting to note that while close observers and friends of the Russians allowed a half century for the people to swing back to normal religious life, the back-swing has come within half that time. It may turn out that Bolshevism has not permanently marred the religious nature of the Russian.

Baptists in Russia

Some three generations ago there was initiated a Christian movement in Russia that may go down in history as the most momentous of its kind. There were three spiritual elements involved: a book, a peculiar people, and God.

The book was the unadorned, un-commented-upon Word of God distributed widely among the people by the British and Foreign Bible Society. This distribution resulted in the forming of Bible-reading groups meeting at stated times. They called themselves *Stundists*, from the German word *stunde*, meaning "study-hour." Unnumbered thousands found light and life from such study.

The second element was a peculiar and prepared people, the Russians, who call themselves the "God-seekers." The third element in this miraculous movement was the Spirit of God himself.

Let it be said in all humble and reverent soberness that it was not an accident that such a coming together of God's Book and God's Holy Spirit in the hearts of a people divinely endowed with the religious spirit should result in the people called Baptists. Russia also is not the only land where this has occurred.

Let it be kept in mind that this movement did not have the backing of foreign mission boards, foreign missionaries, foreign funds, university-trained men, nor diplomats, nor foreign governments, nor seminaries, nor publication societies. The sole exception was the glorious work of the British Bible Society which did not allow its agents to explain the Scrip-

tures from denominational viewpoints.

The Stundists and the two Baptist bodies that arose in Northern and Southern Russia finally were fused. The astounding result is that in three generations the Baptists of Russia are now numbered by millions.

The New Freedom

The writer entered Russia in relief work in 1920 and found the Russian Baptists in a great, enthusiastic and powerful missionary campaign. The Revolution had proclaimed religious liberty throughout the land. The annual increase was by the tens of thousands. The Bolshevik government consequently grew alarmed and, after some years of almost unexampled prosperity the terrible blow fell—the suppression of all religion in Russia and the increase of the campaign of the Anti-God Society. A pall fell over the land which lasted for years. It was a period of darkness and doom.

The New Day

But in time the Russian rulers saw that it was as futile to attempt to eradicate Russian religiousness by law, as it was to abolish love between man and maid by statute. Gradually the restrictions were removed, and now there is strong hope that religious liberty, as set forth in the first Russian Constitution, will be fully restored.

It is highly probable, but not certain, that the Baptists of the world will stand before the widest door of missionary opportunity of all the centuries.

Let no enthusiastic and uninformed non-Russian Baptist think for one tiny moment that we on the outside can go in and "take over" the Baptist movement in Russia. Russian Baptists have strong, straight, and even stern ideas of religion for which they have suffered and died. As in all such historic religious movements, they are passing through the Puritanic period of their religious life.

We shall have a great disappointment awaiting us if we think we can lug in our ponderous Saul's armor, our streamlined church efficiency, and fit it on to little Russian Baptist David. It is as certain as fate that for a time to come Russian David will stick to his sling and stones. Yet, if we are invited to come in and help, we must enter in the spirit of humility, brotherliness, and godliness.

(Please turn to page 33)

LATIN AMERICA

By H. C. Goerner

Under the general term "Latin America" we include Mexico, Central America, South America, and the West Indies. This is a vast territory comprising twenty republics, and various smaller territories, with a total population of about 122,000,000. These various countries have in common their geographical location, largely in the southern half of the western hemisphere, their Latin linguistic and cultural background imported from Spain and Portugal, and the Roman Catholic religion which is dominant in most areas.

Introduced early in the sixteenth century by colonists and missionary priests from Spain and Portugal, the Catholic Church became the state religion in nearly every section. Until revolutions brought freedom from these European countries, no other religion was allowed. During the first thirty years of the nineteenth century foreign control was overthrown, and free republics established. In nearly every republic, religious toleration was granted by the constitution, although the Catholic Church usually held to its favored position. The degree of growth enjoyed by Evangelicals in the various countries has in most cases been directly proportionate to the degree of freedom allowed by law.

Pioneer missionaries began entering South America in the thirties and forties of the nineteenth century. Along with the missionaries went colporters of the Bible societies to take the printed Word into lands in which it was unknown. After several decades of small and difficult beginnings, a new day of expansion came in the 80's and 90's. Most of the major denominational societies at work in Latin America today began their work after 1880. Thus the Evangelical

*Charles Perry Weimer,
from Three Lions*

movement is little more than a half century old, from the standpoint of most of the churches. Southern Baptists, beginning in Brazil in 1881, were among the first to plant permanent missions.

In consideration of the determined opposition of the dominant Catholic

Church, the growth of Evangelicalism in Latin America in the last sixty years has been rapid and wholesome. There is now an Evangelical minority in every country, and in some countries this minority is strong and thriving. Education, literature, social betterment, and economic improvement have been included in the programs of the various denominations, in addition to evangelism and church growth. Evangelical Christianity has become a factor in the life of these nations.

The Present

Members of Evangelical churches of all denominations in Latin America today number about 700,000. This is still a small minority of the 122,000,000 people, but it represents an increase

of about 88 per cent since 1925, when the total was only 368,000. Brazil has the largest number, with well over 200,000. Jamaica is next with 92,000. Chile has over 53,000. Of the rest, only Cuba, Puerto Rico, British Guiana, and the Antilles have more than 20,000 Evangelicals. The minorities are weakest in Ecuador, Paraguay, and Costa Rica, where less than a thousand can be found in each country.

Baptists now number about 170,000 in Latin America. By far the largest single group is the Brazilian Baptist Convention, some 80,000 strong. The Jamaica Baptist Union has about 24,000 members. Cuba has some 9,000 Baptists, and Mexico 7,500. In other countries the Baptists are much less numerous, none at all being reported in Ecuador, Venezuela, Guatemala, or Santo Domingo.

More than thirty North American missionary agencies have work in Latin America. Foreign mission boards usually administer work in South America, while home mission societies share the task in Central America and the West Indies. Southern Baptists are represented by the Foreign Mission Board in six countries of South America, and in Mexico; and by the Home Mission Board in Cuba and Panama. The American Baptist Home Mission Society (Northern Convention) has work in Cuba, Puerto Rico, Haiti, Nicaragua, El Salvador, and Mexico. British Baptists planted the churches in Jamaica, the Bahamas, and other British West Indies. Canadian Baptists have a good mission program in Bolivia. Irish Baptists have sent missionaries to Peru. The Home Mission Board of the Brazilian Baptist Convention is undertaking to evangelize interior Brazil and the borders of Bolivia. Negro Baptists of the two National Conventions and the Lott Carey Society work among Negroes in Haiti, Jamaica, and the Bahamas.

The Future

The difficult period of pioneering is past in most Latin American countries. Protestantism has won its right to exist and strong young churches of Bible-loving Christians have come into being. In some countries these Christian groups are strong enough to take an ever-increasing share of the task of evangelizing their own people. They still need help and encouragement, however, from the stronger churches of North America. With this help and

Each in his Own Tongue

A la Convención Bautista del Sur de los Estados Unidos del Norte

Salud:

Los bautistas de habla castellana se complacen en extender a ustedes, hermanos en la fe, una cordial y sincera felicitación, con motivo del centenario de su apreciable organización.

Al extender esta felicitación, lo hacemos en señal de gratitud a Dios por los sacrificios que ustedes han hecho para evangelizar al mundo. Rogamos a nuestro Padre Celestial que les conceda ver la consumación de Su Gran Comisión en el siglo venidero.

Por los bautistas de habla española,
FRANCISCO W. PATTERSON

To the Southern Baptist Convention, of the United States of America

Greetings:

The Spanish-speaking Baptists are pleased to extend to you, our brethren in the faith, hearty and sincere congratulations, on the occasion of the centennial of your esteemed organization.

As we offer our congratulations, we do so in token of our gratitude to God for the sacrifices you have made for world evangelization. We implore our heavenly Father that he shall grant you to see the consummation of his Great Commission in the coming century.

For the Spanish-speaking Baptists,
FRANK W. PATTERSON.

co-operation, their growth should be rapid in the next half century, as they reap the results of earlier years of seed-sowing.

Recently Roman Catholic authorities have shown signs of concern over the growth of Evangelicals in Latin America, and have apparently attempted to interfere with the missionary program by influencing the State Department to deny passports to Protestant missionaries, and by circulating rumors that such missionaries cause strained relations between our country and our South American neighbors. This has resulted in a vigorous defense of the right of Protestants to send missionaries to Latin America, and it appears that the total effect may be helpful in the end.

In addition to the opposition of the Roman church, there are other difficulties facing the evangelist in Latin America. Skepticism and irreligion are found among the upper classes, while in the interior are Indian tribes, untouched by Catholicism, holding to primitive religious beliefs and superstitions. Transportation is difficult in many regions, and some areas are almost inaccessible. The largest unexplored and undeveloped territory in the world today is in interior Brazil.

If the difficulties are many, the opportunities are great. The relationship between North and South America is

probably closer than it has ever been before. These countries to the south are awaking and entering upon a new era of economic development. The next fifty years will see tremendous progress in the Americas. These will be the strategic years for Christianity. The future religious life of the people will largely be determined by what happens in the next half century.

Grateful for the share which they have had in the past, and not unmindful of what others have done to make the living Christ known, Southern Baptists should see the strategic importance of fostering the growth of Evangelical Christianity in Latin America, and should redouble their efforts in the near future. Every field already occupied should be greatly strengthened. Any country which does not already have a fairly strong Evangelical constituency which gives promise of growth should be considered as a possible field.

Central America, our "Samaria," long neglected, should receive fresh attention. Constant prayer should be made for these American nations, with their ancient cultures and traditional religions, now being drawn into the rapid stream of the world's life as never before, that the living Christ may be given a chance to mould the lives of their millions, according to his will for them.

The romance among nations in the latter half of the nineteenth century was the rise of Japan into modern nationalism and into international importance. In just under fifty years she made the transition from complete national isolation and medieval social order to one of the five "first-class powers" in international relations and to modern industrialism; from absolute feudalism to constitutional monarchy.

Before 1900 Japan had entered into competition with the Western imperialistic powers and was committed to the ideals, ideologies, and methods of empire building. Directly and indirectly America and Europe were Japan's teachers in the ambitions and arts which made certain the current decimating world conflict in which the West, America, most of all, is seeking

JAPAN

By W. O. Carver

Hamilton, from Three Lions

to reduce Japan to the impotence and innocuousness of a century ago.

In the midst of this political and secular transition the Christian mission has carried the gospel to Japanese. Jonathan Goble, a Free Baptist youth, joined the American Naval expedition under Commander Perry, which went to open Japan's door, because he hoped thereby to get into Japan with the gospel. In 1860 he was back in Japan with an invalid wife, among the first eager young men seeking to witness to Christ.

It was only in 1873 that Christian missions became legally possible. In 1872 Dr. Nathan Brown, already sixty-seven, after long service in Burma, came as missionary of the American Baptist Missionary Union, to form with the Gobles and one

Japanese the first Baptist church in Japan. Goble had translated Matthew already. Brown made the first and still, in many ways, the best version of the New Testament in Japanese. Northern Baptists have continued work steadily.

Southern Baptists planned in 1860 to carry the gospel to Japan and appointed two couples and a man. Only the Rohwers sailed and no word ever came of their ship. The Civil War prevented the others going. It was not until 1889 that Southern Baptists again took up the work, nor have they ever been prepared to push it with great vigor. Baptists have done excellent work and have made notable contributions to the Christian movement in Japan, yet they remain one of the minor evangelical groups. All Baptists number only some 7,000 out of a total of around 300,000.

All Protestants constitute no more

than one-half of one per cent in the population. Yet so great is their influence that they have for a third of a century been formally recognized by the Government as a moral, religious, and cultural factor on a par with Buddhism and Shinto. Edwin B. Dozier has written a good jubilee history of Southern Baptists in Japan with an opening chapter summarizing other factors in the progress of Christianity.

In the whole period all Christian investment in personnel and material in Japan has been less than America is now spending in any one month to defeat Japan. What a difference if only our American impact on Japan had been fully, or even largely Christian!

Now

What the Christian situation is today in Japan we cannot know. We must await the rising of the curtain in the day of peace. That the Christian movement lives, we can have no doubt. Its form may be badly distorted; its spirit cannot be destroyed. After a century and a half of absolute prohibition and determined suppression and destruction of Roman Catholic Christianity, which originated in 1550, with the opening of Japan thousands of Catholic Japanese revealed themselves to re-establish their church. Evangelical Christians are no less faithful and loyal. And we know that no such formal efforts to destroy Christian churches are in progress today. Kagawa carries on as director of evangelism with centers in the three greatest cities.

We do know that the Government has already taken steps for definite control of all Christian organization and that in order to simplify its administration had forced all evangelical Christian denominations to unite in one organization, "the Christian Church in Japan." This Government plan was aided and even promoted by Christian leadership which was set upon effecting a "united church." Protestants and Catholics were then required to set up a joint committee to deal with the Government. A Catholic bishop is chairman. Within this one outward organization we have reason to believe a large measure of freedom exists in the matter of worship and administration. How much freedom and fidelity to conviction re-

(Please turn to page 35)

MIDDLE EAST

By H. Leo Eddleman

As the time approaches for the leaders of the nations to sit around the peace table, it becomes increasingly evident that one of the most acute problems they will have to face is the problem of Palestine. From the human standpoint no solution is possible: two peoples, the Arabs and the Jews, are clamoring for independence and autonomous government in this small country. Neither is disposed to yield to the claims of the other.

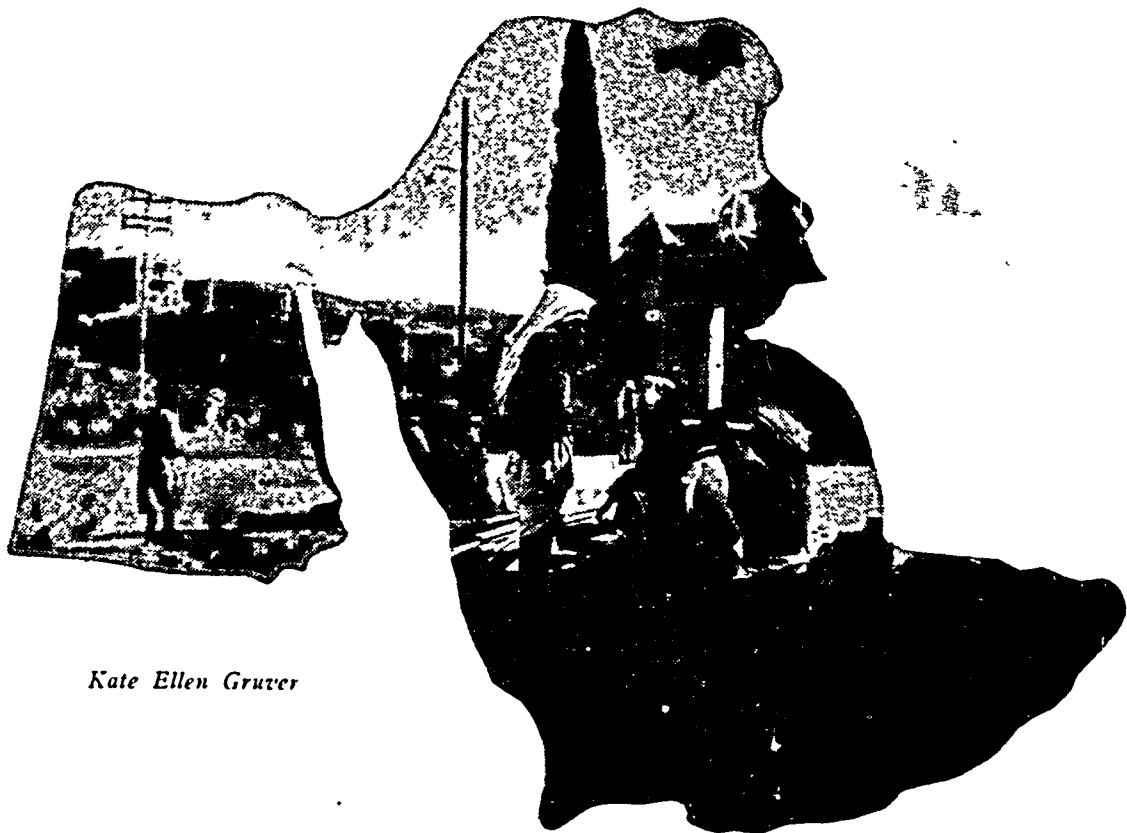
The source of this dilemma may be traced back into the days of World War I before the country was regarded as either desirable or problematic to anyone. The British Government in London promised Weizmann, a successful Jewish chemist, that Palestine would be given to the Jews if he would give the formula for TNT to His Majesty's Government for propagating the war effort.

