

The Commission

A BAPTIST WEEKLY JOURNAL

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September 1945

The Commission

A BAPTIST WORLD JOURNAL

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

SEPTEMBER 1945

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Contributors to this Issue

Walter O. Lewis is executive secretary of the Baptist Alliance. **Walter O. Lewis** is executive secretary of the Baptist Convention of Georgia; **James W. Marshall** is executive secretary of their respective Baptist state bodies. **Carroll Hubbard** is executive secretary of the Baptist General Association. **Clifford** is superintendent of City Missions in Tampa, Florida. **D. Swan Hawthorn** is pastor of the First Baptist Church, Vicksburg, Mississippi. **Jacob Gartenhaus** is field secretary of the Home Mission Board of the Southern Baptist Convention, giving special attention to the Jews. **Everett Gill, Jr.** was the European representative of the Foreign Mission Board, 1921-1939; retired. Engaged in literary work and lecturing. **J. T. Williams** is interim secretary for the Orient. **Larson H. Cooke** is general secretary of the Southern Baptist Brotherhood. **Samuel M. Zwemer** is a veteran in Moslem missions, is editor of the *Moslem World*. **L. M. Bratcher** is a member of the Home Mission Board of the Southern Baptist Convention. **Amy Compere Hickerson**, wife of Pastor Clyde V. Hickerson, Barton Heights Baptist Church, Richmond, S. W. M. U., Southside chapter in the Stewardship.

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What Does San Francisco Mean to Us?

By Walter O. Lewis

The United Nations Conference on International Organization met in San Francisco April 25 this year. This was not a peace conference but a gathering of the delegates from fifty nations to set up an improved league of nations. The prime purpose was to form an organization to prevent the outbreak of another world war.

While there was a desire to promote human welfare and to raise standards of living, these were somewhat in the background and will be taken up later. It was felt that, first of all, a security organization should be created which would use force if necessary to put down any aggression which might lead to another world catastrophe.

The place for the conference was well chosen. San Francisco is far enough from the fields of battle to permit relatively quiet deliberations. Although it could not have been foreseen when the time for the meeting was set, it was fortunate that the war in Europe ended soon after the conference opened. Although San Francisco is on the Pacific Ocean, there was plenty of evidence that this ocean is not as peaceful as its name might imply.

Hundreds of wounded men were landing every day from Eastern Asia, and thousands were passing through on their way to fight on the other side of the world. San Francisco is not only the center of a wonderful region of the United States, but is also the gateway to Asia. It is nearly as cosmopolitan as New York. There was a good deal of sunshine and the Californians were very hospitable.

As usual, all kinds of people showed up at the conference. Besides diplomats and many other serious-minded people, there was a considerable number of cranks and fanatics. They attracted some attention, but did not interfere with the work of the conference.

At least forty American bodies sent persons to attend the conference. Among these were educational associations, labor organizations, the American Legion, peace societies, Rotarians, the International Chamber of Commerce, and other such organizations. The Jews, the Roman Catholics, and the Federal Council of Churches of Christ in America were also represented. Each of these forty groups had consultants who had direct access to the American delegation.

The Southern Baptist Convention, the Joint Conference Committee on Public Relations which speaks for practically all the Baptists in the United States, and the Baptist World Alliance were represented. While not official consultants, these Baptists were received by the secretary of the conference in a friendly manner when they presented a petition asking for religious liberty. It is well that Baptists joined with others in seeking to promote certain ideas. The outcome of that conference will have a bearing on all our missionary work.

Anything that promotes peace helps missionary endeavor. This war has not only interrupted the work of missionaries, but has cost so much in the loss of lives and property that it will take years to reach the point where we were at the outbreak of the war. The preamble of the new organization contains language that may rank with the ringing phrases of the Declaration of Independence. Here it is stated:

We the peoples of the United Nations,

Determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

To affirm faith in fundamental human rights, in the dignity and value of the human person, in the equal rights of men and women and nations large and small, . . . agree to this charter.

Besides the Security Council, the charter also provides for an Economic and Social Council. This organ of the new league will seek to promote friendly relations among the nations, will seek to make possible full employment, will do what it can to further education, to fight disease and other evils in society. One of the purposes of this Council deserves to be quoted verbatim. It is to promote:

"Universal respect for, and observance of human rights and fundamental freedoms for all without distinction as to race, language, religion or sex." Anything that makes for general welfare helps missions.

Then there is the promise of a pronouncement on religious liberty. All students of missions know that efforts to win non-Christians to our faith are greatly hindered by the lack of freedom to worship, freedom to teach religion, freedom to own property, and freedom to publish religious literature. Men of all faiths and some of no faith at San Francisco petitioned the conference to appoint a commission to formulate an international bill of rights. And it was well understood that such a document would contain an article on religious liberty. There was reason to hope that this petition would be granted.

The success or failure of the conference will depend on the determination of the nations to make the plan work. Things will likely be a little better, but if the new organization works well, it will not be the kingdom of God. Christians exert their greatest influence on the social order not by lining up with certain political organizations or by issuing great pronouncements, but by preaching the gospel which when accepted transforms the lives of individuals. "The soul of improvement is the improvement of the soul." The new organization has great promise, but the major emphasis should continue to be placed on the Great Commission.

Louisiana's southern half is predominantly French. The people are descendants of early settlers. Most of the present-day French were born in Louisiana. People of French descent constitute practically half the population of the state. Until recent years, they were almost universally of the Catholic faith. The older people speak French, but the young people prefer English.

In New Orleans, and in the strawberry section of Tangipahoa and Livingston Parishes, is a large Italian population. The older generation of these came from Italy. The younger generation are American citizens by birth, and they speak English.

In New Orleans, and in Sabine Parish (western part of state) the Spanish population is found. The Spanish language is spoken but these young people also prefer English.

Baptist work in these sections has been carried on for several decades by both the state Mission Board and the Home Mission Board. The State Board employs about sixty workers among these three nationalities, the Home Board about half as many. There is harmony between the two Boards.

In Terrebone Parish we have a mixed population. The French, Indian, and Negro peoples have intermarried. These were wholly unevangelized until these two Boards, in recent years, sent missionaries to teach and preach the gospel. In some areas, Christ was as strange to them as he is in many foreign countries, but the picture is gradually changing through our mission work.

An important new field within our state is the basin of the Atchafalaya River. Rev. Ira Marks went into this section eight years ago to work alone. Our State Board adopted his work, under his direction, and it has grown to a dozen or more strong mission points, a hospital for clinic work, and a houseboat church and pastor's home. This "Little Brown Church on the Water" is unique. It goes out among fishing and trapping people, who have no other opportunity to attend religious services.

W. H. KNIGHT

Oklahoma helps establish new churches. In the vicinity of a small church that got its start with

The Whole World Comes to Dixie!

And every state can help win the world for Christ without leaving home

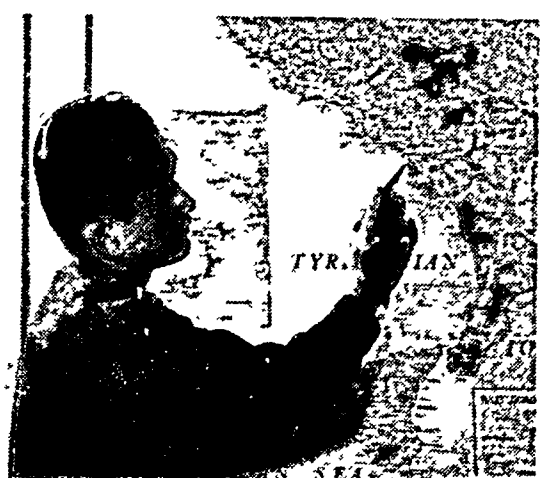
Photos courtesy Baptist Home Mission Board



French-Indian Americans in Louisiana

help from the state Mission Board lived a family from Austria. Many efforts were made to reach this nominally Catholic family. One day the father got into serious trouble. The church promptly helped him out. He never forgot the kindness, and during a revival he was saved. He is now Sunday school superintendent of that little church. The family are now all workers. State missions reached Austria.

State missions promoted the idea of missions in nearby neglected areas. One strong church built a mission house and started services. Soon the mission grew large enough to be organized into a church. The new



Japanese-Americans in Carolina

church won a Russian to a knowledge of the Lord. Today that man is wealthy and is giving much to Christ's cause. State missions reached Russia.

A young man from Syria recently graduated from Oklahoma Baptist University, and state missions reached the Middle East.

Woman's Missionary Union has ministered to Mexican people in Oklahoma. All of our Boards are co-operating in the building of Good Will Centers. In Oklahoma City many Mexicans have been saved. The Home Mission Board is co-operating in building churches for them wherever they are needed within the state.

The city missionaries in the two largest cities work among the many foreigners who live there. These missionaries are employed jointly by Home and State Mission Boards. Diligently they work year after year to win any foreigners whose paths they cross. Our state missionaries are also employed by both Boards, and they are continually on the lookout for people of other nationalities whom they might serve.

State missions has as its purpose the preaching of the gospel to every person within its territory, regardless of color or nationality.

ANDREW POTTER



Italian-Americans in Alabama

Texas is a comparatively new state in the union. Its population is made up of many nationalities.

About a million Mexicans live within its borders. Because of the nearness to their native land they constantly come and go, and it is not easy to estimate their number. Their religious background is Catholic but they have no faith; they are constantly being threatened with excommunication and other serious consequences if they attend Baptist services. The Home Mission Board works jointly with our State Mission Board in extensive work among them. Together we are building a rather strong Convention.



Mexican-Americans in Texas

There are probably 60,000 Spanish-speaking Baptists in the state. Many of their churches are weak but they are developing good leadership and a well-rounded program. We furnish a general overseer of the work, also a leader of the Sunday school and Training Union work, and a leader for the women's missionary societies. The pastors are well grounded in New Testament doctrines and teachings, and are fervently evangelistic in spirit.

The Chinese in Texas are located in two or three cities where we have small churches organized and a regular work promoted. They seem to be responding to our evangelistic program and appeal.

The people of European extraction are numerous. The German-speaking people have a number of good churches. They have their own convention and we are supplementing the work in a number of places where the services are conducted sometimes in German and sometimes in English. The older members do not understand the English language but the younger generation understand it well and prefer English services. Progress is being made among these people along many lines. They are building good church houses in some places

and are perfecting their organization in a worthy way.

There are small groups of Italians, Bohemians, French and other Europeans. An established work among these groups is difficult because they are scattered. One French worker is serving among them, and in a personal way considerable work is being done by individuals in the churches.

A strong element of Jews in our state deserves more than the limited work which is being done among them. It is our plan, as early as a good leader can be found, to employ some workers in this field.

W. W. MELTON

Florida is a cosmopolitan Southern state. Tampa and Miami have large Latin populations. Tarpon Springs has an unusually large population of Greeks. Jacksonville and Pensacola have a share of these groups. Many Jews live in the state of Florida. Smaller groups of people from almost every country on the face of the earth live in the port cities.

Through the city mission program and the rural mission program definite efforts are now being made to reach these people for Christ. In such cities as Tampa, missions are being established for the Cubans, the Spanish, and the Italians.

These missions are sponsored by local churches, but the city mission program oversees the work. A very definite program is being launched to break down the barriers that have separated us from our Jewish friends. Interested individuals have done effective work toward evangelizing them, but until recently no state mission project had been planned. Through the workers in the city mission program and the rural mission program attention is constantly being focused upon the needs of these people for Christ, and the churches are being encouraged to make special efforts to win them.

Kindergartens and Good Will Centers are especially effective in reaching needy people. These Centers are usually operated by local groups in co-operation with workers of the State Mission Board.

The churches welcome the first- and second-generation Americans. A process of education in all of our denominational agencies is directed toward the removal of all existing

barriers to our fullest co-operation with them.

CLIFFORD WALKER

Illinois is a mission field. Forty different nations are represented by the 1,136,300 aliens in the state. In and around East St. Louis, Illinois, there are 115,000 representatives of thirty-five nations. At Herrin there are 5,000 persons of three nationalities, most of them Italian. At Marion, there are 2,000 foreigners, mainly Italian. At Johnston City, there are 1,500 more. At Christopher, twenty-eight nationalities are represented in 2,000 people. At Greenville, there are 600 French-speaking people. In the Great Lakes Southern Baptist Association in and around Chicago there are at least a million first-generation Americans.