This resulted finally in the well-known Balfour Declaration of 1922, the documentary source of Jewish-Arab friction, which recommended "the establishment in Palestine of a national home for the Jewish people," provided it did not interfere with the interests of the inhabitants of the land.

During the same war period, Lawrence of Arabia, a versatile Britisher who spoke Arabic fluently and "went native" with the Arabs, successfully mobilized thousands of them to sabotage the war effort of the Germans and Turks. A colorful figure revered above some of their own legendary heroes, Lawrence's chief selling point was papers from the British resident commissioner of Egypt in which he had what was regarded as bona fide promises to the Arabs of independence and autonomy in the Near East in exchange for their help against the Central Powers in that area.

Lawrence himself later expressed deep bitterness at what he regarded as British betrayal of the Arabs when the Near East was divided into numerous small countries, thereby stemming the tide of Pan-Arabism.

The Arabs manifested distinct opposition to the Balfour Declaration at the time of its proclamation, in 1926



Kate Ellen Gruver

and 1929 as a small but steady stream of Zionists continued to trickle into the country. In 1933 coincident with Germany's persecution of the Jews and the rapid flow of many non-Zionist Jews to Palestine, Arab opposition became sharp and unabated.

In 1936 it reached a climax which began with a six-months strike by all Arabs in Palestine, accompanied by great gestures of sympathy in the form of monetary offerings and rumblings of rebellion in almost all neighboring Arab lands—Egypt, Syria, Lebanon, and others. Blood flowed freely as the Arabs endeavored to destroy Jews, Jewish projects, and everything British. The Jews did not resist except in very rare and isolated instances.

The Peel Commission, appointed by His Majesty's Government to study the cause of the uprisings and offer a solution, proposed in 1937 that Palestine be partitioned into Arab and Jewish sections, each autonomous, leaving a narrow segment under British control which would include most of the so-called holy sites.

To this proposal both Arab and Jew manifested stiff opposition, the one thing they agreed on. Each wanted all the land or none. In 1939 the British Government issued a manifesto declaring that now the final solution determined on was that, after the admission of 75,000 more Jews into Palestine, the population ratios would be frozen, which would leave Palestine permanently two-thirds Arab and one-third Jewish.

For the first time the Jews opposed both British and Arab attitudes and policies with violence. Only an appeal growing out of the dangers both real and imaginary at the outbreak of European hostilities succeeded in inducing the two peoples to "bury the hatchet" temporarily. With the approaching end of the present war, many indications of the smouldering embers of the old feud have appeared in daily news dispatches.

Religious Atmosphere

These two peoples represent the only other two strictly monotheistic faiths in the world: Mohammedanism and Judaism, the former having been influenced in its inception by Christianity and Judaism. "Neby Musa" Day (the Prophet Moses) is one of the most stirring celebrations on the Mohammedan Calendar. These people have in their Qur'an statements which tacitly admit the deity of Christ and which maintain that he never died. Christ's death for sin is the stumbling-block in Christianity for Mohammedans and they literally gnash their teeth when this sublime truth is preached to them.

Almost all Arabs are intensely religious; only about 25 per cent of Jews are.

The Jews' faith is more easily approached with the gospel; the Old Testament foundation truths regarding sin and atonement, as well as a personal redeemer, prepare their hearts

(Please turn to page 34)

The Last Third of the Century

By Frank K. Means

The interval between 1912 and 1942 was a transition period in the history of Southern Baptist foreign missions. The beginning of the period was marked by the deaths of several "elder statesmen" among our missionaries, a great money-raising campaign for the strengthening of our mission work (Judson Centennial Celebration Campaign), optimism over prospects for missionary progress in China as a result of the revolution, and a sequence of events leading toward an inevitable state of war.

The end of the period is delineated equally as well by governmental directives urging the withdrawal of scores of missionaries from areas of danger, an evident purpose to complete the payment of the tremendous indebtedness accumulated during the Seventy-Five Million Campaign and following, the disruption of our work in Europe and the Orient as a result of global war, the entry of the United States into World War II, and a general disposition to make ambitious plans for advance in the postwar era of missionary opportunity.

Policy Changed

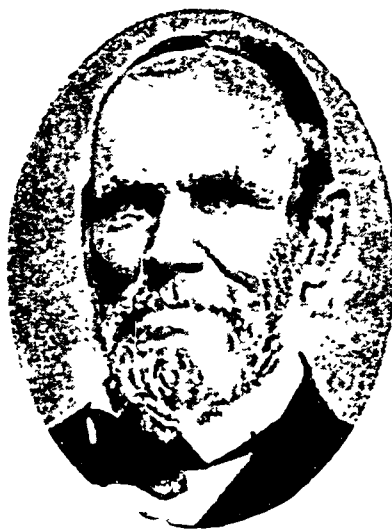
Changes in administrative emphasis were produced by forces which may be characterized as both external and internal. The external forces were beyond effective control, while the internal forces, originating from within, were theoretically subject to a measure of regulation and control.

During the period under review, the state members, as opposed to the local members of the Foreign Mission Board, came to have a larger share in the shaping of Board policies. In 1912, for the first time, the "vice-presidents" from the several states were invited to Richmond at the expense of the Board to participate in the "annual" meeting. This procedure commended itself so heartily that it was continued. The state members were being called to semiannual meetings at the close of

the period. The membership of the Foreign Mission Board more than doubled, thus making it more nearly representative of the rapidly growing constituency which financed its operations.

The visits of secretaries and commissions to foreign mission fields came to be recognized as an accepted function of missionary administration. Frequent changes in titles and personnel were made necessary by new conditions. These conditions called for enlarged administrative staffs and new schemes of organization. The regional plan, with three regional secretaries administering as many regions, was one of the most notable achievements of the last decade.

Changing emphases in administrative policy are also reflected in the methods and devices, customary or unique, which were used in stimulating an interest in missions on the home front. These included new departures in publicity, involving the discontinuance of *The Foreign Mission Journal*, the establishment and discontinuance of *Home and Foreign Fields*, and the revival of *THE COMMISSION*, first published in 1849. Steps were taken toward the creation of an adequate missionary literature by means of graded and ungraded series of mission study books.



The first secretary of the Foreign Mission Board was James B. Taylor, who served a quarter of its first century.

Other devices included motion pictures, schools of missions, a foreign mission conference at Ridgecrest, and, in one instance, an essay contest.

Methods Changed

The three time-honored missionary methods employed in Southern Baptist missionary operations are evangelism, educational work, and medical work. The literary method and the techniques of religious education played increasingly important parts, but this discussion must confine itself to the three techniques mentioned above.

Southern Baptists have been dependent upon churches and outstations as evangelistic centers. Both increased in number at a fairly uniform rate during the thirty-year period. Special emphasis was placed upon outstations as evangelistic centers, when funds were available for the maintenance of outstations and native staffs.

The increase in number of baptisms



Secretary H. A. Tupper of the Foreign Mission Board served for twenty-one years after Dr. Taylor's administration.

was gradual, with gains being more pronounced than losses. The increase in total membership of churches on mission fields was nothing short of astounding. Church memberships increased tenfold in thirty years. The

churches, although twice as effective as churches at home, tended to decline in evangelistic effectiveness and increase in size.

Changes in emphasis upon the educational method appear to have occurred as follows: wholesome emphasis (1912-19), greatly accelerated emphasis (1919-25), greatly retarded emphasis (1925-35), and a wholesome emphasis during the last years of the period. Certain types of schools tended to wane in popularity, while other types were growing in usefulness. Greater emphasis was placed upon higher education as over against elementary education. Exceptions to this general statement were kindergartens, which increased in usefulness, and normal training schools, which declined in popularity.

In medical work, there was a tendency to place less emphasis upon the work of foreign men and women physicians, native physicians, and dispensaries. On the other hand, greater emphasis was placed upon the use of foreign and native nurses, the acquisition of hospital buildings, and the



Secretary R. J. Willingham was responsible for Southern Baptist foreign missions from 1893 until World War I.

treatment of both in-patients and out-patients. A striking paradox comes to light when it is revealed that patients of both types were six times as numerous in 1941 as in 1910, while the number of physicians, foreign and native, had declined. The per capita work load carried by each physician grew much larger in thirty years.

Personnel Changed

New sources of missionary personnel were discovered in denominational youth movements, the Seventy-Five

Million Campaign, recently established theological institutions, Christian schools abroad, and foreign counterparts of the denominational youth movements in this country.

The publication of a *Missionary Manual* (1935) was indicative of a change in emphasis. It contained regulations governing candidates and new missionaries, experienced missionaries, and disabled and veteran missionaries. Proportionately greater emphasis was given to the physical and educational qualifications of missionary candidates. The mastery of native languages was considered a missionary imperative.

The desire to provide more adequate financial support for missionaries, and to shorten their terms of service on the field between furloughs, was productive of regulations involv-



The war era and the Seventy-Five Million Campaign marked Secretary J. F. Love's administration.

ing changes in emphasis. The Foreign Mission Board worked out a retirement plan for disabled and veteran missionaries in 1934.

One must study the size of our missionary staff to detect further changes in emphasis. Our staff was on the increase between 1912 and 1918. The next five years (1919-23) were characterized by rapid growth, seventy-two new missionaries being appointed in a single year. Eleven years of decline (1924-34) ensued in which the number of men and married women missionaries diminished to a point slightly below the levels of 1919. Belated efforts were made (1935 and following) to reinforce our missionary staff. Women played an increasingly important role in Southern Baptist missionary operations abroad, their part of the missionary staff in-

Five Strong Men

In recording our appreciation of the two living executive secretaries of the Foreign Mission Board, Maddry and Rankin, we must not forget the men before them—Taylor, Tupper, Willingham, Love, and Ray—who laid enduring foundations for the world mission work of Southern Baptists. Through faith these honored missionary leaders subdued kingdoms, wrought righteousness, obtained promises, and achieved victories in the name of our Saviour and Lord.



Dr. T. B. Ray was secretary of the Board for three years following Dr. Love and preceding Dr. Charles E. Maddry.

creasing gradually, and perhaps imperceptibly, from 56 to 64 per cent.

There are numerous evidences of changing emphases in native personnel. South and Central China, Japan, Brazil, and Argentina are cited as Southern Baptist fields in which the stage of the indigenous church has been reached. Native initiative encouraged the creation of institutions and boards. Strong native personalities emerged and were elevated to places of denominational and institutional leadership. The statistics reveal decided emphasis upon both ordained and unordained male natives. Some slight emphasis was given to the employment of unordained female natives. The ratio of natives to missionaries increased from slightly more than 2 to 1 in 1912 to nearly 7 to 1 in 1941.

The changing emphases pointed out by this discussion provide a stable basis for optimism concerning Southern Baptist foreign missions in the new period. A wholesome propensity for change promises responsiveness to new conditions as they may arise.

Missionaries to Japan talk shop at the Southern Baptist Convention. Dr. W. Maxfield Garrott, the civilian, is one of the pastors of Rohwer Federated Christian Church in the Japanese Relocation Center, McGehee, Arkansas. He and Mrs. Garrott are two of forty-two men and women who have full-time assignments as missionaries at home. Chaplain Oswald J. Quick, wearing a brand new wedding ring last May, is now on duty on Luzon—one of three missionary pastors-in-uniform



Walter Rogers, Jr., Greenville, S.C.

Pastor J. Alex Herring of Kweilin is serving Augusta Road Baptist Church, Greenville, South Carolina, baptizing young Americans for a while instead of young Chinese. He and Mrs. Herring are two of eight missionaries who are pastoring churches during prolonged furlough.



Moore

Dr. N. A. Bryan of Hwanghsien helps to relieve the doctor shortage in Toccoa, Georgia, as he keeps in practice for medical missions. He and Mrs. Bryan represent the group of eleven doctors and nurses on civilian duty in the States.



EVACUEES

War has forced Christian missionaries out of parts of Asia and Europe. Of the twelve men and women appointed by your Foreign Mission Board for Europe, one is on duty in Madrid, one in Naples, and three in the Middle East among Yugoslav refugees. Of 205 missionaries to China and Japan, three are in Macao (near Canton), one is interned in Shanghai, and seven were recently liberated from Santo Tomas in the Philippines.

The other 201 live from month to month, waiting for the day they can get transportation and passports into liberated areas. In the States or overseas during prolonged furlough, they are missionaries still, preaching, teaching, and healing in His name, or studying to do it better at their stations when hostilities cease.



Alice Speiden Moore of Rome, one of seven missionary mothers whose husbands are on duty overseas, is both father and mother in their divided home near Washington until she and the children can join Dr. Moore in Italy.

C. Cliff Grindle Studios, Carbondale



Instructor of Cadet Nurses Ruth Ford of Kweilin serves the Department of Nurse Education at Baptist Memorial Hospital, Memphis. She is one of four missionary medics in uniform.

Mary Lucile Saunders



Walter Eugene Craighead of Bucharest is one of ninety-eight missionaries who spend their time visiting the churches to give eyewitness reports on the Christian missionary enterprise.



Inabelle Graves Coleman of Shanghai, a graduate student at Columbia University this spring, is one of twenty-one missionaries enrolled in seminaries, universities, or language schools.

Moore, courtesy Business Women's Circles, W.M.U.

Who Will Go For Us?

By J. W. Marshall

The Foreign Mission Board faces the fact that fifty vacancies must be filled at once in critically undermanned mission stations. More than a hundred missionaries can be placed if they can be appointed; but the need for half that number is imperative.

The tragic truth is, there are not fifty fully-qualified candidates ready for appointment. The Department of

many, God has spoken through the voice of the minister or through the printed page; and to hosts, in quiet devotional moments of Bible study and prayer, God has presented directly the missionary appeal.

Today God also employs other means.

Some have heard his "still small voice" above the din of a modern

"Who will go for us" to fill the more than fifty emergency vacancies in these open-door countries?

Preachers with experience are needed for pioneer work. Doctors—both men and women—and nurses to superintend hospitals, clinics, and schools of nursing are in great demand. Teachers for seminaries, Bible schools, colleges and universities, high



Moore

Missionary Personnel has made a thorough study of its files, and the secretary has surveyed the possibilities. The executive staff has spent hours in studying applications. The young men and the young women who have been requested to appear for examination number less than fifty, and it is possible that some of those will not have the physical qualifications for appointment.

Southern Baptists have no Selective Service Act by which missionaries may be drafted to serve where they are needed. They depend upon the call of God issued through many channels. Some Christian young people hear it through the voice of Christian parents or a Sunbeam leader. Others have heard the call in the Sunday school, the Training Union, the Royal Ambassadors' group or Young Women's or Girls' Auxiliary. To

battlefield, while lying in muddy foxholes, or while parachuting from flaming bomber planes. Other devoted Christian young people, while prisoners of war, have made "captivity captive" and said, "Here am I, Lord, send me!"

Even as God must use human agencies through which to call young people into service, human agencies sometimes inadvertently or deliberately interfere with his call to those who would respond to the needs of humanity.

False reports have misled young people into thinking that during wartime, missions is taking a holiday. In spite of war, Southern Baptist missionaries are on duty in southwest China; in Nigeria, West Africa; in Brazil, Colombia, Chile, Argentina, Uruguay, Mexico; in the Territory of Hawaii; in Italy, Spain, and Palestine.

These missionaries for China, veterans and recruits, photographed at Ridgecrest last August represent the force now under appointment. It is totally inadequate for missions in the Orient after the war.

schools and grade schools are wanted at once.

Most of the needs call for general missionaries, ordained men, teachers, doctors and nurses, but there are a limited number of openings for people with specialized training in agriculture, domestic science, goodwill center work, music, and other lines of service.

Some are willing but negligent. The Apostle Paul not only expressed a willingness to go and a desire, but he also made an honest effort to go (Acts 16:9,10). This is vastly different from a casual willingness to be assigned and sent if some Board accidentally discovers a candidate.

Some allow obstacles to block them and have quickly interpreted obstacles as signs from God to stay at home, instead of regarding those barriers as God's method of testing their sincerity and strength of purpose.

"Assuredly gathering that the Lord had called" indicates that Paul's response was not based, as some would charge, wholly on emotion and sentiment. His belief that God was clearly leading to Macedonia was founded, in part, on thoughtful reasoning and logical conclusion concerning the will of God for his life.

Some respond emotionally to the opportunity of missions and fail to follow through to a clear-headed, sane acceptance of God's plan for a lost world. God directs us through our emotions, but also through our reasoning faculties, when they are surrendered to him. There is truth in the statement that "a need, knowledge of that need, and ability to meet that need constitute a call."

Some simply have not thought of mission service because they have no true concept of what missions is. They do not know the thrill of finding God's plan for their lives in meeting the needs of others.

When missionary Robert Morrison reached Canton, China, in 1807, he faced almost insurmountable difficulties. Missionaries were not permitted to work openly or even to appear as foreigners on the mainland. Nothing could turn Morrison aside from the God-assigned task. Many tedious hours, days, months, and years were spent in learning Chinese, preparing a Christian literature, and getting acquainted with the customs and religions of the people.

He died in 1834, after only twenty-seven years of labor. What could a foreigner, totally unacquainted with the language and customs, have accomplished against overwhelming odds in such a difficult field in so short a period? Besides the regular

work of preaching and teaching, Morrison had, singlehanded, translated a major portion of the Bible, produced an English-Chinese dictionary, prepared numerous pamphlets and tracts, and established a dispensary and even a college. Morrison and God!

Missionaries with the pioneer spirit and fortitude are still needed.

Some have a mistaken idea of missionaries. Before Wendell Willkie and G.I. Joe discovered the foreign missionary and began telling of his work, even multitudes of our own church people suspected these ambassadors of Christ to be kindly men and women who failed to succeed in Christian leadership at home. A representative statement of requirements was compiled at the World Missionary Conference at Madras, India, in 1938. It is still adequate:

There are certain basic or universal qualifications which must characterize the missionary. He must be physically fit to adjust himself to life in a new land. He must be intellectually qualified by thorough and broad education, have the capacity to learn a language, have a thorough knowledge of the Bible, and possess the appropriate professional skills. He must be marked for his Christian character; that is, he must have, above all things, love; also a growing Christian experience, a sure grasp of the Christian faith, a sense of mission from his Master, the gift of interpreting and communicating his faith, the capacity to appreciate and co-operate with, and the ability to identify himself with, the best interests of other peoples.

Not every Christian can be expected to have all these qualities. Every missions volunteer should acquire them before expecting a missionary appointment. Generally, the candidate must have a B.A. or B.S. degree from a college of good standing, and a degree from an approved seminary or missionary training school. Graduate technical training or specialization is an asset.

A pioneer missionary in the Orient faced his call very practically: "To me the question was not 'Why go?' but rather 'Why not go?' Even on the ground of common sense I seemed called to be a missionary. For is not the Kingdom a great harvest field? Then I thought it only reasonable to seek the work where the work was most abundant and the workers were fewest."

MISSIONS QUIZ

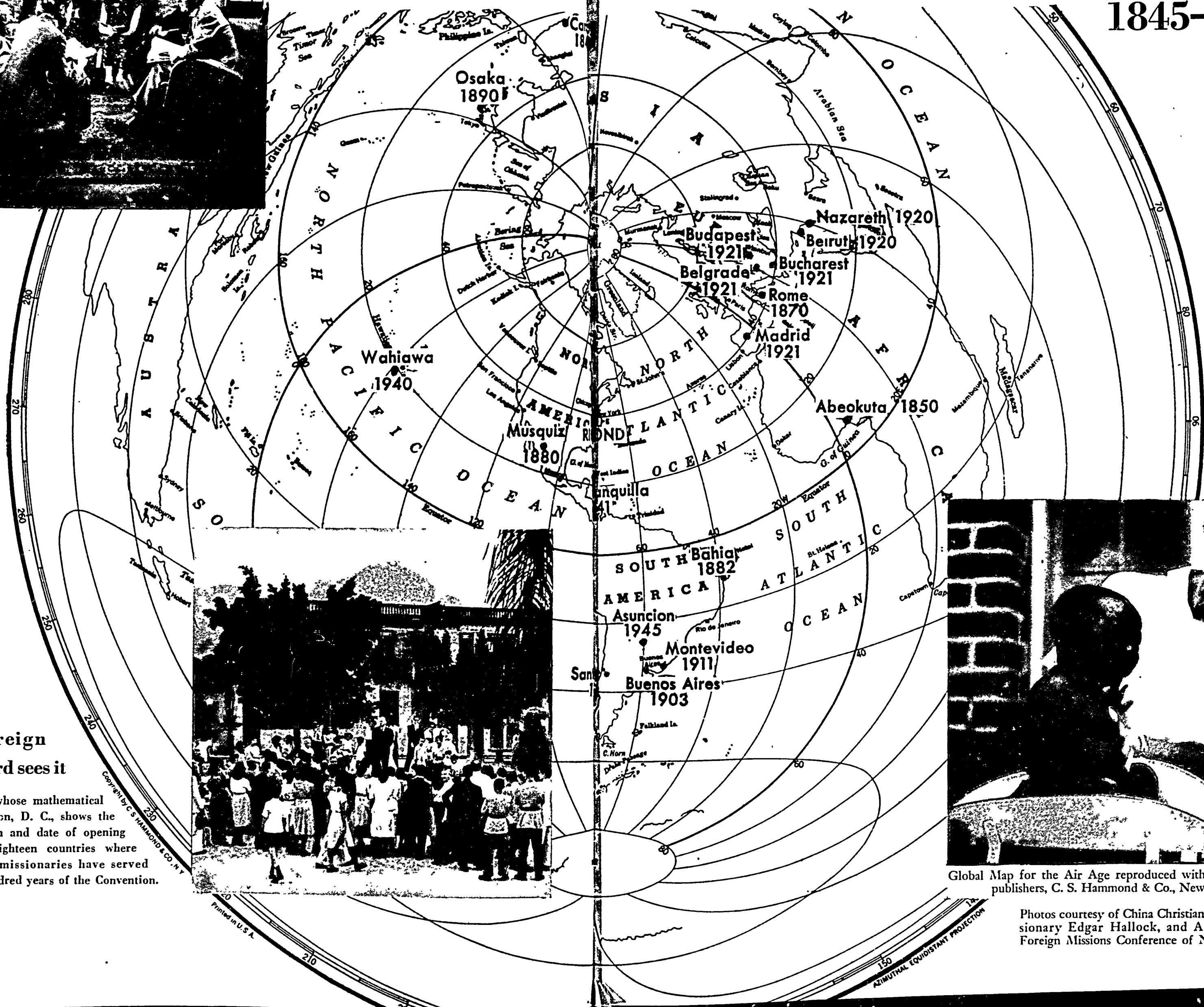
Here is a true-false test on the Christian missionary enterprise for missions volunteers. Try it on yourself first, then use it as a basis for discussion in your next missions program.

1. "The primary purpose of missions is to lead men to Christ." T F
2. "Christians should not work abroad until they have made America Christian." T F
3. "Christianity is appropriate for people of all races and cultures." T F
4. "World religion ultimately will be a non-Christian synthesis of all religions." T F
5. "Because missions did not prevent war, it is a failure." T F
6. "Protestants should not engage in missions in Latin America." T F
7. "Missionaries should not join in religious programs with non-Christians." T F
8. "The chief missionary contribution has been social and educational." T F
9. "Missionaries stir up world conflict; therefore they should be withdrawn." T F
10. "Asiatics and Africans biologically are incapable of Christian leadership." T F
11. "Missions is a 'front' for and an ally of Western imperialism." T F
12. "Most missionaries are 'moss-backs' who would have failed in America." T F
13. "One need not believe in the deity of Christ to be an effective missionary." T F
14. "It is correct to refer to American soldiers as Christian missionaries." T F
15. "A missionary would be justified in compromising his Christian convictions if by so doing his life could be spared and his work continued." T F
16. "Interdenominational co-operation is more common abroad than at home." T F
17. "We should send doctors and teachers but not preachers as missionaries." T F
18. "Failure to achieve racial democracy in America hampers missionary work." T F

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From Richmond to the Uttermost Parts

1845-1945



The World as your Foreign Mission Board sees it

This global map, whose mathematical center is Washington, D. C., shows the first mission station and date of opening in each of the eighteen countries where Southern Baptist missionaries have served during the first hundred years of the Convention.



Global Map for the Air Age reproduced with permission of the publishers, C. S. Hammond & Co., New York City

Photos courtesy of China Christian Colleges, Missionary Edgar Hallock, and Africa Bureau, Foreign Missions Conference of North America

Our Daddy left for Free China August 31, 1943. I went to the Orient with him after our appointment as missionaries in 1936, but this time the State Department would grant no passports for women and children. Buford and I agreed that it was right for him to be with the Chinese. That decision was made when we accepted God's will for us to be missionaries, and war had not altered it.

But the void in our home was bigger than I had imagined. The responsibility of being both mother and father to three boys, aged eleven, nine, and one, for an extended period—we did not know how long—was heavier than I had expected. Recently a sympathetic friend remarked to me, "I don't see how you can stand so much." I don't stand it alone. The Lord shares it.

Problems consisted partly of small things. I had never learned to drive the car. Machinery terrifies me and I was always with Buford; he did my driving. After he left, friends helped, but I soon discovered that I would have to overcome my fear and learn to get around with the children by myself. Business transactions were new and mystifying, but I had to learn to manage. The housing problem became acute and without a husband's advice and counsel, I was almost desperate.

My first job was as mother. Each child had a different reaction to his Father's absence. Buford Lee became silent and moody, and retreated to his books. John was lonely; Daddy was his best pal and without him he grew restless. For days he dashed about the house, knocking and slamming things. David, the toddler, became my shadow when he could no longer follow Buford. Daddy's things were tenderly guarded; seeing one of the suits hanging in the closet one day, David reached up and gave one sleeve a big noisy kiss, saying "Da-dee!"

As the four of us adjusted to this new life, unkind remarks by people we considered our friends were reported to us. They could not seem to understand that Buford's call back into service was at least as mandatory as the United States Government's call to other men of our community. Their thoughtlessness made me want to withdraw into myself and have nothing to do with anybody. In prayer I realized that Satan was back of that impulse and such action was unworthy

War Divides Missionary Homes

By Mary Frances Hodges Nichols (Mrs. B. L.)



We came home together in November, 1940—Buford Lee, Buford, Jr., John Corner, and I.

of my husband and of the cause of missions. I decided for the children's sake not to become a defeatist.

It was good to be able to go away occasionally, and we spent many a Friday night and Saturday on mother's ranch. Christmas holidays we spent there, too. Our last news was a cable after Thanksgiving: Buford had left Durban, South Africa, and I was following him almost every hour of the perilous Indian Ocean trip. I dreaded Christmas Eve and Christmas Day, but I knew I could not let the boys know it. We managed somehow, and the last days of the year Buford Lee, John, and I spent in the woods and hills, picking pecans and setting traps for ringtails, riding horseback and climbing Tea Cup Mountain. We went to bed every night literally exhausted.

Our return to town was dismal the last day of 1943. The drab old house which we had rented for lack of anything better was cold, the firewood was wet, and it was hours before we could get the rooms comfortable. After an early supper I tucked the children into bed, and cleaned house. New Year's Day we slept until nine o'clock. It was Saturday and nothing to do but pass the day indoors, so why get the children up? A long, loud ring of the telephone brought me out of bed in the cold.

"Western Union calling," the op-

erator said. "A cable for Mrs. Nichols, please."

My heart in my mouth, I listened as she read it. "Arrived in Bombay. Signed, B. L. Nichols."

"What was it, mother?" shouted three wide-awake youngsters as they sensed something exciting. I rushed to them fairly bursting with joy and praise. "Daddy is in Bombay!"

The boys helped build the fires that day and it turned out to be a truly happy new year. David was the most elated of all. He kept saying all day long, "Daddy . . . Bay-bom!"

Winter and spring passed and when school was out, we were free to go to mother's for a vacation. I could not know that I was to be called upon to experience a tragedy.

Buford Lee and John were impatient for a swim in the river that bordered the ranch. Late one afternoon, I sat on the bank, a bluff some fifteen feet high, where I could watch them play in the shallow water. I admired Buford Lee's stroke and noticed how much he had improved under the coaching of his scoutmaster. John's right hand was stung that afternoon by a wasp and was too swollen to be of much use, but he was having a good time.

A minute later Buford Lee yelled and I saw that John was in deep water. He grabbed for Buford Lee's swim suit but could not hold on because of his swollen hand. Should I jump in or go for help? I screamed to the boys to keep swimming, and I ran toward the barns where the men were at work with the sheep. Two of the three who came jumped from the bluff into deep water without removing their heavy clothes. John was already exhausted. He went under once and came back to the surface, and Buford Lee was holding his own against the current as he tried to keep John's face above water.

The man named Ralph Collier was in the area of a deep hole. "He's in trouble!" the man on the bank said. As I ordered him to go to him, I saw Ralph look back at my boys, then—he was gone without a struggle.

The other two men were still trying to rescue the boys. One of them yelled for me to run to the house and call for the fire department's pulmotor equipment. Why and how I left that awful scene I cannot say; I did what I was told. Racing back to the river, I met the boys, pale and exhausted, coming up the hill.

"Mother," Buford Lee spoke first, "do you think he was a Christian? I stopped swimming twice to pray for him."

I told them to go quickly to the house and get into dry clothes. The two men were waiting on the bank. Neighbors and men from town began to arrive, to help dive for the body. There was nothing I could do there, and I went to town. Ralph's house and yard were filled with people, and the grief-stricken wife and parents were weeping aloud. My appearance confirmed their fears that all hope was gone. To the aged father and mother. I could only say, "Your son gave his life for my sons; I'm eternally in debt to you."

To the wife, I said the same thing but more. I had visited the home with my Junior G. A.'s at Christmas when she was sick in bed, and I remembered that she was not a Christian, but her husband was. "Ralph was prepared to go," I said to her now. "He is with Jesus."

I wanted desperately to do something. An insurance policy, I learned, was available for funeral expenses and I could not do what I first thought of. During the days that followed the tragedy, I made several visits to the home, and one day I left a hundred dollars in cash as a token of gratitude for what Ralph had done for me. An examination of the body when it was recovered about eight-thirty that tragic evening revealed that death came, not of drowning, but of a heart attack, but it had occurred in an effort to save Buford Lee and John.

The two boys entered the Baptist Academy at San Marcos in the fall. Buford and I had agreed upon that plan for their education, and we felt that by careful budgeting we could



Each child had a different reaction to his Father's absence. Buford Lee (now thirteen) became silent and moody.