Rev. Stephano Testa at Herrin, Marion, and West Frankfort, and Rev. Frank DiMaggio, who lives at DuQuoin, work among Italians of the state. These two workers are not able to reach the thousands throughout our state, but they are assisted by two evangelists, employed by the State Mission Board to give all of their time to preaching.

The Home Mission Board supports Rev. G. O. Foulon, who gives most of his time to the French-speaking people near Greenville. Miss Helen Lambert and Rev. M. Fabian help with the Good Will Center at Granite City. A missionary for the vicinity of Wilsonville is promised as soon as a worker can be secured. Mrs. Ruby McGehee of the Good Will Center at Christopher, and Miss Mary Headen of the Good Will Center at West Frankfort, serve large groups of foreign peoples.

The State Board, the Home Board, and the East St. Louis Association support Rev. H. J. Mikhalchuk, who works among Slavic peoples, and three evangelists who cover the entire state of Illinois. The Home Board has engaged a superintendent of city missions for East St. Louis.

These thirteen workers are not enough to evangelize the great multitude of unsaved in our state. We should have and expect to have more.

E. W. REEDER

Virginia has a great host of foreign-speaking people. In Norfolk, we have a Chinese church of which

Rev. Shau Yan Lee is pastor. We have two Czechoslovak churches near Petersburg and Richmond. Many of these people cannot speak English and have a pastor who preaches in their native tongue. Many of our city churches are making a special effort to win the foreign-speaking people to



Hungarian-Americans in Illinois

Christ and encouraging them to join one of the local churches. This ministry has strengthened the churches and been a blessing to the people.

In every instance, without exception, where the local church has taken a personal interest in promoting a missionary program in its own community, it has proved a blessing and benediction to the church community where it was located.

Virginia Baptists are looking forward to the day when all of our people will see the World at Our Door and the World Beyond the Seas. We must realize that our beginning must start at our own door, if we are to become effective in our work abroad.

—JAMES R. BRYANT

Georgia Baptists in their Convention share with the associations in the support of associational field workers. This plan, providing for a year-round program, has rapidly expanded and already forty-three associations are either employing workers or taking steps toward this end.

Included in the group of state missionaries, whose ministry means so much to the work of our churches at home and to the missionary, benevolent and educational work of our denomination both at home and abroad, are our missionary pastors. These faithful workers serve at needy places

in all parts of Georgia and their fields of labor are to be found in the mountain section, the plain country, rural areas, textile communities, industrial developments, cities and newly settled places.

One of the not-so-well-known phases of state mission work but one which is of large importance and growing influence and power is the program of conferences for preachers, or preachers' schools as they are sometimes called.

The promotion in co-operation with the Negro Baptist Convention of institutes for the training of Negro preachers and other church workers has continued as a part of our state mission work and this phase of work has fully proved its value.

State Missions, in seeking at all times to strengthen our churches, our Co-operative Program, and every phase of denominational work, undergirds all missionary, benevolent and educational activities, both state and south-wide.

—JAMES W. MERRITT

Kentucky mission work has been centered in the mountains of Eastern Kentucky. In thirty-two counties it is estimated that not more than 18% of the people are professed Christians. There are many communities of from 500 to 5,000 population that do not have a Baptist work.

The Kentucky State Board gives financial support to a co-operative evangelistic, enlistment and training program among Negro Baptists in Louisville and throughout some ten counties in central Kentucky. In co-operation with the General Association of Negro Baptists we have a full-time field worker among the Negro churches of the state.

Through the Central Baptist Mission, located in the heart of downtown Louisville and in the midst of appalling spiritual destitution, State Missions ministers directly to people of other nationalities. About six Chinese children attend Sunday school regularly and sometimes remain for the worship service. They also attend the Week Day Church School and Vacation Bible School. A Chinese boy, twelve years of age, recently professed faith in Christ.

Central Baptist Mission carries on a work with Syrians also, though not as

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Negro Pastors Need Training, Too

By D. Swan Haworth



Photo courtesy Home Mission Board

The county of Warren, Mississippi, has one hundred Baptist churches. Ninety-four of them are Negro churches. When I went to Vicksburg to become pastor of one of the remaining six, I became acquainted with a number of the Negro pastors.

The lack of adequate training for these men who were serving their people with love and faithfulness seemed to be the most immediate need which our church could fill. I talked with the leaders, and we agreed that there must be something we could do.

Our first thought was to share with the Negro Baptist leaders the good things that came our way. By assisting them, we could assist all the members of their churches. On one occasion we had a seminary professor in our church for a Bible conference. A similar conference was planned for the Negro preachers, with our guest as the leader.

Whenever we had a missionary visit us, if his message was one of equal appeal to our Negro neighbors, they were invited to a special place to hear him. Since that plan was adopted, we have provided that kind of special training course for the Negro pastors at least twice each year.

Naturally, the church wanted to do more, once they saw how much it could mean to the community to give the Negro ministers professional training. They began to consider ways to

extend their ministry. Two young business women came to me one day to ask if they could make it possible for a young man to attend the American Baptist Theological Seminary in Nashville. We agreed on a plan, and they began contributing through the church a regular sum of money to be used for this purpose. That was in 1941, and they are still giving.

When the Finance Committee got to work on the 1943-44 budget, one member proposed that something more ought to be done by the church for Negro ministerial education. We were contributing through the Home Mission Board for the Southwide program of Negro training, but that was not enough in the presence of so much need for training. After a wholesome discussion as to the best step to take, the committee recommended to the church that the budget include an item of \$150 to be used for the maintenance of a student in the seminary in Nashville. The recommendation was accepted and the cash provided.

This led to a series of conferences between the pastor and some of the Negro pastors in the city, to select the man who had been called of God to preach and who could make the necessary adjustments for entrance to the seminary. After a week, I had a caller. One of the pastors came to tell me about C. W. Washington, a

faithful member of his congregation.

Washington, at that time thirty-one years of age, was married and had two children. He was employed by the local railroad. He had confided to his pastor some time before that he felt the call to preach and expressed an urgent desire to get an education.

In a day or so the young man came by my study for a conference. I learned that he was a high school graduate, and was willing to make every sacrifice for the chance to go on to school. His wife shared this desire for better training, and the willingness to sacrifice for it.

The president of the seminary worked with us to secure a small room on the seminary campus for the little family, and the president of the Negro Baptist Convention of Mississippi a pastor in Vicksburg, arranged for a gift of \$50 from the convention's treasury. C. W. Washington was enrolled as a student in 1943.

Home for the holidays at Christmas, the young theological student was ordained by his home church in Vicksburg. I was asked to lead in the questioning and two of our deacons sat on the ordaining council.

The report of the institution on the record of the young Mississippian during the first year showed that he had really worked. The church was proud of him, and when another budget was prepared, the committee recommended that the sum of money again be included for the education of our local Negro preacher. As we have helped finance his schooling, we have watched him grow. I was personally responsible for making it possible for him to share in the annual Pastors' Conference at the Southern Baptist Theological Seminary last March, but others have contributed vitally, too.

One of the deacons, now in the Navy, sent a sum of money to me last fall, because he had heard about our

(Please turn to page 11)

Kingdom Facts and Factors

This Matter of Freedom

By W. O. Carver

If we speak often and much of Religious Freedom there is a reason. There are two basic reasons. First is its major importance. As religion is man's deepest concern, it is also the fundamental freedom out of which all other freedoms arise if they arise at all and are genuine and not illusory and counterfeit. Now when there is so much talk of freedom and when the foundations of a new order of life and a new era in history are being laid, freedom in religion should have first place among all the freedoms sought by the people and projected by the statesmen.

And the second reason is the dangers that beset the search for freedom. These dangers arise from two backgrounds. One is the lack of understanding of the nature of that freedom and consequently, the danger that real freedom will not be asked for or found. The other danger source is from institutions and organizations that are opposed to freedom and will shrewdly seek to obscure its meaning and defeat its realization.

A Good Beginning at San Francisco

The proponents of Religious Liberty have reason to be thankful for the measure of success their observers secured in the formulation of the United Nations Charter. The "Preamble" reaffirms "faith in fundamental human rights in the dignity and worth of the human person, in equal rights of men and women."

Article 1 of Chapter 1 defines "Purposes and Principles" of which number 3 sets forth that these include, "To achieve international co-operation . . . in promoting and encouraging respect for human rights and for the fundamental freedoms for all without distinction as to race, sex, language, or religion." Elsewhere (Art. 76 c) provision is made for encouraging this principle in territories to be placed under an International Trusteeship

system. Other provisions encourage the hope of progress in the matter of realizing fundamental freedoms.

In common with other representatives of American Christianity our Baptist representatives commend the Charter and believe that all that could be hoped for at this time is incorporated in it. It lays the basis for education of the world in the principle of full freedom. There is no sound basis for affirming human rights as fundamental and for belief in the dignity of the human person except in the relation of humanity and of every human person to the personal God; and in regarding that relation as the beginning of all human values. Under the chairmanship of Dr. J. M. Dawson, the Southern Baptist Committee on Baptists and World Peace has accomplished notable service. The committee on Public Relations will continue its service of constructive efforts to promote this, among other important legitimate and vital interests.

Where Threats to Freedom May Lurk

There are some popular movements that quite unintentionally hold possible threats to religious liberty. Some of these are subtle and unsuspected.

The eager efforts for Christian Union have such a danger. In the name of the unity of the faith and the efficiency of organized Christianity, coercive moral pressure strongly tend to discredit and embarrass conscientious minority groups. They are called "sects" and ridiculed as constituting a "lunatic fringe of Christendom." "State churches" assume a superiority to all "free churches"; and are more than apt to seek again, as up to this century they did to use political prestige and pressure to limit and destroy the freedom of non-conforming Christians. The powerful pressures of strong co-ordinated groups are already saying that in the postwar world "divisive groups will not be tolerated."

This pressure will be very evident in mission fields. We are being told very definitely that in Japan no missionary will be allowed and no denominations permitted except in connection with "The United Christian Church in Japan." While this course will be more difficult in China, the movement toward centralization and intolerance of all who hold out of the Union movement is being most vigorously pushed and promoted both in China and in the United States, in less measures in Great Britain also.

Great sums of money are to be raised for joint promotion of religious undertakings and any denomination which resists central control will be at grave disadvantages.

Then there is the intolerance within the groups. Jews are rightly clamorous for religious freedom for themselves as Jews. But it is still on peril of his very standing as a member of this race that any Jew becomes a Christian. Whenever the Roman Church is in the majority and can exert its influence it seeks to deny the right of all men to any religious existence outside its own institution, and to use civil power to prevent all independence.

The Interfaith Conference movement in the United States, working vigorously and justifiably for "tolerance," makes the impression steadily that intolerance is a Protestant sin. It is the Jews and the Catholics whose rights are assumed to be in danger. No violation of the principle on the part of these two groups is considered. The movement tends very definitely to discourage even the most spiritual and considerate "propaganda" of Protestant evangelism. Of course this is not said explicitly. It is in the tenor and temper of the conference and of the propaganda literature.

The Most Important Expression of Freedom

When all is said, it still remains true that our greatest sin against religious freedom is our failure to exercise that freedom in the worship of God and in the service of his Christ. Unless we individually accept the Freedom of the Son of God for ourselves as the sons of God, all our theoretical contentions and our political demands will fail to gain the goal. What's the use of demanding religious freedom unless we want to be religious?

I Found Jews in Mexico

By Jacob Gartenhaus

In Mexico City last winter I was a guest in a home which was once a magnificent mansion. As I walked through its spacious halls and gazed at the beautiful portraits and statues, I was amazed to find paintings of Abraham, Isaac, and Jacob, and a picture of Mosès holding the tables of stone on which were inscribed the Ten Commandments.

Naturally, my curiosity was aroused and upon inquiring I learned that here once lived one of the pioneer families of Mexico, doubtless *Maranos*.* Like thousands of other Jews, in order to escape persecution, they tried to conceal their origin, while secretly they were proud of it and loved the Jewish traditions.

Several hundreds of these have since openly identified themselves with their people. The remainder, of whom there may have been many thousands, intermarried with other peoples—the Indians, Spanish, and other Latins which make up the population of Mexico, and they are assimilated now.

As far back as the sixteenth century Jews were known in Mexico. The great bulk of them migrated during the regime of Porfirio Diaz. By the first decade of the nineteenth century they numbered from fifteen to twenty-five thousand. In the years following the first World War this number greatly increased. Many came from Turkey, Syria, and Asia Minor.

One day in a section of Mexico City I found a whole colony of Arabian Jews. That day I also met Indian Jews, Spanish Jews, European Jews, refugee Jews from Germany and Czechoslovakia, Orthodox Jews, Reform Jews, Zionist Jews, Sephardic Jews, and Ashenazim Jews. When I was told of a colony of Indian Jews who have their own synagogue in Mexico City, my curiosity was aroused, and I decided to visit them. I learned that three or four thousand of them are scattered throughout the country. With the exception of one or two they are very poor and illiterate. They hold to a mixture of Catholic, pagan, and Jewish beliefs.

*Spanish Jews who because of the bitter persecutions accepted baptism but never accepted Christianity.

**INTERESANTE CONFERENCIA
SOBRE TEMA DE ACTUALIDAD**

Mañana, lunes 15, en la Iglesia del Nazareno, Cinco de Febrero 231, a las 7:30 p. m. el notable conferencista norteamericano JACOB GARTENHOUS, hablará sobre el tema:

“EL JUDIO: SU PASADO, PRESENTE Y PORVENIR”

La Alianza de Pastores y el Club Cultural “Maranatha”, atentamente invitan a usted a esta conferencia y lo autorizan para invitar a otros.

México, D. F., enero 14 de 1945.

LA COMISION.

The peak of this influx was not reached until 1923 or 1925 when the newly-elected president of Mexico, General Plutarco Elías Calles, issued a proclamation inviting Jews to come to Mexico.

Many of the oppressed Jews from Eastern and Central Europe took advantage of the friendly gesture. During the months following there was an average immigration of from 500 to a thousand a month. At first these immigrants were sympathetically received by the Mexicans, but it was not long before anti-Jewish propaganda began to appear in certain newspapers. Demagogues and politicians stirred up the population against Jewish merchants and others. Such slogans as “Buy from Mexicans—boycott Jews” spread throughout the country.

In 1934 an organization known as “The Gold Shirts” was formed. It was patterned after the various European colored-shirt groups. Another anti-Jewish campaign was started in 1937 demanding that the rights of the Jews be restricted. As to the number of Jews in Mexico today, the estimates vary greatly, ranging from 35,000 to 100,000.

What of their economic and social life? Here, too, the Jewish population reflects the general life of the country. Some are wealthy; others are poor.

Some are heads of large firms, industrialists; others are tailors, shoemakers, watchmakers, carpenters, and painters. And a large number of them are peddlers. During the past two decades the Jews of Mexico have developed social life. In Mexico City are a Young Men's Hebrew Association, a B'Nai B'rith Lodge, several synagogues, a strong Zionist Organization, a Jewish Chamber of Commerce, a Jewish school known as the *Colegio Israelita de Mexico*, a Jewish bank, and other Jewish organizations. Several Jewish papers are published in Mexico City.

Evidences of a spiritual awakening among these people are overwhelming. Among the intelligentsia, among the shopkeepers, and among the masses in Jewish communities, I found spontaneous interest in an American tourist who was interested in people rather than bullfights, bargains, and sights. I had interviews with newspapermen and women, authors and lecturers, businessmen and transients, all eager to know more about the faith which I represent.

The most interesting character I met in one group was a young writer, well known to the Jewish intelligentsia in many nations. His questions were gladly answered, because he was terribly sincere. “Do you really believe that Christianity holds the solu-

(Please turn to page 9)

Other Evangelicals Serve the Balkans

By Everett Gill

The Balkans are a bridge and battlefield. It is the triangular Peninsula connecting Asia and Southern Europe. It is a battlefield because it is a bridge. For he who holds the Balkans holds the ports, passes, and inside lines between Europe and the Near East. Peoples and nations have fought over that bit of rugged land through the centuries for political and commercial control.

It is likewise a religious battleground where from the first the Eastern Orthodox Church of Constantinople and the Western Church of Rome have fought with arguments and arms for dominion. The name "Balkans" comes from the Balkan Mountains that run parallel with the Lower Danube east and west, about one hundred miles south of the river.

There is a larger and smaller "Balkans." The latter (which is the real one) is the lower part of the peninsula lying south of the Danube and Drave rivers and extending to the southernmost tip of Greece. The unofficial and larger "Balkans" extends from Trieste to the mouth of the Danube. This would include parts of Hungary and Romania which scorn to be catalogued with "the Balkans."

Religions

From the earliest days of Christianity Hungary and Croatia down on the Adriatic have been Roman Catholic. Romania and all the Balkans proper, east of the Vardar and Morava Rivers, have been Orthodox Greek. The "bridge" has thus been a religious battlefield for a millennium and a half. For nearly five hundred years the Balkans were under the Turks and Mohammedanism, and even today, though the Turks largely have gone, there are still one million Moslems in Yugoslavia.

Hungarian Protestants

Hungary, even in the time of Luther, became large Protestant; Luther's "ideas spread like wild-fire," as the Hungarian historian says. But Lutheranism gave way to Calvinism, so that in time Calvinism was called

"the Hungarian faith." For a season Rome was reduced to less than one-seventh of the population. But in time, the counter-reformation won back much of what Rome had lost, though leaving the Protestants (Calvinists, Lutherans and Unitarians) with definite government "recognition" and "rights," as it is to this day. Hungarian Protestants make high and proud claims to their land being the place of origin of religious freedom. This is a long and interesting story.

Early and Later Protestants

Romania and the Balkan lands south of the Danube claim to have been from the first under the domain of the Eastern Orthodox Church. This ignores the fact, acknowledged by Romanian historians, that for centuries that southeastern land was under the leading of a Protestant movement by the name of Paulicianism or Bogomilism. In time it was wiped out by persecution, though there are numerous memorials, material and literary, of that period that demonstrate the above fact.

At the close of the first World War there was scarcely any evangelical work in that section of Eastern Europe. The Treaty of Versailles, however, opened up those lands to the gospel as we understand it. Consequently the Baptists, Methodists, Plymouth Brethren, Pentecostals moved in and began their labors. Then came the second World War which resulted in confusion, persecution and the wiping out, temporarily at least, of several of these bodies.

Other Evangelicals

In Europe the word "Protestant" has not a good connotation. We have adopted the term "Evangelical" because of its "gospel" origin.

American Methodists entered and strengthened their work closely following the close of the first World War, especially in Hungary and the Balkans, emphasizing school work. But as the years passed, probably because of meager results, they gradually gave up all or most of their

work except certain local churches.

American Congregationalists before the first war had for many years done a notable work in the Balkans and Near East. It was carried on by a group of sane, high-toned, educated and devoted missionaries. But as the result of the second Balkan War drove the Turks out of most of the Balkans the missionaries had to go also. Part of that territory of Turkish Macedonia was given to Serbia, and numbers of the Congregationalist members united with the Baptist groups.

It was a pathetic sight to see well-built chapels, or the sites of burnt ones, which were tragic reminders of years of fruitless work. The writer visited the home of one of the former Bible-women of that mission who worked with us, on the edge of the famous battlefield of Kossovo. On the walls were hanging the framed photographs of beloved American Congregationalist missionaries, who were evidently men and women of high breeding and character, still held in tender affection in that distant and now almost forgotten mission field. We had entered into their labors. Paul had planted and Apollos had watered, and we hope God will, ultimately, give the increase. We know nothing of the situation now.

Plymouth Brethren of England, large numbers of whom I had met in Spain, were also in the Balkans. They are a subdivision of Evangelicals of the Baptist type, who seek even more ardently than we to follow the New Testament pattern. Though we should be glad to unite with them, they feel that they occupy a place nearer the Throne than we, and they would refuse. They are a noble people and do a good work in various parts of the world.

The Pentecostals and related bodies, with their "gift of tongues" and overemphasized emotionalism, swarmed into the Balkans. As usual, they found that it was cheaper and easier to take sheep from others than to raise lambs when building a flock. They gave our Baptist churches great trouble by their methods of availing themselves of the hard evangelistic

labors of others. In the latter days, just about the time of the outbreak of the second war most of these bodies were abolished by the Romanian Government. Numbers of them, including one of their foremost leaders whom they had taken over from us, came and united with us for safety.

Religious Background

A Methodist bishop friend of mine, whose field included some of the five countries in which I served Southern Baptists, told me the following story: He had gone to Belgrade, Yugoslavia, to consult the Minister of Cults concerning a case of the persecution of Yugoslav Methodists. When the case was satisfactorily settled, the Minister settled back in his chair in friendly fashion, and asked a favor of the bishop. He said that he and his colleagues in his Ministry had heard of things in America that they could not possibly believe, having, as they did, such a high regard for the intelligence and realism of Americans. He proceeded to say that they had heard that there were American gentlemen of distinction, education, culture and success in professional and business life who took deep interest in religious matters *because of a personal and real faith*. He remarked that he could not possibly believe this. That they did take interest in religious work was known to all; but it was certainly because of an assumed and unreal faith. He remarked that he, for example, went to church on certain stated occasions; but that he, naturally, had no faith in God, the Bible or the Church or in the things of the spirit. It must certainly be that the American men of his class were like-minded.

When the bishop had recovered from his astonishment, he confessed that there were untold thousands of simple, sincere, devoted businessmen, professors, diplomats and successful men in all the categories of American life who engaged in religious activity because of a real and living faith. It was the Minister's turn to be astounded.

It is to such lands that we seek to take the gospel of Christ in Eastern Europe.

For all of our 19 fields we need at least 250 new missionaries, in addition to replacements.

Southern Baptists are averaging approximately fifty-five cents a year per capita for Foreign Missions!

The Whole World Comes to Dixie!

(Continued from page 4)

many are being reached now as formerly. During the past few months there have been three professions of faith among this group. The pastor contacts with a number of Jewish business men, some of whom talk freely about Christianity. He has recently witnessed three professions of faith among people of Jewish extraction.

—CARROLL HUBBARD

I Found Jews in Mexico

(Continued from page 7)

tion to our age-old problem?" he asked among other queries.

"I have seen it demonstrated not only in my own life, but in the lives of thousands of others, both Gentiles and Jews," I answered.

"I respect your knowledge of Jewish history, past and present," he said at last, "and I admire your great courage in defending your faith."

During my stay in Mexico I addressed a number of Christian groups. Upon each of them I tried to lay the burden of Israel's salvation. The interest on the part of these to share the message of the Saviour with their Jewish neighbors and fellow countrymen matched the great desire on the part of the Jews themselves to know more about the truth.

But there is no one to direct them! I left Mexico praying that somebody would answer the call for service among Mexican Jews.

Whether western civilization ultimately crashes into chaos or whether it flowers into one of the greatest civilizations yet known to men depends inescapably upon whether pagan or Christian principles ultimately come to shape and dominate it.—SAYRE.

美南浸信會總議會
諸宗主同道：
在此大戰痛苦中同人等專誠致
賀藉慶祝
貴會為主服務百年紀念感
謝
上帝恩典瑞賴
貴會同道大力証道使吾人切
近認識
基督救恩願
真光普照並祝
貴會傳揚主恩服務人群
瞻望前途抱無限之希望焉
主常與
貴會同在

中華浸信會同人謹賀
(威林士代筆)

THE SOUTHERN BAPTIST CONVENTION OF AMERICA

DEAR FELLOW CHRISTIANS:

Out of the sorrows of war which overwhelm us we send you greetings. We congratulate you upon the completion of a century of fruitful service for our Master. We thank God because it is through your faithful witnesses that we know Jesus Christ and in him have eternal life.

May our heavenly Father lead you into yet greater service during the centuries that are to come.