John was lonely; he grew restless without his best pal, Daddy. For days he dashed about slamming things.



David, the toddler, became my shadow. Daddy's things were tenderly guarded. When we got the cable from Bombay, he kept saying, "Da-dee, Bay-bom!"

manage the cost. I paid \$50 for two used uniforms, which cost \$90 each new, and the boys were ready for school. Tuition for day students was considerably less than tuition, board, and room in the school, but we had to find a place to live in that city of 12,000 population, normally 6,000. By the happiest chance, we found an apartment near a friend's home and lived there until one day in early December our landlady called.

"We've decided to close the house January 1," she announced. I kept my panic under control that morning as I called rental agencies. No apartments nor houses were to be rented; a few houses were for sale. I was thinking vaguely of trying to manipulate finances to buy something when I discovered that I had to have power of attorney before I could either sell our car—which I would have to do to buy a house—or buy property on terms.

That fact gave me a sense of being backed up to a wall with my hands bound behind me. I had a long session with the Lord that night and went to sleep early in the morning. Before noon I went to see a lawyer. When he had heard my predicament, he assured me that with cash I could buy a home; without it, I would have to write Mr. Nichols in Free China to go before an American consul and have him prepare a document giving me power of attorney to transact business for him. A cable was out of the question: two or three pages of legal text would be too costly even if the authorities should accept it.

With no one else to consult, when I found a house which seemed to be a bargain at \$4,250, I wrote our friend, the Board's secretary for the Orient, to ask his advice. Dr. Rankin approved the purchase as described, and authorized the use of the rent allowance as a monthly payment on the place. I did not have power of attorney nor money for a down payment, so the deal fell through.

Christmas holidays came and we still had no place to go January 1. At grandmother's for the week, I wrote two letters, one to my husband, the other to Dr. Rankin, giving full details of our situation. I put an air-mail special delivery stamp on the Richmond letter to hasten a reply to me in San Marcos. To my dismay when we returned to town, there was no

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Trials and Triumphs

One hundred years ago, 310 Baptists from the states of Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, and Kentucky, and the District of Columbia, assembled in Augusta, Georgia, and unanimously adopted a resolution recommending, "That this Convention at once proceed to organize a society for the propagation of the Gospel." At this meeting a board for foreign missions was appointed to be located in Richmond, Virginia, and one for "domestic missions" to be located in Marion, Alabama.

The Foreign Mission Board held its first regular meeting in Richmond on May 20, 1845, although a preliminary meeting had been held in Augusta on May 12. The first decisions of the new board related to the publication of a missionary periodical, the election of a corresponding secretary, and the establishment of mission work in China. Before the end of that year, Samuel C. Clopton and George Percy had been appointed missionaries to China, the first being appointed September 1, and the other November 3. Early the next year, J. Lewis Shuck, who had gone to China in 1835 as a missionary of the Triennial Convention, was appointed to China by the Southern Baptist board. The next fields in China to be occupied after Canton were Shanghai in 1847, by Matthew T. Yates, and Shantung Province in 1860, by Dr. and Mrs. J. B. Hartwell, and Mr. and Mrs. J. L. Holmes. Interior China was entered in 1904 by W. Eugene Sallee and W. W. Lawton.

During the first year of the Foreign Mission Board's existence the position of corresponding secretary was offered to five brethren, each of whom declined. Finally, Dr. J. B. Taylor, in June, 1846, was convinced that he should give his life to the foreign mission enterprise and he accepted the urgent call of the Board.

After China, the next field to be occupied was Nigeria, West Africa, the work being begun in 1850 by Rev. T. J. Bowen. The first Baptist missionaries sent from America to Africa were Lott Carey and Colin Teague, who went to Liberia in 1822, under appointment of the Triennial Convention. In 1875 the Liberian mission of Southern Baptists was closed, and Nigeria was thenceforth the missionary base for our missionary program in Africa.

For nearly twenty years, 1860-1879, especially during the War Between the States and the reconstruction period, the Foreign Mission Board endured the severest tests of its existence. During the darkest days of the war, practically no funds were sent to foreign fields. In the first postwar Convention held in 1866, the opinion was expressed that the Convention's main hope was in the prosecution of our foreign mission enterprise, not only by sustaining the missionaries al-

EDITORIAL

ready in the field, but by reinforcing our missions.

During those dark days Secretary Taylor was able to keep intact the missionary organization and to lead Southern Bap-

tists into a larger missionary program. In 1870, a third country, Italy, was entered by representatives of Southern Baptists, the first evangelical missionaries to enter Rome during modern times. During Dr. Taylor's administration, June, 1846, to December, 1871, enduring foundations were laid.

The second secretary of the Foreign Mission Board was Dr. Henry Allen Tupper, February, 1872—June, 1893. During his administration there were several distinctive developments, among them the opening of work in Latin America and in Japan, the organization of women for missionary work, and the organization of Sunbeam Bands for the missionary training of children. Mexico was entered in 1880; John Westrup, the first missionary, was murdered a few months later. In 1881, Dr. and Mrs. W. B. Bagby arrived in Brazil. Our missionaries began work in Japan in 1890.

The first report on women's work was in the meeting of the Convention in 1872: "In a day when 'woman's work' was unpopular, Dr. Tupper championed the cause of missionary societies for women." The Convention met in Richmond in May, 1888, and a group of Baptist women representing ten states voted to organize "The Executive Committee of the Woman's Mission Societies (auxiliary to the Southern Baptist Convention)." Two years later the name was changed to Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. The Lottie Moon Offering was projected in December, 1888, in answer to a plea the previous year from Miss Lottie Moon in North China; with a goal of \$2,000, a total of \$3,000 was given. On April 1, 1945, the total of the Lottie Moon Offering had exceeded \$925,000.

Under the leadership of Secretary Robert J. Willingham (September, 1893—December, 1914), foreign mission work was further enlarged by the opening of work in Argentina (1903) and Uruguay (1911) and the development of our institutional work as represented in schools, colleges, seminaries, and hospitals. Most of our theological schools were either founded or recast under his guidance. Dr. and Mrs. Willingham visited mission fields in Japan, China, and Italy. Multitudes of Southern Baptists shared the opinion expressed by one of his many friends: "When you hear Bob Willingham, you go away thinking foreign missions is the greatest thing in the world."

The fourth secretary of the Foreign Mission Board, Dr. J. F. Love (home secretary, May, 1914—June, 1915; executive secretary, June, 1915—May, 1928), piloted foreign mission work through the trying days of World War I. He made a great contribution to Southern Baptist life in his unflinching insistence upon

scriptural bases for the world mission work of Southern Baptists. He was the author of several missionary volumes. During his term of service Southern Baptists assumed responsibility (in 1921) for mission work in Spain, Yugoslavia, Hungary, Rumania, Ukraine, in addition to Syria-Palestine. In 1918 the Illinois Baptist State Association invited Southern Baptists to take over their mission stations in Syria, Persia, and Galilee. Dr. Love visited mission fields in the Orient, Latin America, and Europe.

Beginning in November, 1906, Dr. T. Bronson Ray was connected with the Board for twenty-seven years, being executive secretary from October, 1929, until December, 1932. He was a pioneer in the field of mission study and wrote a number of books. He was a leader in the Judson Centennial Fund projected in 1912, and carried heavy responsibilities in the Seventy-Five Million Campaign.

Dr. Charles E. Maddry (January 1, 1933—December 31, 1944) came to the Board in one of its darkest hours. The Foreign Mission Board owed more than \$1,100,000 and the receipts the previous year had been the lowest for a number of years. During his administration receipts steadily increased and confidence was restored. One of the highest hours of the Board's life was witnessed at the April meeting in 1943, when the last note was burned and the Foreign Mission Board was cleared of financial indebtedness. He was the first secretary of the Board to visit Africa, and he had firsthand knowledge of all of the other mission fields of our Convention.

Southern Baptist missionaries around the world love and honor Dr. Maddry. Among the outstanding achievements of his administration were the reorganization of missions; the selection of regional secretaries; the adoption of a workable pension plan for the Board employees; the revival and continued growth of THE COMMISSION; the receipt (1937-1944) of approximately \$1,500,000 for relief; the opening of new and promising work in Colombia (1941), the Hawaiian Islands (1940), and Paraguay (1945); and the strengthening of missionary conviction with Southern Baptist churches. In response to his insistence that he be relieved of his exacting labors as executive secretary, the Board accepted his resignation, effective December 31, 1944, although he consented to serve for a season as field secretary.

Following his announcement to retire as secretary of the Board at the close of 1944, the nominating committee of the Board spent several months diligently seeking to find the will of God, and was unanimous in the nomination of Dr. M. Theron Rankin as executive secretary. The Foreign Mission Board was of one mind in the approval of that choice. Dr. Rankin went to China in 1921 and, after a term of service in general work, was connected with the Graves Theological Seminary, first as teacher and treasurer, and later as president. In 1935 he was elected by the

Foreign Mission Board as secretary for the Orient. He was in Hong Kong when it was captured by the Japanese army and was interned for several months in Stanley Camp. He came home on the *Gripsholm* in August, 1942.

The Foreign Mission Board has been honored in the men who have served as presidents: J. B. Jeter, R. B. C. Howell, J. L. Burrows, J. L. M. Curry, H. H. Harris, C. H. Winston, J. B. Hutson, William Ellyson, R. E. Gaines, and L. Howard Jenkins.

In this our centennial year, Southern Baptists face the most challenging opportunities in their history. Around the world are open doors and many adversaries. Let us go up and possess the lands which our God has given us.

Truth and Tolerance

In a recent issue of *The Christian Century* was an illuminating editorial on "Protestantism and Tolerance." Editor Morrison warned his readers against the peril of religious indifferentism into which they might be led by what he termed a systematic propaganda of good will toward other faiths, in particular toward Catholics and Jews.

We quote from this editorial: "It has been so presented by a propaganda which has led many Protestants, including many outstanding leaders, to imagine that there was a common pool of tolerance to which both Jews and Catholics were contributing . . . a false tolerance which has caused Protestantism in deference to this supposed enlarging pool of good will, to depreciate and repress its own positive witness. . . . Protestantism is asked to smother its own positive purpose under the cloak of tolerance and leave the field to those who will not smother it. . . . The public clash of honest purposes is as vital a factor in the democratic process as is the exercise of good will. . . . Protestantism must not allow its sense of responsibility for religious freedom for all others to betray its freedom to bear witness to its own faith."

The Christian Century has been critical of Southern Baptists for their steadfast adherence to their purpose and polity, but few Southern Baptists could have stated more clearly and concisely the Baptist position than has Editor Morrison, except that Southern Baptists would insist on "religious liberty" rather than "tolerance." Substitute "Baptists" for "Protestants" in his editorial and the relation of Baptists to other religious groups is suggested. We thank *The Christian Century* for summoning evangelical Christians in these days of false tolerance and doctrinal laxness, to bear witness to their faith and to conserve their priceless heritage. Such respect for Christian convictions and such fidelity to the truth as revealed in Christ will be better for all concerned.

Baptists can be loyal to their faith and proclaim

their beliefs, and at the same time manifest a Christian spirit toward all who honestly disagree with them. We have more respect for the man who is not in accord with us doctrinally, and is not ashamed of his convictions, than we have for him who, as *The Christian Century* so well says, smothers his own positive purpose under the cloak of tolerance.

We have had, in modern times, no better example of the attitude which we should maintain toward other faiths than Dr. George W. Truett. We heard him say, again and again, that he would gladly take any man by the hand, whatever his creed or color, and call that man "Brother" if that man had been saved by the grace of God through faith in the Lord Jesus Christ. Yet, Dr. Truett's preaching was characterized by great boldness in the faith. He never soft-pedaled the great doctrines of salvation and service. Everybody who heard him knew what he believed. We shall never forget that Sunday afternoon in May, 1920, when he stood on the steps of the national Capitol, and declared to the listening multitude that salvation is in Christ and in Christ alone; and he went on to state the Baptist position relating to every area of life. There was no "false tolerance" there, no indifferentism to the clear teachings of the Word of God. We heard of more than one man who, that day, saw for the first time that salvation is not conditioned on good works or the "sacraments" but on a living faith in the Son of God, the risen, reigning Lord.

Never in our generation has there been such need for Baptists to have a clear understanding of Christian truth and to declare that truth with boldness, in the power of the Spirit, and with a Christlike compassion for the lost. We need a deeper conviction of the fact that, without Christ, the whole world is lost in sin, and that the only hope for a weary, war-shattered world is the Saviour who died for us that he might bring us to God. Christian missions, based on a positive purpose to preach such a Saviour and to exemplify him in living, will go farther toward rebuilding the world than all the councils and conclaves of peace. On that Rock and on that Rock alone can be built an enduring civilization.

"Come ... Follow ... Go"

A few weeks ago we heard Dr. Walter H. Judd of Minneapolis, who had been drafted by his district to serve in Congress. Dr. Judd, who went to China in 1925 as a medical missionary, is qualified to speak on the significance of world conditions and the way to a just and durable peace. Such a peace, he said, must be based on right relationships. Here is the responsibility of Christian citizens. We shall never have a durable peace without justice. Good citizens must provide the machinery and be willing to serve in public life. Such service may not be attractive, but in building an enduring civilization, we must be willing to match the spirit of our boys who are fighting in trenches overseas. Our Saviour never promised his disciples an easy time. In Matthew 10:16 he said: "I send you forth as sheep in the midst of wolves." Jesus has spoken three words which we are to heed: Come, Follow, Go. We must never forget that we have a moral order in the universe; that only Christians have the faith to do what ought to be done and can be done; and that we must incarnate the principle of the Cross. Only those who are willing to lose their lives for Christ's sake will find their lives. Any individual or nation is doomed that does not seek first the kingdom of God and his righteousness.

Missionary Snapshots

Southern Baptists have twelve senior colleges which had their beginning either prior to the organization of the Southern Baptist Convention or shortly thereafter: Mississippi College, 1826; Furman University, 1827; Georgetown College, 1829; University of Richmond, 1832; Mercer University, 1833; Wake Forest College, 1834; Union University, 1834; Howard College, 1842; Baylor University, 1845; Mary Hardin-Baylor, 1845; William Jewell College, 1849; Carson-Newman College, 1851. We are happy to have greetings to our readers from several of these schools. All of these and the colleges and universities founded in later years have made immeasurable contributions to the foreign mission enterprise of Southern Baptists. A large majority of our missionaries were trained in these institutions.

In the *Union Seminary Review* Dr. Robert E. Speer has an illuminating study of missionary homes. He says that at least seventy-eight children of Presbyterian homes have returned to China. Sixty children of China Inland missionaries had returned to China in 1934. Ten of the 68 new missionaries named in the 1932-33 *Who's Who*, and all three of the missionary women named in that edition, were children of missionaries. As a rule, missionary children profited by the fact that they had been led by their parents along lines of work, frugal living, and assumption of personal responsibility, especially in periods of enforced separation.

★ ★ ★

Solution in Asia (Little, Brown & Company, \$2.00), by Owen Lattimore, is an authoritative study by a man who knows Asia probably better than any other writer. Every student of international affairs should read this book. It will play havoc with some preconceived ideas based on imperfect knowledge. We have been thinking of the Orient in terms of Europe—or America. New factors must be taken into account in future relations with Asia. "If Asia is a problem to us, we are also a problem to Asia. . . . Asia is not 'Asia for the Asiatics,' but Asia against all imperialism, of whatever color, and for freedom and democracy." Russia with its "strategic security, economic prosperity, technological progress, miraculous medicine, free education, equality of opportunity and democracy," is giving the world striking and surprising demonstrations in governmental policies.