J. T. WILLIAMS
For Chinese Baptists

Each in his Own Tongue

How to Grow a Missionary Church

Not long ago Secretary Lawson Cooke of the Baptist Brotherhood of the South, related to us some interesting experiences in connection with the ministry of Pastor Paul R. Caudill of the First Baptist Church, Memphis.

Secretary Cooke said that when a committee of the First Baptist Church approached Paul Caudill with reference to the Memphis First Baptist Church, they asked him not to consider the proposal unless he was willing to give at least twenty-five years to the building of a great missionary church. The First Baptist Church of Memphis does not believe in short pastorates. Before Dr. Caudill began his ministry, the church had had only two pastors during the previous forty-six years—Dr. A. U. Boone, 1898-1930, and Dr. R. J. Bateman, from 1931 to his death in 1943.

We asked Secretary Cooke to write us something more about the missionary program of his church and of their great-hearted pastor. We let him tell the story in his own words.

Two hundred men, some of the strongest men of the church and of the community, said to our new preacher, "Pastor, you write your program, give it to us and, no matter what it is or what it costs, we will see it through." Those men meant precisely what they said, and their subsequent attitude and support have been ample evidence of their sincerity.

One of the first things that Dr. Caudill discovered was that very few of the members of the church were receiving the state paper—*Baptist and Reflector*. He brought the matter to the attention of the finance committee, and suggested that they consider placing the paper in every home represented by the membership of the church. He also suggested that the church double its gifts to missions, giving 30 per cent of undesignated gifts instead of 15 per cent as the church was then doing.

To this somewhat unique suggestion, the members of the finance committee responded: "This will call for a considerable increase in the budget of the church. How do you propose that we take care of the additional expense?" The pastor replied, "That is where faith comes in." He then told the finance committee something of his vision for the church in the fields of stewardship and world missions,

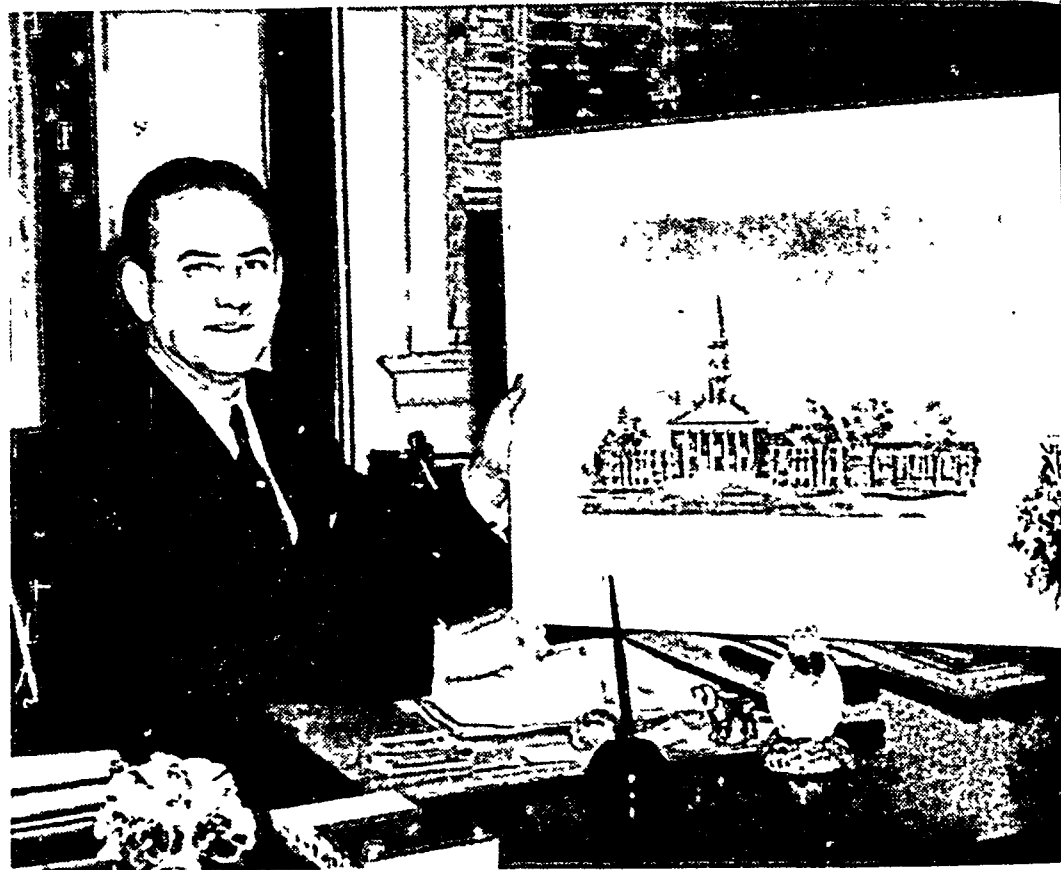
1. *Get a good pastor.*

2. *Take his program.*

3. *Have Faith.*

4. *See it through.*

Photos courtesy First Baptist Church, Memphis, Tenn.



An adequate building is prerequisite to a missionary program, and Memphis First Baptist Church is dreaming of a plant that will cost half a million dollars. Dr. Caudill is in dreaming with faith.

and assured the committee that, if the church would have faith in God and dare to push into a great world mission program, God would take care of the additional financial needs. He did not unduly press the matter; he simply asked the committee to think it over and pray about it.

When the pastor had left the committee room, one member of the committee said, "The pastor told us that he has faith. I think we should match his faith in this matter." Another member said, "I have faith, too." So they continued to discuss the proposed program. Later in the evening, during prayer meeting, the chairman of the finance committee presented his regular monthly report.

Much to the surprise of the pastor,

it included the committee's unanimous recommendation that the state paper be placed in the budget of the church and sent to every home, and that gifts to missions for the coming year be doubled. Amid great rejoicing, both motions were unanimously adopted by the church. Again the church pledged hearty and unanimous support to the new pastor. There was a great revival in the church that night. People rose to testify to their joy in this forward step on the part of the church.

Soon after coming to Memphis, Dr. Caudill saw the need of a special fund outside the church budget. The men of the church immediately created this special fund, calling it "The Pastor's Fund," and placed more than



A radio ministry is one way to reach many unevangelized people in the big cities of the South as well as the world.

By Lawson H. Cooke

\$1,300 at the pastor's disposal to be used in any manner that he sees fit. It has never been lower than \$400 since it started. This is separate from the budget of the church, the fund being kept alive largely through personal contributions. Through the Pastor's Fund, the pastor can take care of situations that require immediate action; he can render missionary service by relieving cases of need in the name of our Lord and of the church; it often avoids the embarrassment of unnecessary publicity.

One of the first ministries which the church, through the pastor, is rendering, is in giving a free Bible to anyone who writes in—rich or poor, black or white. The only condition attached to this gift is that the person receiving the Bible will read a portion of it each day. These Bibles carry a picture of the church and are suitably inscribed. The church has now begun giving free Braille Bibles to the blind.

The church has further extended its influence throughout the city by special services conducted in numerous

institutions. Religious services are being held each Sunday afternoon at the juvenile court, three out of four Sundays a month at the Marine hospital, twice a month at the West Tennessee Medical Center, and once each month at the Crippled Adults Hospital.

The church has also installed radios in many institutions for the Sunday school lesson and morning worship service broadcasts. These radios are at the county-city jail, Marine hospital, Baptist Hospital, juvenile court, county penal farm, West Tennessee Medical Center, Fort Pillow Prison Farm, and the Army's Kennedy General Hospital. In addition to the Sunday broadcasts, Dr. Caudill conducts a fifteen-minute devotional—"Moments with the Master"—every Wednesday morning. On every other day, the church has the privilege of broadcasting a fifty-word spot announcement. This radio ministry is conducted under a ninety-nine-year contract at no cost to the church. The numerous responses, by mail and otherwise, attest to the popularity and the spiritual benefits of these broadcasts.

The church is now establishing a series of missions and branch Sunday schools in unchurched sections of the city. These will be staffed and operated largely by members of First Church. Last year, the church gave \$600 toward the purchase of a plot of ground and a cottage which is being equipped for the new Kennedy Memorial Baptist Church, located near the Kennedy General Hospital. The church recently made a special gift of \$1,000 toward the new building at the Baptist Bible Institute. This gift was made honoring the late pastor, Dr. R. J. Bateman.

During Dr. Caudill's first year, 377 members, 148 of them by baptism, were added to the church, making the present membership approximately 2,800. Receipts for the calendar year of 1944, two months of which time the church was without a pastor, totaled \$121,897, an increase of approximately \$50,000 over the preceding year. While the budget of the church for this year is \$78,662, an increase of \$14,000 over last year, it is anticipated that the offerings will total at least \$125,000.

There has been a substantial growth in every department of the church. Attendance upon the midweek prayer meeting is several times larger than when Dr. Caudill began his ministry with the church.

Negro Pastors Need Training, Too

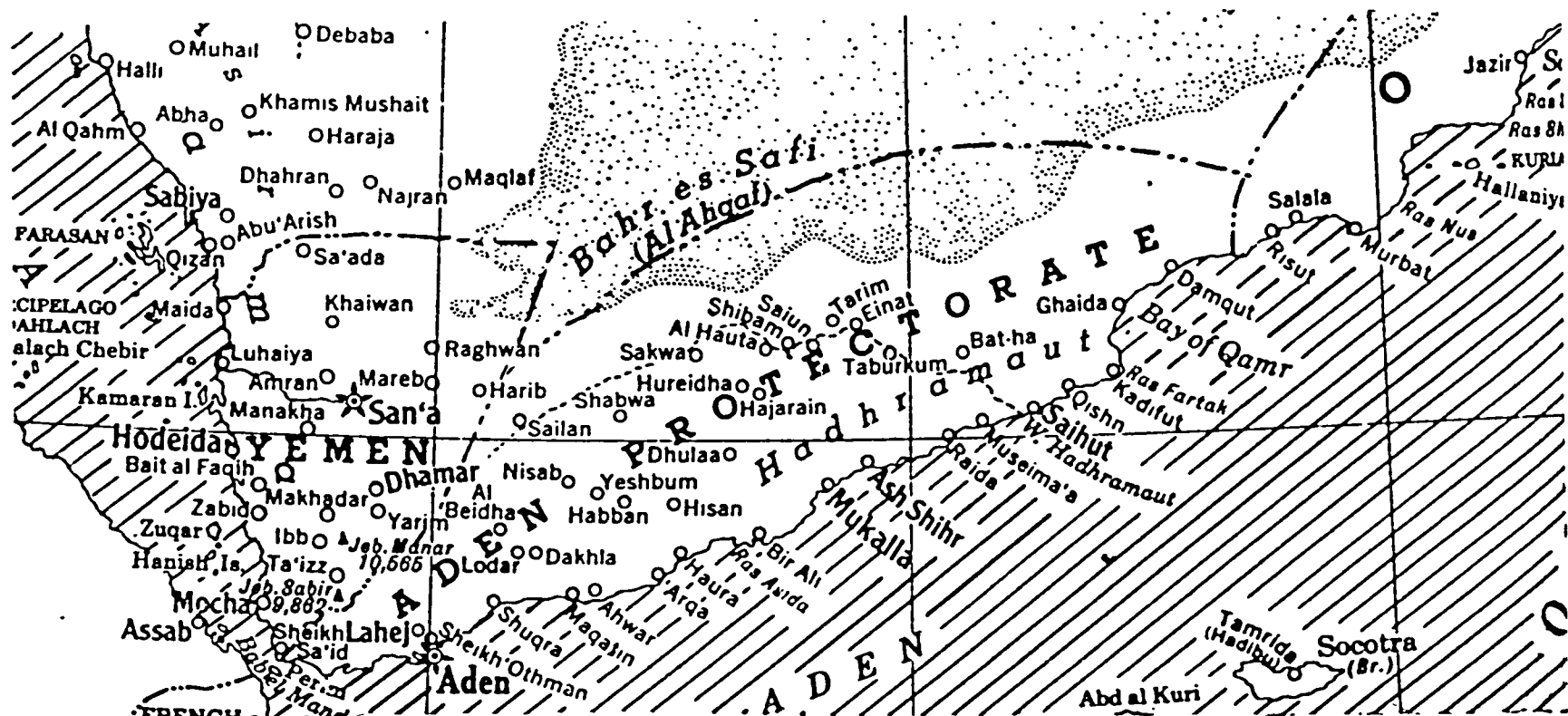
(Continued from page 5)

student in Nashville and wanted to extend this type of ministry of our church. His gift was used to send a local pastor to Natchez College, to improve the work of Christ among the people he serves.

Recently Washington completed his second year at the Nashville school, and he spent his summer vacation working in shipyards and preaching at every opportunity, until the opening of school for his final year. Our church is confident of its investment, and is glad to back him again.

Our church is convinced that Christ is the answer to our racial and interracial needs, and I believe that one of the ways to preach his gospel throughout the great Negro population of the South is to assist in training these men whom God has called to deliver his Word to his people.

A Romantic Mission Field



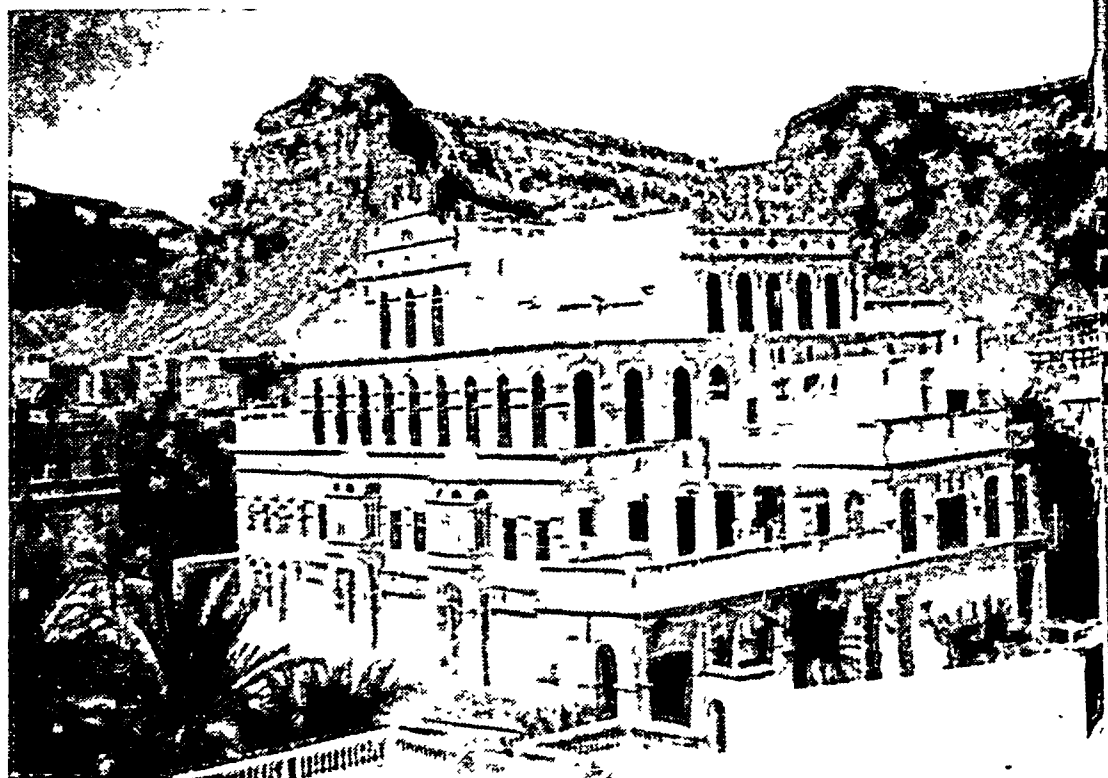
The Hadhramaut is bounded by the Mahri Sultanate and by the Wahidi Sultanates.

If any one believes that the day of romance in missions is past let him study the recent books by travelers in South Arabia. If any Christian imagines that the gospel has already "been proclaimed in all the world for a witness," let him make a list of the wholly unoccupied areas in Asia and Africa. In both cases the province of Hadhramaut* will stand out as a land of large distances, marvelous past history, strange contrasts in civilization and offering constant surprises.

Here the Patriarchs of the Old Testament and the British Royal Air Force walk hand in hand. The camel and the Ford car are brothers on the up-hill road. The luxuries of Javanese civilization, Indian furniture, and California-tinned provisions are carried from the coast to the highlands for use of the wealthy Sheikhs who live in cities where buildings rise to eleven stories and where fountains bubble in gardens of pomegranates, figs, and grapes.

The Bedouin tribes live the same life that their ancestors did three thousand years ago, still gathering frankincense to go by camel-back to the coast port of Mukalla and thence to Aden and Europe. The great cities of Shibam, Sewun, and Terim appear in the distance like great fortress towns on the Rhine or the Hudson.

*Pronounced "hod-thra-moat".



The whole country from Aden to the borders of Oman is under the benignant rule of Great Britain, and peace prevails among a hundred tribes and clans once in deadly feud and yearly combat.

The vast desert and fertile highlands of Hadhramaut have had a long history. In the list of nations found in Genesis' tenth chapter, *Hazramaveth* is mentioned. Here was the center of

the oldest commerce in history, that of incense for the temples of Egypt, Babylon, Greece, and Rome. The incense-road is far older even than the celebrated silk-road of China.

Solomon's ships brought merchandise from this part of the world and Sinbad the sailor visited these South Arabian ports before Columbus discovered America! Yet today in A.D. 1945 we have, in the Aden Protec-

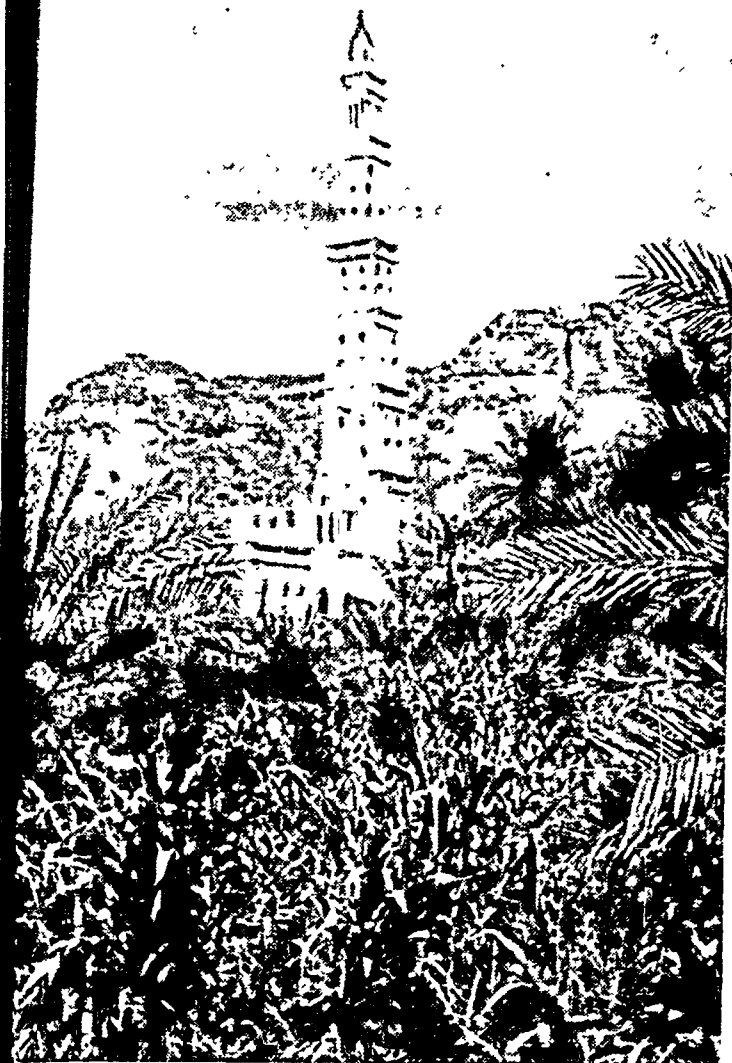
By Samuel M. Zwemer

There's a land long since neglected,
There's a people still rejected,
But of truth and grace elected,
In His love for them.

Softer than their night-winds fleeting,
Richer than their starry tenting,
Stronger than their sands protecting
In His love for them.

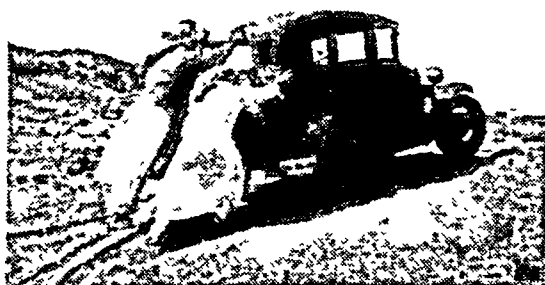
To the host of Islam's leading,
To the slave in bondage bleeding,
To the desert dweller pleading,
Bring His love to them.

—ARABIAN CHRISTIAN HYMN



Their religion was Christianity, but since the end of the seventeenth century it has been Moslem. Minarets like this one at Sewun tower above the homes and gardens of the Hadhramaut cities

Places and mansions, like the one at the left, are for Moslem nobles. Ford cars are now almost as common as camels but they sometimes have to be pushed to their destination, for lack of proper repairing facilities. The Bedouin tribes live the same life their ancestors lived thousands of years ago. Below is an encampment at one of the wells en route.



Photos courtesy the author and Ida Patterson Storm



torate, an area of some 112,000 square miles and a population of ten million entirely without gospel privileges. Except for the Scottish Mission at Aden there is no organized mission from Aden to Muscat, a distance of over one thousand miles!

The Hadhramaut is bounded on the east by the Mahri Sultanate and on the west by the Wahidi Sultanates. The Mahri Sultanate of Qishn and Soqatra is the most easterly area in the Aden Protectorate. The Sultan resides on the island of Soqatra (area 1,400 square miles), which lies 150 miles from Cape Guardafui. The population of this island, is mostly pastoral inland; there is fishing on the coast.

Their religion formerly Christian, but Moslem since the end of the seventeenth century. What a challenge to the church!

Today there is no Bible or bookshop whence colporteurs can carry the message. There are a very few Government schools and one Government hospital at Mukalla but medical missions has not yet gained a beachhead for Christ in Hadhramaut. In 1891 I visited the coast towns and in 1935 Dr. Harold Storm made a visit to the interior and wrote a survey.*

But the land awaits missionary occupation. It is a challenge to faith, to hope and to love. Faith, because all work among Moslems is difficult. Hope, because what has been accomplished in East Arabia by the Reformed Church can be duplicated on the South Coast by Baptists. And a challenge to the love that will not let go—love for the lost, love for our Saviour, and a passion for his glory.

**Whither Arabia?* published by the World Dominion Movement, 156 Fifth Avenue, New York 10, New York.

The World Charter and Christian Missions

EDITORIAL

Statesmen of the world made a good beginning at San Francisco in devising a plan which, to quote President Truman, would prevent future wars; settle international disputes by peaceful means and in conformity with principles of justice; promote world-wide progress and better standards of living; achieve universal respect for, and observance of, human rights and fundamental freedoms for all men and women without distinction as to race, language, or religion; and remove the economic and social causes of international conflict and unrest.

That delegates representing fifty nations should have reached unanimous agreement concerning human worth and welfare in accord with the highest ideals of social, political, economic, and cultural relationships and practices is evidence of a world-wide desire for peace and brotherhood, and calls for thanksgiving to God for his guidance in such an achievement. The spirit and purpose of the World Charter are revealed in the Preamble, written by Jan Christian Smuts, who once told his people of South Africa in the darkest hour of the war: "I do not see the man of Munich. I see the man of Galilee."

But the most difficult part of the task is ahead of us. The document worked out in San Francisco can be made effective only if the leadership of the nations is dominated and directed by the highest motives of world sympathy and service. This is, supremely, the genius and gift of Christian missions, which has taught us that he who would be greatest among men, shall be the servant of all. It is up to Christian mission boards and individual missionaries around the world to support and strengthen sentiment which will keep constantly before the nations of the world the ideals set forth in the World Charter.