Mr. Lattimore says that the question for America is not what Russia is going to do, but what we are going to do. He thinks that our most urgent problem after the war will still be the integration of political security with military security. He is of the opinion that the Japanese emperor and all males eligible for the throne by Japanese rules of succession and adoption should be interned, preferably in China, but under the supervision of a United Nations commission. He closes with the statement that Asia will largely determine the degree to which the capitalist world and the collectivist world can co-operate. "The time has come to give Asiatic policy a top priority in America's relations with the world."



At Your Service

The home office of the Foreign Mission Board in 1846 consisted of one man and a rented room in downtown Richmond. Eighty years later its staff numbered only twelve persons, to administer the entire foreign mission program of a vast group of Baptists. Today thirty-two persons are employed in the home office to manage the business and financial details of an organization that employs five hundred persons overseas. The executive staff includes these twelve:



Executive Secretary Rankin

Secretary Sadler
(Africa, Europe, Near East)

Secretary Gill
(Latin America)

Secretary Williams
(Orient)

Secretary Marshall
(Personnel)

Treasurer Buxton

Field Secretary Maddry

Editor Routh

Literature Secretary Hunter

Managing Editor Moore

Book Editor Weeks

Miss Newton, Secretary to the Executive Secretary

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I Visited British Baptists

By Brooks Hays

When I left America to visit England in company with a group of Congressmen last September I expected to spend some time in conference with Baptist leaders of the United Kingdom. It was a pleasant anticipation and I was not disappointed. I was due for a shock, however, on my first Sunday. I asked the clerk at my hotel in London to give me the location of a Baptist church.

"There is none close enough for you to attend this morning," he said. I found next day that he was mistaken but in America it could not have happened. It seemed rather strange to be in a country where our denomination constitutes such a minority (fewer than in the state of Texas) in a population of fifty million people.

While an overwhelming majority of the British political leaders are members of the Church of England, there are distinguished Baptists, Lloyd George among them, serving in Parliament, but Baptist influence is felt more profoundly outside the strictly political phases of national life. It seemed much greater in the Islands than its membership might indicate; at least, I had the feeling when I was with our Baptist leaders that I was close to vital new forces.

I carried letters of introduction to President Rushbrooke of the Baptist World Alliance and Dr. M. E. Aubrey, secretary of the Baptist Union of Great Britain, from W. O. Lewis, the World Alliance secretary who has an office in Washington.

Dr. Aubrey's office is near the British Museum in a building which the Baptists own. The first object I saw when I went into the lobby was a huge bronze statue of the great Spurgeon. His eloquence and dynamic energy are still remembered as a tremendous influence in London. Metropolitan Temple where he preached was completely destroyed in one of the first air raids and its destruction leaves a gap in the beautiful buildings that line the lower Thames.

The Baptist Union is similar to our Southern Baptist Convention, embracing most of the denominational activi-

ties, although many of our churches in the United Kingdom support the missionary organization started by William Carey in 1793. This work is maintained by a separate authority with Dr. J. B. Middlebrook as secretary, but the activities of the two groups are well co-ordinated.

Dr. Aubrey is one of the island's most distinguished religious leaders. He is a brother of the new president of Crozer Theological Seminary in Philadelphia, and has a great interest in the activities of American Baptists. The Council of Free Churches was meeting the day I visited his office, and he and Dr. Rushbrooke came out of the session to talk with me a few minutes. I later had a luncheon engagement with Dr. Aubrey and also arranged to eat breakfast with Dr. Rushbrooke on the last day of my visit in London.

Dr. Aubrey explained to me that the free churches are maintaining a united defense of our concept of religious freedom and are pursuing the effort to keep religious life free from political control. At the same time, the most cordial relations exist between Baptist and established church leaders.

Both Dr. Aubrey and Dr. Rushbrooke are members of the executive committee of the British Council of Churches, which includes the Church of England. It is their opinion that all of the religious resources of Great Britain are needed in the effort to vitalize Christian forces.

It was explained to us, too, that while the form of state control is maintained, the substance of freedom is preserved. I have an idea that British Baptists would agree with Dr. Truett's statement that "the union of church and state opens a Pandora's box of evils." But the patterns of English thinking are so fixed in this respect that free churches will probably be content to continue their policy of respectfully dissenting as to official policy but will co-operate with all church groups for the attainment of broad Christian objectives.

When Dr. Rushbrooke learned that I was to go to Paris with our Con-



gressional group to meet General Eisenhower he asked me to establish contact with our French Baptists with whom he had lost contact after the German occupation. It led to an interesting experience.

At Army headquarters in Paris I asked for an interpreter, and Captain Knight of the W.A.C., widow of Eric Knight who was killed in action, was assigned to me. We drove across the Seine, turned into an interesting street, and in a few moments stopped at the Baptist Chapel, No. 48 Rue de Lille, the address given me by Dr. Rushbrooke.

There were apartments in the rear of the building, and we found the pastor's wife at home. She held a black-haired, two-year-old son, who was obviously frightened by our arrival but we quieted him with an orange—the first the baby had ever seen, the mother told us. She also said that milk was available only to babies ten months old and younger.

The pastor's name is Georgies Guiguen. He was engaged in pastoral duties when we called and we did not get to see him. His wife gave me the story of their hardships and the determined efforts of their congregations to hold together during the occupation. She also related the theft by the Germans of books belonging to W. O. Lewis who had made his home in



Congressman Brooks Hays of Arkansas and Congressman (Medical Missionary) Walter Judd of Minnesota recently toured England and France together. At the left are Mr. Hays and his wife Marion, his son Steele, and his daughter Betty.



their building several years ago, but many of the books, together with the library keys, were recovered. I delivered the information to Dr. Lewis in Washington upon my return.

There are not many Baptists in France—only about 2,000—but they are organized into a union with Henri Vincent, pastor of a church at 123 Avenue du Marne in Paris, as national president.

Both Dr. Rushbrooke and Dr. Aubrey are tremendously interested in "the Continent." They expressed gratitude for the \$15,000 just received from American Baptists (\$10,000 of which was from the Southern Convention) and suggested that in the future British Baptists would not expect to be the sole beneficiaries of American generosity. "We must all help the people of the Continent," he said.

The task of physical rehabilitation will be stupendous, both in England and on the mainland. The British Government will help with the restoration of the buildings that bombs have destroyed or damaged, but equipment and furnishings must be paid for by the congregations. (The fourth floor of the Union headquarters had been destroyed by a bomb and Dr. Aubrey's home had also been wrecked.) The British Baptists are planning to give a percentage of all gifts received by them to the continental countries. That people who have suffered as they have should be thinking of the greater

wants of other countries is itself a great tribute.

This emphasis upon physical need—for shelter, medical care and food—is in keeping with Christian ideals, and there is an obviously greater concern for the spiritual rehabilitation of the stricken countries.

I was impressed by the stand of British religious leaders upon this question. Their view is that no grievances against the aggressors should be permitted to get in the way of their Christian duty. In this stand for unity and for justice accompanied by firmness, yet with compassion, Baptists are in a position to assume a prominent and effective leadership.

No matter what conflicts of policy may arise between our nations (and we must expect them), I hope to see our people continue to maintain the greatest friendship for the British. We are the beneficiaries of a costly defense which they made when they

were almost alone against the Nazi evil but we have also sacrificed for them and I found every evidence of gratitude. I will remember a long time how the pastor of the Adelaide Place Baptist Church in Glasgow acknowledged our presence in his congregation one morning: "Please take to the people of America," he said, "our affectionate greetings and the profound gratitude of the people of these Islands for what they have done for us."

There are two tasks waiting for us. One belongs primarily to the political craftsmen. A new government—the world government to displace anarchy—must be established and it will require wisdom and foresight and skill. The other task is to make sensitive our Christian conscience to world need and expand our vision so completely that the political arrangement for peace will have its requisite support in a sentiment for brotherhood. The final answer is in the realm of religion.

Other Evangelicals Serve *Hawaii*

• By Gladys Yates Blackman

The story of how Christianity was first established in Hawaii is one of the epics of mission history. It is the history of the Territory.

Congregational missionaries from Boston, some of them graduates of Andover Seminary, setting forth for Hawaii late in 1819 in the small brig *Thaddeus*, were unaware that the Hawaiians at the same time were finishing an epoch in their own religious history. Kamehameha I,* who had united all the islands of the group into one kingdom, was dead and Liholiho, his son and successor, had burned all the temples and destroyed the idols. The gospel of Christ was offered to a nation that had been stripped of its old religion.

Obookiah, an Hawaiian boy who had found his way to New England on a sailing ship, was responsible for the sending of missionaries to Hawaii. He wanted an education and above all he wanted the white man's religion for his people. The result was that five young men held a haystack meeting and organized the mission to the Hawaiian Islands.

Between 1820 and 1842, about 128 persons were sent out. To them their mission board issued these instructions: "Your views are not to be limited to a low or narrow scale, but you are to open your hearts wide and set your mark high. You are to aim at nothing short of covering these islands with fruitful fields and pleasant dwellings and schools and churches, and of raising the whole people to an elevated state of Christian civilization."

To this end they sent farmers, mechanics, printers, teachers, as well as ministers, who were on fire with the gospel.

The Christian faith was not only introduced but was quickly embraced by the royal house and adopted as the religious faith of the nation. The language was reduced to writing, the Bible translated and printed on their own printing presses, schools and churches established, a seminary built, and residences constructed for the missionaries—the first of them being of

lumber shipped from Boston around the Horn.

The Kawaiahao Church, known as the "Westminster Abbey of Hawaii," a stately structure of coral blocks, stands upon the site where the Rev. Hiram Bingham preached the first Christian sermon in the Hawaiian Islands in 1820. It was the church of Hawaiian royalty, and through its portals, kings, queens, princes, princesses, chiefs, and chiefesses were borne to their last resting places.

In education the Congregationalists have made a worthy contribution. The Pounahou Academy, established in 1842 for missionaries' children, was the first school west of the Rockies, and is today one of the best preparatory schools in the United States. It was to this school that the Forty-Niners of the gold rush in California sent their children to be educated.

Some of the 128 missionaries went into business and industry, and some became law-givers, advisers in government. This is the beginning of the long and devious story of annexation to the United States. They were true to the injunction of their board to "raise the whole people to an elevated state of Christian civilization." Any fair-minded person can see that almost everything worth while in the Islands has its roots back in those early missionary endeavors.

But what of the religious work of the Congregationalists—the Hawaiian Board—today? The descendants of those early missionaries are the aristocrats of the Islands, the tycoons of business and industry, holders of vast estates, prominent in Government and various Island affairs. They are scarcely to be found among the 105 ministers and missionaries in the 120 churches which their board still maintains.

From the historical point of view, the Episcopalians hold the second place of honor. To Queen Emma and Kamehameha V go the credit for establishing the Anglican Church, the Church of England, in Hawaii. Queen Emma, a Hawaiian, was reared in an English home, and on a visit to England, became a friend of Queen Vic-

toria. She returned bearing considerable English influence.

Bishop Staley and other clergymen arrived from England, October 11, 1862. The king and queen were received in communion, a temporary cathedral was erected, and several schools including Iolani School for boys and St. Andrew's Priory for girls were opened. The royal pair gave lands for the cathedral. The present St. Andrew's Cathedral, built partly of stone brought from England, is one of the most imposing edifices in Honolulu. In 1902 the Anglican Church was transferred to the Protestant Episcopal Church of America. At present there are some 3,000 communicants.

Stories of other Evangelicals in Hawaii are scanty, and by their very nature less picturesque. Estimates are based on a somewhat incomplete religious census made in 1941.

The Methodists completed a substantial new church building in Honolulu in 1909. They have a church in Wahiawa, a Japanese church in Honolulu, and others. Altogether they have more than 3,000 members.

There are several union churches in Hawaii. Central Union, with a large building dedicated December 4, 1892, consists largely of white people and has been rather popular. There are also a Korean Union and a Chinese Union Church.

The Christian Church in Honolulu worships in an attractive building and has 400 to 500 members. Southern Baptists used their baptistry until one was built last summer. The Seventh Day Adventists have eight or more churches with some 700 members. The Pentecostals have more than 5,000. The Salvation Army has 120 or more congregations.

It is not for me to evaluate the work of these Evangelicals, but it has been estimated by some of the local Baptists, who have been there longest, that prior to 1941, when our mission was organized, only about five per cent of the people of Hawaii heard a living gospel message. This makes the Islands with all their churches still a field for Southern Baptists.

*The name is pronounced Ka-meh'-a-meh'-a; newcomers mispronounce it Ka-me-ha-me-ha.

EPISTLES

FROM TODAY'S APOSTLES

Teaching Under Handicaps

Each time that I go to see Mr. Howard at the American Consulate he gives me the same advice: "I can only advise you to take the advice of the Embassy and arrange to leave China." The Kweichow people were definitely ordered out of that province; when we have had definite word to evacuate Chungking, I shall abide by that order and arrange to go to India.

It isn't easy to work in this tension. The students are not doing good work. There is a letting down all along the line, especially in the administration; but I have to admit that the marvel is that they carry on at all. Last Thursday I went to school to find that some of our classrooms had been requisitioned for the new student army. I had to change rooms three times within the evening, had to teach by local candlelight students who were late in arriving, their lessons not prepared. I must admit that I felt like letting down, too.

But then, when I realized that these young people had been at work all day, some of them had stood in line more than an hour waiting for a bus that, when it did finally arrive, was so full the dispatcher had to literally cram people into it by pushing them on and quickly closing the door so that they would not fall out, I pulled myself together and gave them the best that I had. I can't imagine teaching under greater handicaps.

The students are friendly and responsive. The Sunday morning group continues to grow in interest and numbers.

One of my best pieces of work is with the four men at the Yunan Cotton Company. Since I have moved here they send a private ricksha for me twice each week and I have lunch with them. The general office staff eats first, then the table is laid with a fresh white cloth, and the manager and three of his clerks and I have lunch together. Then the table is cleared; we have tea, and I have half an hour of conversation and half an hour of John's Gospel. Then they send me home in the ricksha. These same men attend the Sunday morning class.

Friday we had the second meeting of the W.M.S. at the home of Carrie Lo Lin Li. There were eleven present. Mrs. Chow Pan, Joy Chow's mother, is the president. Emily Goon told us of the work with the refugees in Kwangtung with Margie Shumate. Nine of the eleven present were Cantonese. I have asked

Miss Mallory to send us the W.M.S. literature from home so that it may be translated for our programs.

Another attempt has been made to get the Baptists together. Yesterday about fifty met in the chapel of the Seventh-Day Adventist church for worship. There were Baptists from eight provinces. Again, half of the group was Cantonese. They decided to continue the meetings for a month and at the end of that time, they will make a decision about the future. The present committee will act

for them until the end of the month when they will set up a permanent committee if they are to continue. Dr. Hipps and I agree with you that if there is to be a Baptist church here it must be organized by the Chinese. I can't keep from wishing that we had come out here three or four years ago and begun to get these scattered Baptists together.

LORENE TILFORD
Chungking, Szechuan

Pineapple Camp Schools

For the past four years we have had the great privilege of serving the Lord Jesus Christ here in the beautiful land of Hawaii. These years have been happy ones, and we are grateful to God for what has been done through his almighty power. Let me give you a brief glance at the work now. Toward the close of 1944 we had a record attendance in the Sunday school of 350. On the last Sunday of the year, twenty were baptized who had recently accepted Christ as their Saviour. During the past few months we have been able to reach over 500 children each week with Bible classes in the schools. Three mission Sunday schools are carried on in the pineapple camps in the rural district around Wahiawa, with around 200 enrolled; these schools are conducted by our own young people who take this opportunity of serving the Lord. These activities are in addition to the regular meetings of a growing Baptist church.

MARTHA AND JIMMIE BELOTE
Wahiawa, Oahu, T.H.