Christian missions is largely responsible for the world vision and purpose which characterized the San Francisco conference. It will have much to do with the application of the principles of justice and good-will of this Charter. World Missions will, in turn, profit from the spirit of international co-operation. The missionary message will have its largest opportunity in the setting where there is universal respect for, and observance of, human rights and fundamental freedom, without distinction as to race, sex, language, or religion.

This Charter is not perfect, but it is a good beginning toward realizing the objectives set forth in the Preamble. No human charter or covenant can be perfect or guarantee lasting peace. Our own National Constitution, which has stood the test of many decades, has been amended from time to time, notably when the Bill of Rights was written into that glorious

document. It is to be hoped that soon an International Bill of Rights will be added to the World Charter.

We face our largest opportunities as a missionary force that we have ever known. Let us be true to our great spiritual Leader who gave us the commission to go into all the world and preach the gospel to every creature. Only as we are directed and motivated by the Spirit of God can we secure a just and enduring peace.

The World Charter goes further than any other human document in voicing its concern for the welfare of dependent people around the world. Members of the United Nations assume responsibility for non-self-governing territories and pledge due respect for the culture of the peoples concerned, their political, economic, social, and educational advancement, their just treatment, their protection against abuses—all based on the general principle of good neighborliness.

Russia and the U.S.A.

Christians dare not be indifferent to any policy that affects national and international relationships. Certainly all missionary-minded men and women should be concerned about Russia.

Russia and the United States are generally considered the two most powerful nations in the world. To quote Professor Sorokin, "Russia is practically the only major power with which the United States has never waged war, or even engaged in a single serious diplomatic conflict." Their relationship dating back to the American Revolution constitutes a romantic chapter in the history of the United States.

Russia has undergone many changes during the last fifty years. Some of us remember the closing years of Nicholas II, the last Czar before the Revolution, when a despotic State and an intolerant Church were joined in an unholy alliance. Then came the Russian debacle in World War I, with the subsequent revolution, out of which emerged Lenin as the idolized leader. Joseph Stalin built the Union of Soviet Socialist Republics on the foundations laid by Lenin and his associates. The proletariat, the working class of Russia, dominated the new government. Capitalism was discarded.

The Soviet program was frankly atheistic. Religion was termed the "opiate" of the people. Churches were closed. The schools were godless. The system of collectivism was applied not only to industry and agriculture but to families. Children were herded together. Divorces were easily secured. Religion and morals seemed to have been thrown overboard.

Then something happened. Judging Russia by the collapse in World War I, Hitler's "intuition" guaranteed the easy conquest of the Soviet Republics. He

missed his guess on the vast economic, industrial, agricultural, and educational development of that vast country covering one-sixth of the land area of the world. He came within sight of Moscow, then the retreat began. But the cost to the Soviet Union was terrific.

Stalin learned eventually that religion was needed to sustain the morale and courage of the soldiers. He opened the churches and Sunday has been restored as a day of worship. He learned also that nothing could take the place of homes and family life was placed on a much higher basis. Divorces are much more difficult to secure than in the United States. The Russian Orthodox Church has been officially recognized by Marshal Stalin. Bits of information coming out indicate that Evangelical Christians, of whom the Baptists are the largest group, loyal supporters of the Soviet Union in the conflict with the Nazis, are in a more favorable light. Russia has not granted full religious liberty—it is still a long way from the goal—but there has been much progress. Even the complexion of Russian Communism has changed considerably.

We need to be patient with the Soviet Union. Marshal Stalin is suspicious of other powers. When we review the relationships of the past, he may have some justification for his suspicions. As individuals and as nations we need to be Christian in our dealings with the Russian people. Deeds, rather than decrees, will lead them to the living Christ. The people, especially the peasantry, are more religious in their attitude and outlook than are the people of many other lands. Reports indicate that the churches are crowded. The estimates of the number of Baptists in Russia vary from one million to four million. It will probably be some time before missionaries from outside lands will be admitted, for the Soviet Union is slow to welcome outside assistance. But God can use the great multitude of believers in the Soviet Union to spread the gospel in that vast land.

Whatever our opinion of Russia, it is a mighty power with an industrial, economic, educational, and military program which amazes the world. We can best serve our ally and best serve ourselves by being Christian in all of our relationships.

Rebuilding a Wrecked World

There is no more timely book anywhere for the present world situation than the book of Nehemiah in the Old Testament. Nehemiah, a faithful worshiper of the living God, received word in an oriental court where he was cupbearer to the king, that Jerusalem was in ruins. The king granted him permission to go back to Jerusalem to rebuild the walls. When, with a few faithful men, he had made a survey of the devastated city, he said, "Let us arise and build."

We have today more than a city in ruins; we have a world in ruins. Except for the Western hemisphere,

the greater part of Africa, and three or four neutral countries, bombs have fallen on all lands. We face the biggest job the world has ever known, that of rebuilding the lands that have been made waste by war. The book of Nehemiah gives us some vital clues for our reconstruction task.

Every one of us needs to read that book again and again, especially chapter nine, the confession, supplication, and intercession of the man of God. As we put our hands to the task of rebuilding Europe and Asia, we need first to confess our own sins, forsake our evil ways, and turn to God.

Scarcely had the announcement been made concerning V-E day when the ban on racing was removed; patriotic Christian citizens were asked not to meet in religious conventions. There was a shortage of sugar, but a holiday was announced permitting increased production of beverage alcohol.

We must turn from our sins and pray God to give us strength of purpose and divine wisdom as we dedicate our lives and resources to rebuilding, physically and spiritually, the nations which, like old Jerusalem, are in ruins. Millions are dying of starvation. We dare not neglect them in this day of desperate need.

"They Found the Church There"

Through the courtesy of Charles Scribner's Sons, publishers of *They Found the Church There*, by Van Dusen, we have the privilege of sharing with our readers a remarkable story illustrating the power of missionary contacts in World War II.

A mission board secretary recently worked over her mail as her train carried her from New York to another city. Sharing the Pullman section with her was a young woman, who watched her for a while and then said, "I'm so curious. What do you do; do you travel for a living?" "My work does call for a good deal of travel," was the answer. "I'm a mission board secretary." The girl's face lighted up. "Oh, I am so glad I have met some one who knows about missions. You see, I don't and I've got to learn."

She explained that her husband, a dentist in the armed forces, was stationed in Africa. She had had a letter from the husband's chaplain, telling her about him. He had become interested in a mission school, and was giving the children dental attention. And he had caught the contagion of Christianity, as he saw it exemplified out there. "I have watched your husband's spiritual growth," wrote the chaplain. "He is developing visibly. He will be a changed man when he comes back to you. I am writing you so that when he comes back, he may find that you have grown spiritually, too. Do not let him down. Be sure that you are ready to meet the man he is so rapidly becoming."

"I must learn about the Church," concluded the young woman. "I must prepare. I want to be ready to meet my husband."

Missionary Tidings

Missionary W. Dewey Moore, who spent several weeks in Italy surveying Baptist possibilities and missionary needs in that war-stricken area, wrote: "In Italy we have found everywhere among Evangelical believers a wonderful spirit of confidence and assurance in God and in the future in his hand. There is also a marvelous spirit of oneness and co-operation between all groups that augurs good things ahead. There are clear evidences that the Italian Evangelicals are far stronger and more deeply rooted in native soil. The future has never seemed brighter than now."

★ ★ ★

One of our Southern Baptist chaplains, stationed for sometime in Italy, wrote recently: "It has been my good pleasure to preach in the Baptist church at Rome. It is a nice little building, well-kept and enjoys the distinct atmosphere of Baptist fellowship. I wish we could send 5,000 Baptist missionaries to Italy." He describes a visit to an Italian town where he visited another Baptist church and he found the members of that organization vitally interested in the spiritual message and ministry.

★ ★ ★

It is impossible for us to secure definite information concerning the Christian leaders in Japan. The smoke of war has obscured the vision of their ministry. There has been some criticism of Kagawa, based on fragmentary newspaper reports. Many of us who attended the Southern Baptist Convention in St. Louis in 1936, will never forget Kagawa's testimony: "I believe Jesus Christ has saved me. I see only one hope for the world. Christ who shed his blood on Calvary cannot only save my soul; he can save society. He can save you; he can save anybody. He has died for the whole world. Only Jesus Christ through his blood can save our souls and can save society. Then let us carry the Cross of Jesus into the house of sinners to save them." In his life Kagawa has incarnated the Spirit of Christ, sharing his little home with sinners and winning them to Jesus Christ. We quote from *The Baptist Review*, edited by Mr. Coleman Craig: "Our sole object in writing these words is to warn all Christians in these days of stress and unrestrained hatreds not to be swept into the maelstrom of vindictiveness and malice



Chaplain Joao F. Soren of Rio is the only Baptist chaplain in the Brazilian Army.

and passion. We ought to be careful about charges made about Christian leaders in enemy countries. Unless those charges are indubitably proven, they will serve as boomerangs against the cause of foreign missions in the years to come. Regardless of what we may think of Kagawa's brand of Christianity, he is recognized in Japan and throughout the English-speaking world as one of the leading Christians of the Orient. If we think that at the conclusion of this war our missionaries can re-enter Japan and pick up the work where they left off at the time of Pearl Harbor, we delude ourselves. Only the power of the gospel and the guidance of the Holy Spirit will enable us to hope for much success in Japan for many years to come. If we believe in the gospel of Jesus Christ, we must believe there are redeemed souls in Japan, in Germany and Italy. Not to believe this would be an evasion of the gospel we preach."

★ ★ ★

That the work of God may go forward without break in the countries ravaged by war, the Christian churches in this country must help to rebuild and re-equip some of the churches, hospitals, and colleges in Europe and Asia destroyed by war. The door is wide open in China for the Christian message. Never before have I seen such receptivity and open-mindedness towards religion as on my forty-four-day trek from Shanghai to Chungking during the last months of 1944. The call in China for Christian-trained leadership in our national life is insistent and sincere. To produce this leadership and to carry on the work of the Kingdom in Asia, the

meeting ground of Oriental, Slavic, and Anglo-Saxon cultures, is the immediate task before the Church in China.

—T. Z. Koo in *Forth*

★ ★ ★

Rev. Joao F. Soren, M.A., Th.M., pastor of First Baptist Church, Rio de Janeiro, Rev. William Carey Taylor, Th.D., and Rev. A. R. Crabtree, Th.D., of the Rio Baptist Seminary, are members of the committee on a revision of the Portuguese Bible for use in Brazil. This work is being done under the direction of the Advisory Council of the United Bible Societies (the British and Foreign and American Bible Societies) and at the expense of the Bible Societies. One of the reasons for the revision is the changes in spelling of Portuguese that the Brazilian Government recently adopted, and the other is the feeling that a revision, by Brazilians, of the two-hundred-year-old d'Almeida text for modern Brazilian use is needed.

★ ★ ★

Here comes an unusual story from New Guinea. Chaplain Harold G. Sanders, former pastor of Norwood Baptist Church, Birmingham, Alabama, a representative of Southern Baptists, joined Missionary Cecil Abel of Great Britain, in baptizing forty-one Christian converts. Inasmuch as it is the custom of the Papuans in New Guinea to bury their dead in an upright, sitting position, the missionaries to those people baptized them in like manner, carrying the symbolism of death, burial, and resurrection. Chaplain Sanders' first convert to be baptized on foreign soil was a young woman named Lydia, the name of the Apostle Paul's first convert on continental Europe.

★ ★ ★

Recently we were reading the biography of Francois Coillard who, with his beloved wife, Christina, labored many years ago in South Africa. The biographer reminds us that Coillard loved to say that when you are dealing with God you never know what is going to happen next. One of the most interesting traits that characterized both Francois and Christina was their passion for neatness. Even when they lived in a wagon she would have the wagon as homelike as possible. The natives called Coillard the "father of neatness." Christina said that it would be a regret to her in eternity

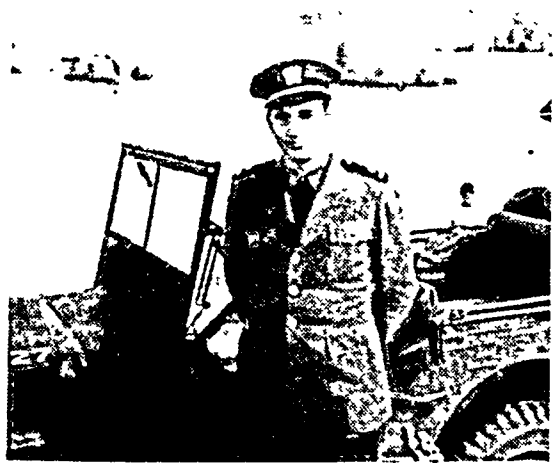
(Please turn to page 24)

Brazilian Baptists Go Forward

By L. M. Bratcher

After a lapse of three years, due to the war, the annual meeting of the Brazilian Baptist Convention was held in Rio de Janeiro in January, 1945. One of the largest halls in Rio, that of the Baptist College, was too small to hold all of the people who wanted to attend.

The outstanding service of the whole Convention was Home Mission Night. Fifteen hundred people were crowded into the auditorium. The challenge for the evangelization of Brazil was placed upon the hearts of the people. Finally an appeal was made and twenty young people went to the front, placing their lives upon God's altar. Among them was Lieutenant (jg) Dan N. Sharpley, U.S.N.R. When the corresponding secretary disclosed the identity of the naval officer a thrill went through the congregation. Since that time Lieutenant Sharpley has been ordained to the ministry. We are praying that he will return to Brazil after the war for he already knows and loves the Brazilian people and their language.



Lieut. Dan N. Sharpley

Brazilian Baptists are preparing for their third annual evangelistic campaign in the month of September. The first week of September, known as "The Week of the Fatherland" when patriotic programs are held throughout the country, will be observed as a week of prayer in all Baptist churches, preparing the people for the second week which will be one of personal evangelism, visits, the distribution of tracts and Gospels, and invitations to attend the evangelistic services.

The third week will be observed by having revival meetings in as many churches and congregations as possible, with a decision day on Sunday. Then there will be a special united effort in each church during the last week to indoctrinate those who have manifested the desire to follow the Saviour.

The Foreign Mission Board, Richmond, furnishes the means for preparing some of the tracts for the work; other expenses are paid from the offerings from the churches. No other one thing has so inspired and enlisted our churches. No money invested in Brazil has paid higher dividends. Almost 700,000 tracts were distributed last year. Pray that our campaign this year may be a great power for winning the lost. Our aim is: One win one.

At the beginning of last year the Baptists asked their Home Mission Board to put an evangelistic program on the radio. It looked impossible for there was the difficulty of securing a good hour on a strong station in addition to the lack of funds. We began to pray about the matter, feeling that it was the Lord's will to obey the request of the denomination. The offering on Home Mission Day for last year guaranteed the money and we were fortunate enough to secure a good hour on one of Brazil's strongest stations. The program is heard in nearly all of Brazil and it is winning many new friends for Baptists and many souls to the Master.

We call the program "The Fatherland for Christ" and we feel the name has attracted many people. Stories come to us of people gathered on the large ranches in the far interior listening eagerly each week; of people in small inland cities where there are to be found only one or two radios, meeting at the homes of those who have radios (usually believers) to hear the programs; of others taking their one radio to the church so all can hear the program; of others listening in the coffee houses, the poor men's clubs; of a loudspeaker placed in the public parks in interior cities and people gathering there to hear; and, recently, of a group of lepers in a colony beg-

ging for a radio so that they, too, might hear the beloved message.

We hope to launch another program but as yet we do not have the means. Pray with us that we shall be able to continue that which we have begun and that we shall be able to bring blessings to hungry hearts.

One of the greatest victories of the past year was the establishment of the Baptist Theological Institute in Carolina, Maranhão, on the banks of the Tocantins River. There was no place nearer than Recife or Rio where the young people of the hinterland could receive training for religious work. Many of them had begged for an opportunity to study, so the Institute was established, with Dr. Helcias Camara, one of Brazil's most outstanding pastors, as director. Seven were enrolled during the first year, but one was forced to leave before the completion of the year. The six who remained studied hard, learned much, and with their Bibles and hymnbooks under their arms went out during the vacation to evangelize the sections from which they had come, to teach children on the large ranches, to direct Vacation Bible schools, and to help in their local church work.

The second term opened on April 22, with ten students, three of whom traveled 136 leagues on horseback during the rainy season to get to Carolina; two of them walked 45 leagues, having to swim swollen streams, exposed to all the illness that is so prevalent during the rainy season. These students are supported entirely by offerings which the Home Mission Board has received, since not one of them has an income or means of support.

With the hope of helping them to support themselves and also with the desire to supply the people of that great River Valley with the Bible, the Bible Society (British and American United in Rio) agreed to place a deposit of Bibles at the Institute, and the young men students will sell these to the people who travel along the river, for Carolina is one of the principal ports. This will also train them in colportage work, something that is seriously needed in the hinterland.

EPISTLES

FROM TODAY'S APOSTLES

Baptists in Chungking

Early this year, Missionary Greene Strother wrote from Chungking, China:

"Col. John A. Abernathy and Col. Buford L. Nichols, our missionaries, now connected with the Foreign Affairs Bureau of the National Military Council as teachers in the school for interpreters under this body, had invited me to stay with them at the Victory House. It was so good to have fellowship with some of our people, and they seemed as hungry as I, in spite of the fact that they are now in high honor with the Chinese Government and have twice dined with the Generalissimo. Dr. J. B. Hipps and Miss Lorene Tilford, both connected with Shanghai University School of Commerce here, dropped in for a while, and we agreed on a regular meeting for tomorrow. The Victory House proved filled to capacity, and I was kindly received at the China Inland Mission headquarters.

"On Sunday, we attended the meeting of the Baptist Fellowship. Last summer while Misses Addie Estelle Cox and Katie Murray were here they were able to get together a group of Baptists for worship. This fire has not died out. Dr. Hipps and Miss Tilford have added fuel. Bros. Nichols and Abernathy have helped. Others have dropped in. A meeting place has been rented. So last Sunday there were above one hundred who met for worship and to hear one of the leading officials of the Foreign Office, a Baptist, speak. Afterwards there was a fellowship party and lunch. This Sunday it will be my privilege to speak to them. They have a leader, and there is every evidence that the First Baptist Church of Chungking will soon be organized."

GREENE W. STROTHER
Chungking, China

God at Work in China

As time passes I feel more and more that I am where the Lord would have me serve during the present emergency. With the upset of general mission work because of the war situation it is impossible for missionaries to do much in the way of general mission work. It is more of a "holding on" position than anything else. However I'm glad we have our little group in China and hope more will be permitted to come before many more months pass and be ready to press the battle when the opportunity presents itself.

I have a reason to believe it may not

be long before some of our stations will be free and work taken up where the missionaries had to leave off. Besides my work as Liaison Officer, I am chaplain in the Interpreters' Training Institute and lead religious services there every Sunday. These fine young men come from all over China and are nearly all college trained. Many of them come from our own Baptist schools and Shanghai College. We have had many from our Canton fields, too. Many are Christians and living for Christ. It has been our great joy to see many others saved while taking the six weeks' course before going into the field as interpreters. On Easter Sunday 26 of these lads were baptized. Two American soldiers were baptized at the same time.

On Easter Sunday afternoon in the home of the Generalissimo a religious service was held. A service is held practically every Sunday in the Generalissimo's home. He said one day not long ago, "There is power in prayer. Our cause would have been lost several years ago had it not been for prayer." He deeply appreciates America and all she is doing to help at this time. The death of President Roosevelt greatly affected him (all of China, for that matter). We attended the most elaborate and impressive memorial service in a large auditorium here I have ever attended. All the Allied officials and diplomats, American civilians and Chinese were present. The Generalissimo took part.

A few days ago a general in the Foreign Affairs Bureau told me that his little girl wanted to become a Christian and be baptized. I said, "Well, what did you tell her?" He said, "To go ahead, I also am seriously thinking of becoming a Christian." Then a few weeks later he came out and definitely took Christ as Lord. He and his wife and eldest daughter are all awaiting baptism. The opportunities are unlimited. In the present new group of cadets we had over 100 present at the service last Sunday night. Fifty-one are Christians already and at the close of the message over twenty-five crowded around and asked how they could become Christians. So the good work goes on.

JOHN ABERNATHY
China

Using Opportunities in Chile

Missionary H. C. McConnell writes from Santiago, Chile:

"Recently, I went to Valdivia as pastor of Vallette for a few days. I preached in a tiny lumbering town, using the freight station for the preaching. There must have been some one hundred and fifty people inside the station; I do not know how many were too prejudiced to come inside, but listened from the outside. At that one service some ten people made a profession of faith."

Preaching the Gospel in Europe

Chaplain Solon L. Cole wrote some time ago from the European Theater, that in one day with eight services there had been thirty-two conversions. More than one thousand men promised to read the Bible every day. He had the joy of giving away thousands of Bibles and New Testaments. He adds: "I have had the joy of preaching in the civilian churches to groups in every country in which we have served. I have had the joy of seeing a number of people converted."

Revival in Chinese Mission in Mississippi

It was my happy privilege recently to conduct a series of evangelistic services at the Chinese Mission of the First Baptist Church of Greenville, Mississippi. There were nineteen professions of faith, and there were about thirty Chinese Christians already in the mission. When the small size of the Chinese constituency is considered and the response manifested, I feel that this is one of the greatest revivals I have ever conducted. This Chinese Mission is about ten years old. Mr. Kern Pratt and many other faithful workers have labored long and lovingly in the work. Rev. D. I. Young is now pastor of the mission and is supported by contributions from the Mississippi State Mission Board, the First Baptist Church, and the Chinese Christians. In the year that he has been in the mission, Brother Young has won the hearts and confidence of the Chinese. Some of the local Chinese were baptized in South China. Mr. and Mrs. Yaoming Wu from Wuchow, Kwangsi, China, are graduates of Baylor University and he has done post-graduate work in Columbia University. Mr. Wu recalls that he was taught in Wuchow by Dr. W. H. Tipton and Dr. George Leavell and later taught in Canton by Dr. M. T. Rankin. This couple are devout Christians. I shall never forget coming upon Mr. Wu standing in the gathering dusk on a side porch praying for our services that night.

About seventy-five enrolled in the Chinese Sunday school and among them are some of the finest young people I have ever met anywhere. The Chinese in Greenville are prospering. They come to church in nice autos. They subscribed \$40,000.00 to one War Bond Drive. The city has about 25,000 people and is in the Mississippi Delta of rich farms. The mission is dealing with the race problem in the only way it can ultimately be handled—the Christian way. There are Chinese in many places in the Delta region of the state of Mississippi. The work ought to be expanded: it would pay rich dividends in the extension of the Kingdom of God and the realization of World Brotherhood.

HERNDON M. HARRIS

Baptist Growth in Spain

This has been one of the best years in our Baptist history, in spite of the difficulties. The whole number of people baptized in Tarrasa during the year has been sixty people. Tarrasa has trebled the budget of 1940, which allows me to have an assistant pastor, and to make very needful enlargements in the church building. Manresa has doubled. Barcelona has also improved and they are so being able to pay a small salary unto Mrs. Celma, not only as a widow pension but also because she is a very active worker, a real deaconess in the church. Times are really hard because of the war, but I have been exhorting the brethren to give half a tithe, if they are not able to give by the moment a whole tithe, and so we have got improvement in finance in several churches, in spite of the present distress.

You will be glad to know that in Tarrasa we have special facilities for carrying on the work of God, nearly as great as our brethren in Madrid. In Barcelona and other churches home services are producing abundant fruit for eternal life. We had five people converted the last day of the year, and many are not far from the Kingdom of God.

SAMUEL VILA
in letter to Dr. Everett Gill

Parking Canoes at an African Church

To reach one out-of-the-way place we had to go about eighty miles by canoe. Some of the native Christians were fearful of the trip because it was during the rainy season and the waters were sometimes rough. But the people had sent two of the teachers after us and were expecting us to return with them. On the second day of our journey the water was beginning to get rough. I asked if they wanted to turn back. Mrs. Eyisemitan, the W.M.U. field worker who speaks good English and six or more tribal languages, immediately said, "God commanded the children of Israel to 'go forward.'" Someone else said, "Jesus said he that puts his hand to the plow and looks back is not fit for the kingdom," so we decided we had better "go forward." When we reached the most dangerous place, the water was as calm as could be.