Training Interpreters

The work I am doing here with the Foreign Office is a wide field for some real Christian work now that will mean much to our work in the years to come. I am making contacts which I could never in a lifetime have made in regular mission work. Some of the generals and

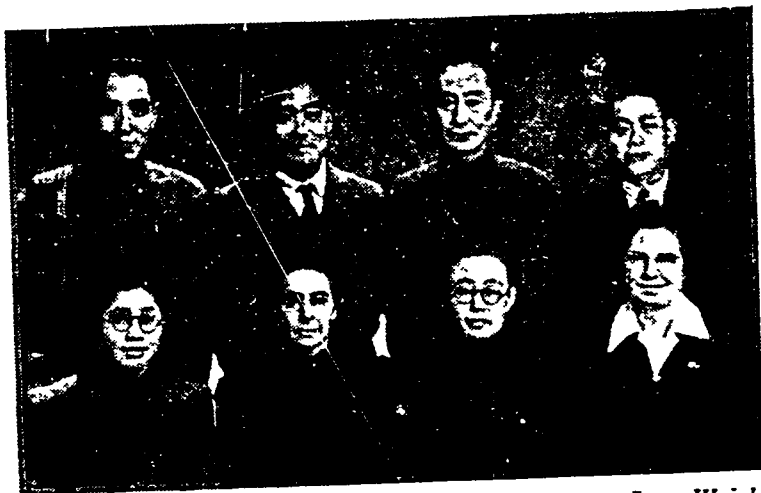


Photo courtesy Lucy Wright

Missionary Teacher Lorene Tilford (right) and Missionary Nurse Lucy Wright (second from left) are shown here with some of their colleagues, probably at Chungking.

many other officials in this department are genuine Christians and don't hesitate to say so. My work makes it necessary for me to associate with these people almost daily.

Then my main work is with a large group of college-trained Chinese who are preparing to be interpreters in our army. There are over two hundred taking the course. When they finish we will have the same number in another class, and so on until the demand for interpreters has been met. We shall have thousands pass through our hands within the next year or two. It is true we are giving them practical English which they will need in the field and we don't try to do anything else while on the job, but about half of these lads are graduates of mission schools and colleges and are Christians.

The past week two different ones came to me between classes and said, "You're a Christian, aren't you?" I said, "Yes, are you?" and each said he was.

Then we decided to have a Christmas program for them out at the camp. I asked how many had sung Christmas carols. It seemed that over half of them raised their hands. We had their program this afternoon and one number was the singing of carols. Another number was, "A Christmas Message." It was a ten-minute sermon.

These boys come from all parts of the country. Some are from our own Baptist college in Shanghai, others from some of our other schools. Several are from Shantung.

Another phase of my work is helping to prepare the lessons we are giving. Every word we give them must be understood by us in Chinese, so I am learning a lot of Chinese and brushing up on my old. We have also decided to have a special religious service for all of the boys who care to come each Sunday afternoon at two o'clock. I have been asked to act as chaplain for this group. Besides a few Americans on the teaching

staff we have about twenty Chinese who are all graduates of universities in America. Most of them hold Ph.D. degrees. Over half of them are Christians and it is a real joy to work with them.

For awhile, when I was in Kunming with no definite responsibility the devil tried to get me to think I had made a mistake by coming back at this time. I couldn't see just why I was here. Then a telegram came from the Bureau of Foreign Affairs asking me to come and help out for two months in this special class for interpreters. They said the Government would take care of all my expenses, such as plane fare plus all my luggage (45 kilos) from Kunming to Chungking. Somehow I felt it was the Lord's doing. After talking it over with Greene Strother and praying about it, I decided to come.

Now I am sure you will be interested to know something about the financial arrangement I have with the Chinese Government. I have signed a contract for six months. Buford Nichols will do the same, this week, I think. It is optional as to whether we wear a uniform, though the Bureau allows a certain amount of money for regular U. S. Army clothes. Salary is U. S. \$250 per month, plus room and board, travel, laundry, and fare back to the States at the end of six months, if we care to go. We also have the option of signing a new contract for six months or a year. They hope we will stay on at least a year.

To sum it all up, by doing this work we can remain in China. Any civilian who is not doing *essential* work is urged to move on out. Somehow, I feel that you will agree with us that we are doing the right thing by remaining here.

JOHN A. ABERNATHY
Chungking, China

Preaching on a Merchantman

Well, here we are in the States again after an absence of more than six years and after a trip of twenty-two days on an armed merchantman. The trip was very tiresome but we had a good one and had an opportunity to preach to the crew for three Sundays. My wife, my son, and I were the only passengers on the vessel.

F. A. R. MORGAN
Sao Paulo, Brazil

Reaching the Frontier

We were six days going by boat to Paraguay and three days returning by train. We had a number of interesting conversations on the boat regarding the gospel, and wished for more Bibles to give away, as we seldom met a person who had a Bible. Along the banks we saw alligators, huts made of mud and bamboo with thatched roofs, people

carrying water from the river in huge water jars on their head, and occasionally a small shrine built of wood three feet high with crosses inside indicating that someone had been killed there whose soul was to be prayed for. In the distance were leafless trees with pink, yellow, or purple blossoms, and bright colored birds—among them parrots.

Although the boat was two days off schedule, there were ten people from the church to meet us at the port in Asuncion and we were taken to the home of the pastor. They are Argentines sent to Paraguay by the National Baptist Mission Board of the River Plate Republic (which includes Argentina, Uruguay, and Paraguay).

Asuncion is a city 400 years old, and only in the last ten years has much progress been made. The U. S. Government is carrying on an extensive four-year Co-operative Program of health, agriculture, and the like. They have built a model 60-bed hospital in Asuncion and remodeled the 1,800-bed hospital there, putting in a sewage system, laundry, hot water for the hospital, and a kitchen to enable them to serve the patients instead of depending upon friends and relatives to bring in their food daily. They are also building a Public Health Center in Asuncion, and some hospitals in the interior.

Although much has been done, there is still much to do, as many of the villages do not have a doctor or nurse, and many no pharmacy. The diseases most prevalent are typhoid, dysentery, goiter, leprosy, tuberculosis, venereal diseases and hookworm.

The people are of Spanish and Indian blood. They raise tobacco, corn, Yerba mate, sugar, and fruits including oranges, bananas, grapefruit, pineapples, and others. There are many fine hard woods in Paraguay. The language among the lower class of people (there is no middle class) is Guarani, an Indian language. Many of them also speak Spanish.

The church in Asuncion, which has about 130 members is filled each Sunday, and there is not room for the Sunday school classes to meet in the church so they meet in the pastor's home and in the patio. We also have two missions in Asuncion, one being started by the Y. W. A. from the church, which now has as many as thirty in the Sunday school on Sunday afternoons. The other mission has as many as fifty crowded into a small room, and people standing outside.

The system to teach grown people to read and write, using the Bible, and the "Each One Teach One" method of Dr. Frank C. Laubach, a missionary, has been introduced in Paraguay. The Minister of Education asked a young man from our church in Asuncion to have charge of teaching all the laborers who work for the

Government who cannot read or write. He said that when the Evangelicals undertake to do something they do it.

As we think of beginning work in Paraguay we know you will be praying especially for this country that is perhaps the neediest in all South America.
ESTELLE COUNCILMAN AND MIRIAM WILLIS
Buenos Aires, Argentina

Vacation Schools in Colombia

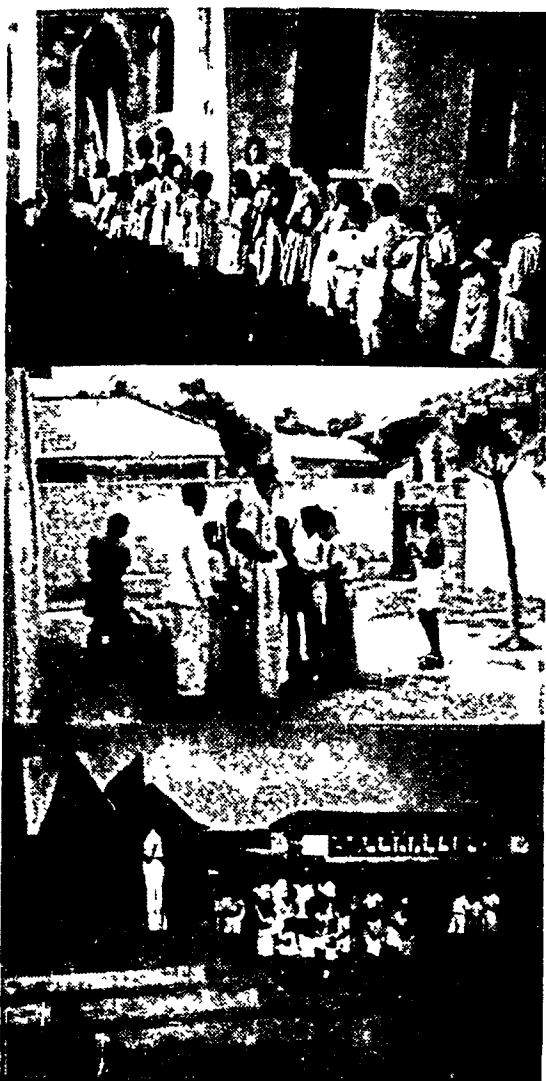
To those who know Colombia as the land of miracles it is by no means surprising that four Vacation Bible schools should be held three years after the first Southern Baptist missionaries reached its shores. Three of these schools were held in Barranquilla, and the fourth in Sabanalarga, in the months of November, December, and January, the vacation season of the year. These groups of children engaged in all the activities characteristic of a Bible school.

The section that initiated the schools this year was San Felipe, the "native workshop" since the church building is the product of Colombian effort and a native pastor directs the work, the missionaries helping when needed. Here fifty to sixty children joyously assembled for two weeks in November. So enthusiastic was their response to the impressive worship service, the Bible stories, and interesting handwork that an appeal was made for a Baptist day school to enable the children to escape Catholic persecution. Plans were made to secure a native teacher to hold classes in one of the Sunday school rooms.

During the same period of time a vacation school took place in the cultured and fanatical little city of Sabanalarga. It was unannounced until the Sunday before so as to give no opportunity for a campaign against it. Seventy children were enrolled and fifty attended regularly. The commencement program was a pleasant surprise for the parents who had not realized that their children could learn so much in so short a time. The Bible school was a decided success, and here, too, a day school is to be started.

The second school in Barranquilla took place in the Central Church where one had been held the year before, so that the children proudly bore the flags and went through the worship service with a certain air of experience. The boys added brightly colored kites and doll furniture to their usual handwork. The children showed an unusual spirit of reverence and dignity as they presented their program. Only a small group of children live in this section, but the forty-five who enrolled maintained an almost perfect attendance record.

The final and largest Bible school was held in Rebolo section. There children are numerous and opportunities are few. And about one hundred and sixty chil-



Meredith

Vacation Bible schools in Barranquilla and Sabanalarga last November, December, and January gave Evangelical Christian instruction to many youngsters who had never before been in a church.

dren took advantage of the privilege. Little, undisciplined people learned to be reverent in the worship service and entered wholeheartedly into all the activities. Efficient teachers guided in the preparation of a colorful exhibit and the many children who marched in and presented an admirable commencement program made an inspiring scene.

It is in this section that the beautiful new school building is being used to give educational advantages and Christian training to one hundred and fifty children.

HELEN MEREDITH
Barranquilla, Colombia

Chile's Goal for 1945

The highlight of the Chilean Baptist Convention which met in January was the challenge to win one thousand souls for Christ.

Miss Agnes Graham, director of the Baptist school in Temuco, spoke on "Education as a Means of Evangelism." She pointed out that five million Southern Baptists had decided to celebrate their hundredth anniversary by trying to gain a million souls for Christ during the year. Since Chile has only about five

thousand Baptists, she suggested that we should set as our goal the gaining of at least one thousand souls. The convention received the idea with enthusiasm and accepted the goal. Pray for us that we may win these and more.

JOHN A. PARKER
Santiago, Chile

Territorial Baptist Feats

You will rejoice with us that the little mission church (Olivet) with its English and Japanese language departments has shown true spiritual growth and some numerical development, especially in the Sunday school which has gone beyond the 400 mark. The spirit of world missions manifested itself in the tiniest tots, the servicemen, and the oldest members as they brought their Christmas offering of over \$1,832 for foreign missions.

Pray for your five baby churches in Hawaii, all except one without a church building; for the two-year-old Baptist Association of churches; for the Territorial W.M.U. that was born in August, '44; for the little Bible school to train workers to gather the harvest; for *your boys*, the servicemen, for whom we are trying to make our churches friendly places to keep them from the many temptations of military life.

MAUDE B. DOZIER (Mrs. C. K.)
Honolulu, T. H.

EUROPE

(Continued from page 9)

Our greatest contribution will be in the field of Christian education. Our Russian brethren will need abundant help in

training thousands of their young preachers. Our missionary educators, in addition to thorough and profound scholarship, must have an unfaltering trust in Christ, and his gospel. They must be patient and understanding. They must be men and women of goodness and gumption; of spiritual wisdom and insight above the normal. They must be carefully selected.

It may be said that all the above is true of all mission fields. But it is especially true of Russia, for it will be fundamentally and foremost a co-operative work with an indigenous body of Christians.

If through the mercy of God and world-peacemakers we shall have freedom of religion in Russia, we may witness in the coming days the greatest triumphs of the gospel since the days of the Apostles.

Kingdom Facts and Factors

(Continued from page 4)

of workable unity between church and state. "Government and missions (as well as churches in older Christian lands) are embarking together on specific experimental ventures." Hence the church must seek "to inculcate the spirit of Christianity into all schemes for human betterment." This is to be "no small part of the church's evangelistic task."

Thus the European system of state churches receives new emphasis and seems likely to experience strong revival. At the same time the trend in this direction in the United States receives new impetus and becomes more and more threatening.

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DR. D. M. NELSON, President,
CLINTON, - MISSISSIPPI

MIDDLE EAST

(Continued from page 13)

for the reality of such salvation in the person of the Messiah. It is "Christian" mistreatment of Jews that complicates their natural desire for the Messiah-Saviour. Christians who sincerely seek to make friends with Hebrews eventually get them to consider the Christ or get them within the sound of the gospel. They are responsive to love and reality in religion.

Social Aspects

From the social and economic standpoint, the Arabs and Jews in Palestine are less alike than in their religions. The Jews have brought back with them the culture of the West. Their schools, including the higher departments of their university in Jerusalem, are as good as the best in the world. They play and sing the music of Europe's greatest composers. This fact, together with the absence of commercial advertising, renders their radio programs a delightful experience.

There are at least three daily newspapers and many weeklies. With the reclaiming of the soil by the many colonists, the land is almost literally flowing with milk and honey again. (Beehives are set near citrus groves during orange blossom season, and the honey is unexcelled.) Around Tel Aviv industry is prevalent; almost all kinds of gadgets, household commodities, and clothing are manufactured. A Jewish chemist in this area was the first to make gunpowder (1940) from orange peelings.

The Arabs sustain a culture some aspects of which revert to Abraham's day. This is not disparagement; even when a marriage is effected today in almost the same way as that of Isaac, Americans can hardly look askance at their custom when they realize that divorce among the Arabs is almost unheard of, though possible.

Until recently education was for the religious dignitaries and a few other fortunate ones, never for the women. Western influence has modified this and Mohammedan ultra-conservatism is beginning to yield a few points in this connection, including the veil for girls eleven years old and up.

Arab music, like Arab living conditions, has a primitive flavor often more like a "minor" desert breeze

gamboling uncertainly over an unyielding sand dune. Two daily papers with only a few of other kinds amply answer present needs. Hebrew success in reclaiming the land has stirred Arab determination to keep the land for themselves; the Jews in Palestine are in an "Arabian Sea" covering the entire Near East which lends support and encouragement to the Arab opposition.

Christian Missions

Unfortunately most civilians living in Palestine, either Europeans or Americans, form a political sympathy for one of these two contending parties and an antipathy for the other. Our own mission personnel was less affected by this tendency than most groups. My various points of work during five years gave me an almost unique background of contact with the peoples.

My first twenty-two months were spent in Jerusalem alongside Missionaries Eunice Fenderson and Elsie Clor, where the population is mixed, being primarily Jewish and Arabian, with a generous sprinkling of Europeans. For nearly a year Mrs. Eddleman and I lived in Tel Aviv with a population of 160,000 or more, altogether Jewish. Subsequently we had two and a half years in Nazareth, with a population of 12,000 Arabs. (The only Jew was shot out of town in 1938. Some have tried to relocate there since 1940.)

Thus we had the all-Jewish, the all-Arab, and the mixed environment in which to observe and study trends. The result is that we, as individuals, have absolutely no preference in the matter. This is not an easy position while living in Palestine, but it is most reasonable. We know that we have something far greater than Pan-Arabism to offer the Arabs, and something far superior to a national homeland to offer the Jews: in Christ there is "pan-humanity" for this world and an eternal "promised land" with him for the next.

During the most intense period of tension between the two groups in 1937, a young Jewish man was persecuted for attending services at the mission. The night the young Jew was baptized, he could not safely go home to his own people. He could not remain with us indefinitely. An Arab about his age living near-by, who had been led to Christ two years before

by the missionary, invited the baptized Jew to stay with him for the night. If an Arab were known to harbor a Jew in his home, it could mean violence, but *they went home together*. That is what Christ can do for Arabs, Jews, and all the world if they will take him seriously.

Because of the strength of the two prevailing religions, the complicated language problem, a subtly enervating climate, and a lack of sustained consecrated effort through one generation on our part, no mission work in the Near East has been startlingly fruitful, but in the light of the effort put forth, there is ample reason for hope for the future.

The work in Nazareth was begun in 1911 by Mr. Shukri Musa; it was continued in 1931 by Mr. and Mrs. Hanna of Texas, and by the Eddlemans in 1938. Several dozen families make up the church membership, which was strengthened by a small school of four grades until 1941.

In Jerusalem, Dr. and Mrs. J. Wash Watts began work in 1923 which was continued by Miss Clor and Miss Fenderson until 1941. Possibly more work has been done there than at any other place; the property of the mission was fairly well equipped for work among young people and organizations for them, coupled with a wholesome recreational program, gave our work weight and prestige.

Mr. and Mrs. Roswell E. Owens opened in 1933 the work in Haifa, which is probably the most "open-minded" city of Palestine. The work was primarily among Arabs. Mr. Owens was giving the equivalent of seminary training to a small number of ministerial students, until they were bombed out in 1940. This work was one of the most effective measures taken by any of our workers when we remember the need for native preachers and their advantage over foreigners among their own people. Miss Kate Ellen Gruver helped at various times in Jerusalem, Nazareth, and Haifa with the work in general.

Perhaps the most telling blows for Christ in the Near East by Southern Baptists were made through the little church in Beirut. Its pastor, Mr. Said Jureidini, began work there in 1895. Recent news indicates that the church is being sustained under war conditions and that the gospel is going forth in the city from one or more outstations of this church.

A few miles east of Beirut at the foot of Mount Hermon is a church in Kefr Mishky. Its pastor died a little more than a year ago, but the people are clinging together under the leadership of one or more of the deceased pastor's sons. This work, begun in 1908 and destroyed by the Druse persecution, was restarted in 1926.

Of the five organized churches which Southern Baptists claim in the Near East, three in Palestine and two in Syria, three are still intact and possibly all five have withstood the ravages of war.

Miss Gruver returned to Palestine a few months ago and has already relayed most interesting news to us concerning our brethren there. One unusually devout soul of more than eighty years sent word to one missionary in the States:

"I would have died before now but I am awaiting your return because I want only you to put me safely away."

A lad now in his teens and the son

of Baptist parents said, "Tell Missionary — that I am waiting for him to come back to baptize me."

Obviously the future for the Near East, viewed religiously, is as bright as are the promises of God PLUS the brightness of the love and loyalty of the friends and believers made during two decades of ups and downs. But by no means must we confine our thinking to Palestine and Syria.

The Middle East includes modern Turkey, Iraq, Iran, Transjordan, Egypt, and Ethiopia. Baptists have not touched one of these nations, and only Egypt and Transjordan have been reached by other Evangelical Christians.

Then last and most important of all, it yet remains for some daring band of people to promote a permanent penetration of Arabia! For democracy's sake we insisted on "getting there the fustest with the mostest." Shall we be less enterprising for the Saviour?

JAPAN

(Continued from page 12)

main, we cannot know until this tempest is over. There will be a strong, convinced, aggressive Christianity. Of this we feel sure.

What then? Much will depend upon the outcome of the war, the terms of the peace, the attitude of political, economic, and cultural America toward defeated, humbled, bewildered Japan. It is at this point Christian America needs to be very busy from now to the end. We can temper the attitude in the direction of Christian ideas.

Much will also depend upon the spirit of freedom, fellowship, and hope among Japanese Christians and their churches. Any determined and ruthless movement to coerce union, and suppress independence and spontaneity in the professed interest of a common Christian life and work will greatly hinder the spiritual force and progress of the Christian gospel and ethics in the hour of supreme opportunity.

Japanese will be in great need of a vital religion. Nothing can prevent the shattering shock that all this war and its conclusion must bring to the mythology and superstition which have clothed the imperial family and the nation with irrational reverence and devotion. The imputed divinity of traditional glory will recede. The void must be filled with the substantial deity of the one God of all peoples. The despair of defeat and failure must be relieved by the hope of redemption proclaimed and exemplified in the brotherhood of the redeemed of the Lord.

Missions must be resumed and continued on a scale not so much as thought of in the past. But—this is most important—the Christianity of the new Japan will be determined by Japanese Christians. Not from outside but from within will the Spirit of Christ build the Body of Christ in Japan. Missions and missionaries will support and co-operate in a great way.

All boards of missions will need to readjust plans and procedures to the facts of the new day. Southern Baptists must be prepared for this. Their great opportunity will come with the new day if they are ready for it. It will require intelligence, imagination, courage, and complete comprehensive loyalty to Jesus and his gospel. We must not give up Japan.

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MISSIONS QUIZ

(Continued from page 19)

19. "Native religions are better for people than 'foreign' Christianity." T F
20. The central truth of Christianity is: (circle one or fill in the blank)
 1. Loving one's neighbor. 2. Salvation by faith in Christ. 3. Obedience to the Golden Rule. 4. Fatherhood of God and brotherhood of man. 5. John 3:16. 6. _____
21. The approximate number of North American missionaries working abroad before the war was: (circle one) 500 1,000 10,000 50,000

—Adapted from the Student Volunteer Movement's "Interest Stimulator"

BOOKS

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

The first Southern Baptists, those men and women who set up a plan for foreign missions in 1845, were global citizens. They had only the Bible and a little historic data to convince them that this is one world. They spoke glibly of the "four corners" of the earth, but they lived the belief that the world was round and its peoples were neighbors. They never saw the planet from a skyscraper or an airplane, but they knew that from God's eye view national boundaries are invisible and patches of color for different countries are simply a map-maker's device.

Those ideas materialized in book form nearly a century later. One of the best of this kind, *Atlas of Global Geography* by Erwin Raisz (Global Press, \$3.50), defines a global map as "a pattern that, ideally, would fit a globe if wrapped around it." This atlas contains maps of geographic landscape—tropical forest, desert, plateau, peaks, foothills, and other features of the earth's surface. It treats world problems with pictographs, showing races, languages, religions, density of population, poverty, agriculture, disease, hunger, inaccessibility, illiteracy, geopolitics, major cultural divisions, and other factors of the social order. The countless names of insignificant places are missing but since they are available in cheaper atlases, more important data is included in this one.

Cartels: Challenge to a Free World by Wendell Berge (Public Affairs Press, \$3.25) deals with a topic of growing concern. "The author makes out a strong case against cartels which he characterizes as, in essence, private governments of international scope which override constituted authority wherever they operate," says Reviewer R. E. Gaines.

"Cartels seem to be distinctly on the side of totalitarianism in the present world struggle and are, therefore, a challenge to freedom. In the post-war era they will confront democratic peoples with a major problem, and therefore they need general study and

discussion. However," Dr. Gaines concludes, "most problems have two sides. The author seems to think that this problem has only one side. The book might be more convincing if it recognized that some of the arguments for cartels are at least plausible, and therefore need to be answered."

When there is so much in the air about free enterprise, monopolies, and government interference in business, Stuart Chase has produced a thought-provoking study on the subject of special interests versus the public welfare. *Democracy Under Pressure* (Twentieth Century Fund, \$1.00) shows clearly how democracy itself is threatened by the unbridled "Me first" attitude of large pressure groups. "In simple understandable language," says Reviewer J. T. Williams, "the complicated principles underlying economic forces working in our country are presented. A thoughtful reading of the volume will help the average citizen to understand his place and responsibility in making democracy work for the public good in the midst of changing life."

Brazil—Giant to the South by Alice Rogers Hager and Photographer Jackie Martin (Macmillan, \$2.00) is a comprehensive pictorial story of modern Brazil, its land, people, cities, industries. Its excellent unposed photography is matched by the brief descriptive material on each page. Although it is a vivid cross-section of Brazilian life, Reviewer Everett Gill, Jr., was conscious of a tendency to glorify the best and minimize the worst in Brazilian life.

Another timely publication by the Foreign Policy Association is the 96-page pamphlet "France: Crossroads of a Continent," by Helen Hill Miller (25 cents). This study of the political, religious, and economic forces which have been, and are, at work in *doux pays de France* is readable, authentic, and useful.

For young readers, and equally attractive for their parents, *Lone Journey* by Jeanette Eaton (Harcourt-Brace, \$2.50) is the delightfully written story of the life of Roger Williams, the pioneer Baptist of Rhode Island. The title implies that the story is of a crusader; many of the principles which are advocated worldwide today were championed first in the Western hemisphere by this man. Freedom of religion, freedom of speech, and the separation of church and state were

the ideas he contended for so vigorously that he blazed the path in his day for freedom for mankind. Reviewer J. W. Marshall believes that those who are interested in missions cannot fail to enjoy this biographical account of one of the first "missionaries to America."

"We will fight," the Japanese say, "until we eat stones!" With these words Russell Brines, war correspondent, introduces his description of the siege of Manila by the Japanese in his book *Until They Eat Stones* (Lippincott, \$3.00). Reviewer E. C. Routh was impressed with the account of the Japanese use of religion in a subtle attempt to line up the Filipinos and other Far Eastern peoples on the side of Japan. "He calls attention to the interesting fact that Japan is the only major country in which more than 70,000,000 people live in a narrow area, with no racial minorities, speaking a language which is understood throughout."

America's Far Eastern Policy by T. A. Bisson (Macmillan, \$3.00) is not recommended for light reading; it is to be studied. The author is associate in the Research Secretariat of the Institute of Pacific Relations, and the facts and opinions presented make the book valuable for reference. It is a sane and helpful analysis of the present situation and probable future in East Asia, according to Reviewer Williams.

An eye-witness account from seven persons who were living among the people as they wrote is the volume *China After Seven Years of War*, edited by Hollington K. Tong (Macmillan, \$2.00). The editor is Vice Minister of Information of the Chinese Government and dean of Chinese journalists; five of the writers are Chinese journalists who worked on English-language newspapers in China. Their word pictures of life in the village shop, government office, training camp with Americans, and jungle battlefields give the reader a feeling that he knows the people personally. Reviewer Williams recommends this volume as one of the best pictures of China today.

Treaty Ports by Hallett Abend (Doubleday, Doran, \$3.00) is a review of contacts of the West with the East during the past century. Although the newspaper-correspondent author gives an interesting view of such ports as Shanghai, Hong Kong, and Tientsin, and furnishes good material for an understanding of condi-

tions today, Reviewer M. Theron Rankin considers his statements of opinion superficial: "Abend's knowledge and impressions are based on the artificial life of the treaty ports in which he lived."

China's attitude toward her own problems is accurately revealed in the book *Chungking Dialogues* by Lin Mousheng (John Day, \$2.00). Reviewer Margaret Stroh Hipps warns that it is of interest only to the mature reader who appreciates philosophy, but agrees with the subtitle "China's problems are illumined in the good talk of ten evenings."

Also philosophical is the new book *The Way of Life*, according to Laotzu, English version by Witter Bynner (John Day, \$1.00). Of it Reviewer Rankin says, "This book must be read with discrimination. Some of it can be accepted as truth, some cannot, but all of it adds to one's intelligence concerning China's civilization and culture."

An old Chinese fairy tale translated into good English prose is something for both adults and children, declares Reviewer Page Rankin of *The Adventures of Monkey* by Wu Ch'eng-en (John Day, \$2.75).

Ling Tang and the Lucky Cricket by Stafford and Zibold (Whittlesey House, \$2.00) is a delightful story of a small Chinese boy, told in seven chapters with beautiful illustrations, many of them in color. With not a single reference to America, missions, Christianity, or the war, it is more of a fairy tale or an ancient legend than a story of modern Chinese life, but its emphasis upon kindness and generosity, respect for other people, especially old ones, and a wholesome

appreciation of the children of China makes it a perfect bedtime-story book for a Christian home.

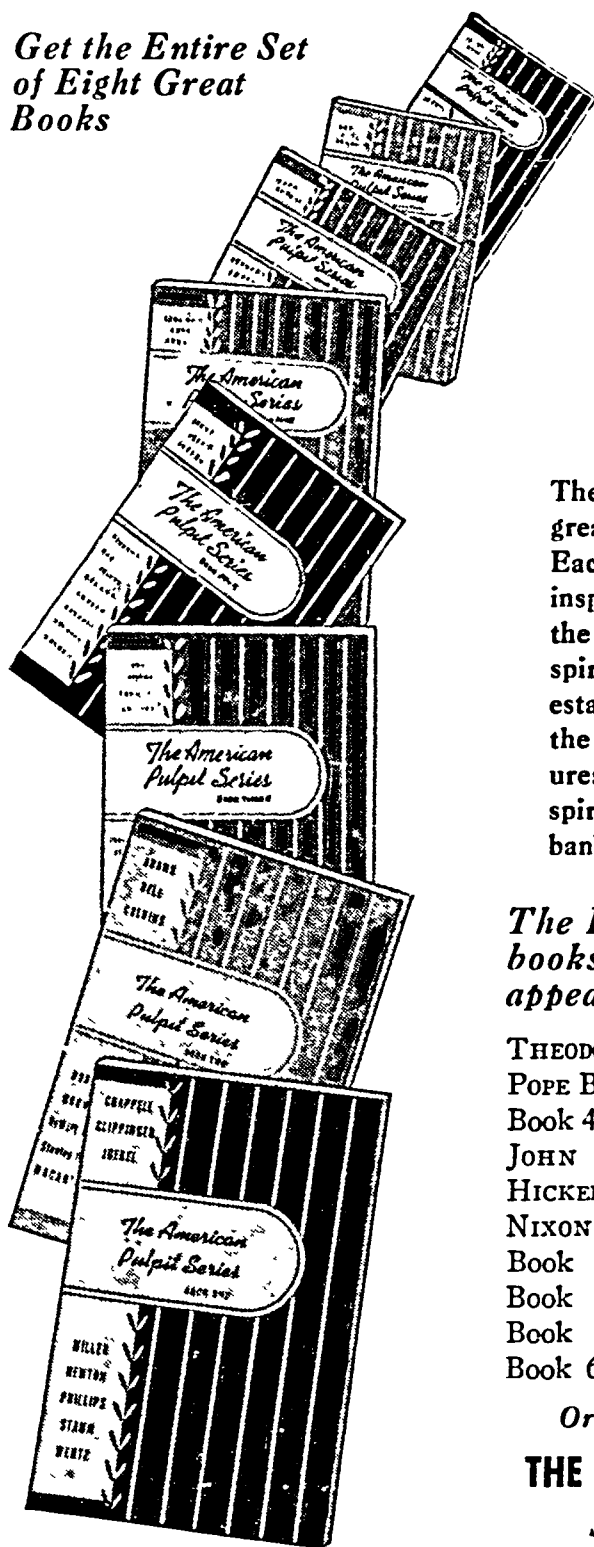
Reviewer George W. Sadler recommends the University of North Carolina publication *What the Negro Wants* (\$3.50), a symposium edited by Rayford W. Logan. "Of the contributors, all Negroes, three are members of Phi Beta Kappa, four have been awarded doctorates in philosophy and eight master's degrees. One of the contributors says, 'They want in Georgia and Pennsylvania, here at home, the same freedom for which the democracies say they are fighting on the other side of the Pacific in Burma and Munda.' Another says, 'The

Negro wants to be free,' and still another declares, 'The American Negro wants to become a fully participating citizen in every sense of the word' and 'They ask not for special privileges, but for the opportunities to achieve in accordance with their individual abilities as human beings.' We need to be acquainted with the thoughts and desires of this important element in our citizenry."

★ ★ ★

A United States Army nurse in Iran said to a missionary, "As soon as the war is over, I am resigning from the army; if you will take me, I am coming back as a missionary myself."

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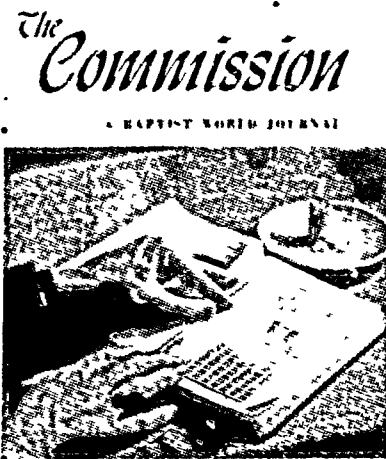
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A hundred years of foreign mission work have become history. As we stand on the threshold of a new century of service we are seeking to be shown the way into an understanding of its privileges and opportunities.

Advancing into our new future, we are grateful to the Foreign Mission Board for its series of mission study textbooks prepared throughout the years—records from which Southern Baptists have learned of the achievements of the great host of men and women who have gone forth as their missionaries.



The very first mission-study text was a four-page newspaper published for those interested in the work of the Foreign Mission Board. *The Commission* of 1849 is not *THE COMMISSION* of 1945.



Studying Missions

By Mary M. Hunter

The indications now are that Southern Baptists are eager to know more about what is happening on the fields today, and something of the things that the Foreign Mission Board is anticipating in its postwar program. In view of this demand for current information concerning the work of the Board, the executive secretary, the three regional secretaries, and the secretary of Missionary Personnel have prepared literature giving messages from the fields, and facts and figures concerning the work and plans of the Board at the present time.

In order to make information accessible to the denomination, the Board has arranged to present up-to-the-minute material in pamphlet form.

"What We Are Doing in the World." This pamphlet prepared by the Foreign Mission Board secretaries for release sometime during this summer tells of the recent activities and plans of the Board. It will stir afresh the impulses of our young people to give themselves to foreign mission service and tend to produce a new sense of stewardship of money and life.

"Forty Foreign Mission Facts," a pamphlet giving brief and pertinent facts and figures about today's work on the various foreign fields fostered by Southern Baptists.

"Foreign Missions in Spite of War,"

a reprint of the symposium by L. Howard Jenkins and the regional secretaries, from the March issue of *THE COMMISSION*—ready for distribution.

"Relief," a pictorial folder just off the press, stating the needs which Southern Baptists are called upon to meet in 1945.

"Missionaries Are News," by Edward R. Dowdy, a reprint of a personal experience story on newspaper publicity for church schools of missions programs. Published jointly by the Foreign Mission Board and the Home Mission Board.

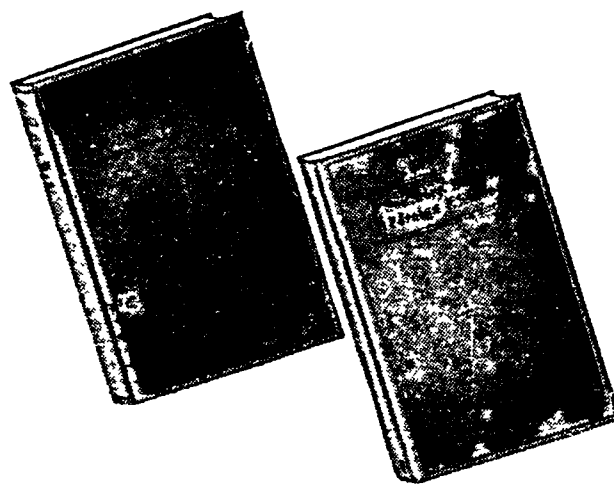
These items of missionary literature are available free upon request as long as the supply lasts. Please order by title.

The centennial year finds Southern Baptists with an increasing appreciation of visual aids on the part of teachers, ministers, and missionary speakers in connection with the written and spoken methods of releasing missionary information. It is increasingly evident that the motion picture has become a great means of communication. A mission compound in the furthestmost corner of the earth becomes a reality as we bring into the classroom, lecture hall, or church auditorium scenes portraying customs, habits of life, and mannerisms of the people, and the missionaries, and their activities on the various mission fields.

The Foreign Mission Board maintains its film library to help the churches carry out their program of missionary development. We suggest that organizations having the necessary equipment need no longer wait to secure the benefits of motion pictures.

Write immediately for the motion picture information sheet giving description of the pictures and instructions about how to borrow them.

The picture posters depicting the many phases of the work of the Foreign Mission Board on the various fields are classroom and missionary program helps that are free for the asking.



The first mission study classes among Southern Baptists used *Daybreak in the Dark Continent* by Wilson S. Naylor in 1907. Later Dr. T. B. Ray wrote a book exclusively for Southern Baptists, and it was studied widely after 1910.

NEWS FLASHES

By Gene Newton

Arrivals

Jessie Green, China—Calhoun, Georgia.
Auris Pender, China—West, Mississippi.
Ruth Pettigrew, China—208 Chase Park, Florence, South Carolina.
Thelma Williams, China—4058 Bryant Street, Denver, Colorado.

Departures

Dr. and Mrs. T. B. Stover for Rio de Janeiro, Brazil, March 8.
Dr. and Mrs. Harley Smith for Rio de Janeiro, Brazil, March 16, not on January 22, as formerly announced.
Rev. and Mrs. H. W. Schweinsberg for Barranquilla, Colombia, March 17.
Dr. and Mrs. A. E. Hayes for Recife, Brazil, March 21.
Rev. and Mrs. Homer R. Littleton for Nigeria via Lisbon, Portugal, March 25.

Birth

Rev. and Mrs. Edwin B. Dozier of Honolulu announce the arrival of a daughter, Adelia Ann, February 27.
News of the arrival on November 20, 1944, of Margaret Alice, daughter of Rev. and Mrs. J. F. Mitchell of Temuco, Chile, has just been received.

China News

Lucy Wright is in Chengtu, not in Chungking as announced in April. She has been at the Union Hospital where she underwent an operation.
Wilma Weeks is teaching at the Woodstock School, Mussorie, North India.
Arch McMillan writes that he is interested in getting letters. Address: Tech. Rep. A. M. McMillan Civ 751140 Br Hq OSS—SU, Det 202, APO 879 % Postmaster, New York, N. Y.

Arrival in Italy

Dr. W. Dewey Moore reached Naples, Italy, March 1. He is responsible for the distribution of relief funds for the Foreign Mission Board, and the gathering of information for postwar planning.

Nigeria News

Rev. Joseph Oladeja, Baptist pastor in Nigeria, West Africa, reported that forty-two persons in Tede, one of the outstations of Shaki, had in recent weeks professed faith in Christ.

Death

Mrs. Charles N. Hartwell, formerly of Hwanghsien, China, died on January 22.



John Allen Moore and Pauline Willingham Moore in UNRRA uniform.

Christmas in Jerusalem

Kate Ellen Gruver of Jerusalem writes that Dr. and Mrs. John Allen Moore, missionaries to Yugoslavia now working with UNRRA at El Shatt, Egypt, spent Christmas with her.



Missionary Greene W. Strother (third from right) is serving as chaplain at the Kunming air base in Free China.

Survey of Hawaiian Mission

Dr. J. T. Williams, interim secretary for the Orient, is scheduled to visit the Territory of Hawaii this spring to study the work of the Foreign Mission Board there.

Bible Press of Brazil

The Bible Press of Brazil has printed 23,000 Bibles, with references, in the reformed spelling adopted by the literary academies of Portugal and Brazil, and required by the Brazilian Government in its schools and universities.



"Deputation work" brings groups of missionaries together for a week of teaching and speaking on missions. This group who helped in the St. Louis simultaneous schools of missions were guests of Dr. and Mrs. Frank H. Connely of China, in mid-February.

May Birthdays of Missionaries

- 1 D. H. LeSueur, 241 North Dick Dowling Street, San Benito, Texas
Mary Scrymageour Deter (Mrs. A. B.), 2615 Throckmorton Street, Dallas, Texas
- 2 Blonnye H. Foreman, Piahuy, via Cidade da Barra, Bahia, Corrente, Brazil
- 3 W. C. Harrison, Bagdad, Kentucky
- 4 Maye Bell Taylor, Caixa 178, Pernambuco, Brazil
Pauline Willingham Moore (Mrs. John Alien), UNRRA, A.P.O. 787, c/o Postmaster, New York, New York
- 8 Elizabeth Fountain Callaway (Mrs. Merrel P.), c/o G. H. Fountain, Long Hill, Chatham, New Jersey
- 9 Cora Burns Marriott (Mrs. C. C.), Box 533, Norton, Virginia
- 12 (Miss) Auris Pender, West, Mississippi
- 14 Elin J. Bengtson (Mrs. Nils J.), C. Tavern 15, Barcelona, Spain
- 15 Virginia Mathis, 1305 Heulu Street, Honolulu, T. H.
Ray U. Northrip, Lieutenant, Medical Corps, U.S.N.R., D Medical Company, 1st Medical Battalion, 1st Marine Division, c/o Fleet Post Office, San Francisco, California
- 16 Anna S. Pruitt (Mrs. C. W.), 635 North Highland Avenue, Atlanta, Georgia
- 19 Mary C. Alexander, Box 947, Kingsville, Texas
Grace Mason Snuggs (Mrs. H. H.), 300 University Ridge, Greenville, South Carolina
- 20 Lorene Tilford, Chungking, China
- 21 McKinley Gilliland, Chaplain, 12th Service Group Headquarters, A.P.O. 430, c/o Postmaster, New York, New York
- 22 Orvil W. Reid, Independencia 657, Guadalajara, Jalisco, Mexico
- 24 Sara Gayle Parker (Mrs. Earl), Falmouth, Kentucky
Lulie Sparkman Terry (Mrs. A. J.), Evergreen, Louisiana
Clem D. Hardy, 2304 Colonial Avenue, Waco, Texas
- 26 Ione Buster Stover (Mrs. T. B.), Box 184, Clovis, New Mexico
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- 30 Nan Trammell Herring (Mrs. J. A.), 408 Jones Avenue, Greenville, South Carolina
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War Divides Homes

(Continued from page 23)

answer. I continued frantically to look at houses, but everywhere I was told that children were not wanted.

Some church friends mentioned one day that a house rented to two Army couples might be for sale if some adjustments could be made, and they suggested that I get in touch with the owner at Austin. In the meantime, we began to pack. The boys packed their books and clothing and "junk" while I went to see about a two-room apartment to use until we could find a home. That landlady agreed to let us have it after she had the rooms papered, and, when I urged her to let me help New Year's Day, she consented to let us move in on January 2. I couldn't have been more jubilant if I had rented a palace. Buford's sons would not have to sleep in the park.

Now there was the problem of sorting out the essentials and packing the rest of our household goods for storage. All day Monday, January 1, I papered walls. At six o'clock I went home completely fagged out, but there was no rest until the ironing and more packing were done. By 11:30 the next day we were ready to go.

On an impulse I asked the boys to wait while I went by to take one look at the house which might be for sale. The Austin owner arrived just as I did, and in less time than it takes to write it, I had made a deal in my brother's name, and paid \$600 down on a \$4,000, five-room house and lot near the Academy. One of the couples had been transferred, the other was willing to occupy the back bedroom with kitchen privileges until they could move. My little foursome was safely installed by suppertime, and we felt like birds that snuggle under a big rock after weathering a storm.

January 6 I received a letter from the Foreign Mission Board, enclosing the letter I had written my husband during the holidays. I had switched the envelopes by mistake, and sent Dr. Rankin's letter to Buford! Since the two letters contained the same details, my husband knows by now what a problem we had finding a home to live in while he is away, and what a foolish mother he left his children with, but he can never know how much he is missed nor how grateful we are for the Christian home which he helped to build.

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To the Foreign Mission Board

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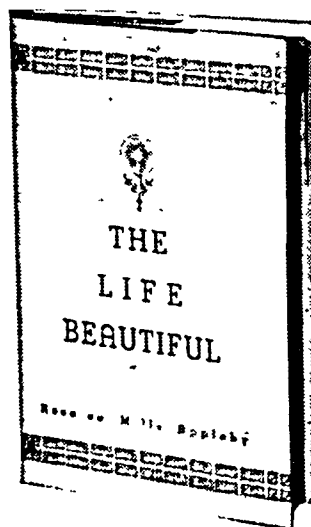
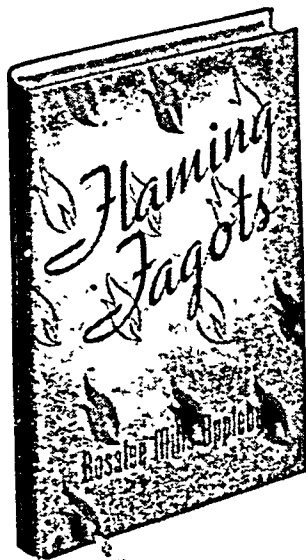
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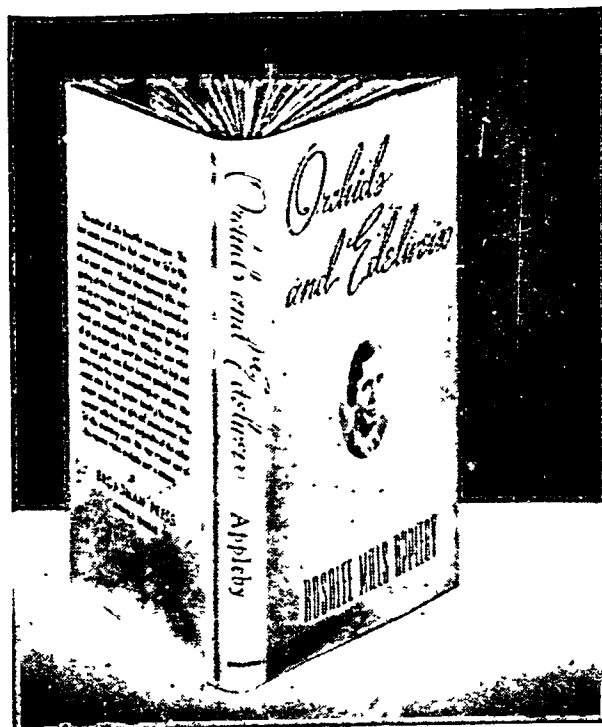
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