About 4:30 on Friday afternoon we could hear singing in the distance. The teacher said, "The school children are coming to meet us." In a few minutes they were in sight. There were nine Intermediate boys—eight of them rowing and the school bandmaster sitting in the center of the canoe was playing his home-made, musical instrument. They were singing and rowing to the rhythm of their music. They circled around us and then came up to the side of our

canoe which was covered with mats to protect us from the sun and rain for it has rained every day. As soon as we stopped, the nine boys started taking the mats off the top of our canoe and putting them in their own canoe. Someone asked what they were doing. They said, "This canoe no be fit for our missionary to ride in. The people can't see her. We want the people to see her as we go on home." There were many fishing villages on the river and they wanted the people to see "our missionary" as we passed. Think of the disappointment of that group of school boys if they had met the canoe and no missionary! That alone was worth the hard trip.

The boys put our pullers in their canoe to rest and part of the school boys got in our canoe to row us the rest of the way to the village. They sang and ran races with the two canoes the rest of the way to the village. We reached the village at seven o'clock in the evening. We went to the church as soon as we arrived. Many of the people had seen us coming and ran to beat us to the church. Within five minutes the house was filled. We sang "Praise God from Whom all Blessings Flow," had a prayer of thanksgiving, went back to our canoes and the boys took us on to the house where we were to camp.

The main street of the village is the river. All the houses are built on stilts; they are made of bamboo poles and covered with grass. The one in which we stayed was ceiled with beautiful ceiling like many of our houses at home. The church was also built of bamboo poles, covered with grass and on stilts. During the rainy season, the people row their canoes up to the church and park them under the church during the service.

It was a beautiful sight to see the people coming from the villages on Saturday afternoon and on Sunday morning and afternoon for the services. I am sure there were more canoes anchored in front of that church than there were cars parked in front of most churches at home. We had a wonderful time! At each service there were three and four confessions of faith in Christ.

—ETHEL HARMON

A Baptist Encampment in Brazil

Jaguaquara is a town of about 3,000 population. The dominant feature of the city is the "Ginasio Batista." As you remember from other letters this includes the "Primary School," the first five years, and then the "Ginasio" itself, the division that includes the next four years. Its curriculum is about that of an American high school. The church in Jaguaquara has a wonderful influence in the lives of the students, and the influence of the

school is felt throughout all of the state of Bahia, as well as throughout all Brazil. Students from here have gone everywhere. This city is really the Baptist capital of the State. The school has an enrollment of about four hundred, and of these about two hundred are Christians, a proportion perhaps higher than in any other of our Baptist schools here, with the possible exception of the seminaries and training schools.

The encampment began Monday night with a preaching service at the church. The official speaker for the week was one of our finest preachers who had come from Sao Paulo over land. By train and bus it took him ten days to make the trip.

Average attendance in the morning classes was four hundred eight. The first was a Bible study hour, then there followed three class periods in which books of our various study courses were offered. Dona (Mrs.) Kate White, as she is called, directed a special class for the women, practical instruction in care of the home, cooking, child care, nursing, etc. This was really an extension of the work done in the "Kate White Home Economics School" in Salvador. The singing during the encampment was magnificent. Dona Stella Camara Dubois, the wife of the president of the school, is one of the outstanding song writers of Brazil. She had written a special hymn for the encampment, as well as some choruses, and the people sang wonderfully. Attendance in Sunday school was 662. On the closing Sunday night the preaching service was the principal feature. Thirty-eight people made professions of faith and came to the front. Two others told us later that they had also made their decision, but because of the crowd just could not make their way down to the pastor. Awards were also distributed this last night to the people who took examinations.

In all it was a wonderful week. I know of nothing else that has been such an inspiration to me since being here in Brazil. You could well imagine that you were at Falls Creek or Ridgecrest. Even the trip home was just like coming home from Ridgecrest. There were some twenty to thirty of us in a special railroad car, singing, laughing, recounting the experiences of those blessed days.

—THE HALLOCKS

Why not
include
The Commission
in your 1946
church budget?

Studying Missions

By Mary M. Hunter

It has become a normal thing to find Woman's Missionary Societies, their auxiliaries, and other church organizations turning in the early autumn with peculiar interest to mission study. It is gratifying to note the heartiness with which the groups begin the study of missions at this season.

To give assurance of its appreciation of Southern Baptists' enthusiasm for mission study, the Foreign Mission Board prepared with great care the 1945 graded course presenting textbooks on foreign missions that should call forth definite study, earnest prayer, and liberal giving for the ongoing of the Kingdom in all the world.

Following is the list:

For Adults and Young People

The Apostle of the Chilean Frontier, by Elizabeth Condell Pacheco. The story of the pioneer work of W. D. T. McDonald in Chile.

Latin American Pilgrimage, by Everett Gill, Jr. Ready later.

From Victory Unto Victory, by O. T. Binkley.

For Intermediates

Neighbors Half-a-World Away (China), by Margaret Stroh Hipps.

For Juniors

How It Began, by Nan F. Weeks. The beginnings of foreign missions.

For Primaries

Make-Believe Visits—A compilation describing work in foreign fields.

The Apostle of the Chilean Frontier and *Make-Believe Visits* are now on sale in the Baptist Book Store serving your state. The other books will be on sale on or before September 15.

Mission study chairmen, teachers and others who promote mission study will be pleased to learn that suggestions to leaders and valuable supplementary material is available for use with each book in the series.

The Foreign Mission Board is happy

to announce that the new edition of *The Word Overcoming the World* by E. C. Routh is now on sale in Southern Baptist Book Stores. Invaluable because of its scope and authenticity, this story of the Southern Baptist work around the world should be widely used by church schools of missions and mission study classes.

Free Literature

Southern Baptists should familiarize themselves with the remarkably attractive and instructive free literature by which the Foreign Mission Board seeks to give information about the work and needs of their mission fields around the world. To know the contents of this up-to-date literature is to be well posted on the work in other lands. The literature has been issued under the following titles:

"Forty-four Foreign Mission Facts"—pamphlet.

"Thanking God and Taking Courage"—pamphlet—(report of Executive Secretary, M. Theron Rankin).

"Thanking God and Taking Courage"—the full 1945 Report of the Foreign Mission Board.

Folders on relief—picture posters of foreign mission work.

"Your Foreign Mission Board—How It Works"—chart.

All free literature and supplementary material is available upon request from the Department of Literature and Exhibits, Box 5148, Richmond 20, Virginia.

Films

Make your missionary programs more effective by the use of films from the Foreign Mission Board's motion picture library.

Partial list of sound films

"New Life for China"—color—14 minutes. Photographed by Personnel Secretary J. W. Marshall in 1940, narrated by Executive Secretary M. Theron Rankin, script by Mrs. Marshall.

Shows war conditions in China, the ruins of Baptist churches, colleges and schools. Some scenes from the Triennial Baptist Youth Conference at Shanghai, the University of Shanghai, and missionaries at work. This is one of the Board's latest pictures of mission work in China. Rental fee—\$2.50; subsequent showings—\$2.00.

"Here is China"—black and white—28 minutes. Film made by United China Relief. Gives a good account of work done by relief agencies. Service charge 50 cents.

"China First to Fight"—black and white—14 minutes. Destruction in China, suffering of the people, and relief work being done by United China Relief. Southern Baptist missionaries are doing similar work. Service charge 50 cents.

"Western Front"—black and white—22 minutes. United China Relief release. Presents current conditions in China. Service charge 50 cents.

"The Forgotten Village"—black and white—60 minutes. The story of an Indian family in Santiago, a remote mountain village in Mexico. Rental fee—\$12.00.

"They Shall Inherit the Earth" (Reel No. 1), "Our Nearest Foreign Mission Field" (Reel No. 2)—the Foreign Mission Board's first motion picture of Mexico. Rental fee—\$3.00 each reel.

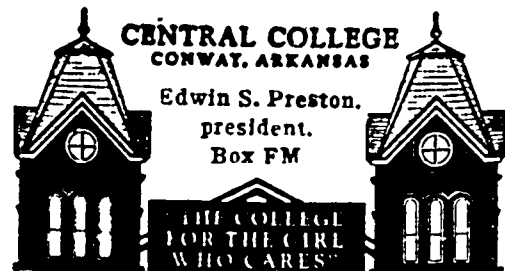
"An American Mission"—2 reels. The Foreign Mission Board has produced a professional film highlighting episodes in the beginnings of modern missionary history and in Southern Baptist missionary activity for the past one hundred years. Rental fee—\$6.00.

Silent films

"The Story of Bamba"—black and white—45 minutes. The life of an African boy of the Bakonge tribe in the Belgian Congo. Rental fee—\$3.75.

"The Healing of M'Vondo"—color—30 minutes. The story of an African boy healed of leprosy in a mission hospital. Rental fee—\$2.00.

Write for information about all of the films in the library.



THE COMMISSION

BOOKS

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

This is Africa (Friendship Press—25¢) by S. Franklin Mack. More information about Africa is packed into this book than we have seen in any book of similar compass. Illustrations and maps add to the value and attractiveness of this new mission study book.

Tell the People (John Day Co.—\$1.50) by Pearl Buck. The author tells the story of James Yen, who worked out a literary plan which will enable millions of illiterate Chinese to read and write. He tells us that he first discovered the needs of the Chinese coolies, not in China, but in France during World War I. He began by putting down to the best of his ability one thousand characters for Chinese words most used by the men, then he taught those characters to them.

The Future of Europe (Henry Holt & Co.—\$3.00) by Johannes Steel. The author has essayed a rather difficult task in writing this book. We say difficult, because no one can forecast with certainty what the future of Europe will be. He gives much valuable information concerning the present status of Europe and future possibilities.

Heroes of Faith on Pioneer Trails (Moody Press—\$2.00) by E. Myers Harrison. Few books are more inspiring or stimulating than volumes of missionary biographies. In this book the author has gathered sketches of twelve great missionaries with the favorite Scripture text of each: David Brainerd, William Carey, Henry Martyn, Robert Morrison, Adoniram Judson, John Williams, Robert Moffatt, David Livingstone, Hudson Taylor, and John G. Paton. This book deserves a place in every library.

My Indian Family (John Day Co.—\$2.75) by Hilda Wernher. This is the story of a Christian European woman whose daughter married a Muslim, living in India. This book, in fiction form, was based on fact, and gives an intimate story of social life in India, dominated by the traditions and practices of the Hindu religion. One of the most revealing paragraphs in the book is the statement that most of our western picture publications



bring the photographs of women not sufficiently dressed for the strictness of Oriental standards; for that reason Western women are frequently misjudged by the East.

Make-Believe Visits (Broadman—30¢) A story of make-believe trips to China, Japan, Colombia, Africa, and Italy, written for children by missionaries in those countries. A symposium by Helen Meredith, Naomi Schell, Ruth M. Kersey, Alice Speiden Moore, and Lydia E. Greene.

The Ukraine: A Submerged Nation (Macmillan—\$1.75) by William Henry Chamberlin. This is an informing and discriminating study of southwest Russia by a well-known correspondent, who spent years in Russia. The Ukraine should be of special interest to Southern Baptists since, directly after World War I, we have a missionary in the Ukraine for a brief season.

The Apostle of the Chilean Frontier (Broadman—40¢) by Elizabeth Conde Pacheco. This is translated by W. E. Davidson. It is a thrilling story of the Baptist Chilean pioneer, William D. T. MacDonald. The knowledge of his life and labors is essential to an understanding of our work in Chile.

The Asian Legacy and American Life (John Day Co.—\$3.50) by Arthur E. Christy (conclusion by Pearl Buck). This is an informing symposium on Asia. Here are chapters on Asia's contribution to agriculture, to music, to art, to literature, and to religion. We found especially interesting the chapters on "Our Agricultural Debt to Asia" and "Ties That Bind." Most of our vegetables and fruits came origi-

nally from Asia: "horses, donkeys, cattle, sheep, goats, hogs, and chickens are all Asiatic animals." There is acknowledgment of the great contribution which the missionaries have made to Asia, particularly China. "An investigation of the latest Chinese *Who's Who* reveals that about one-half of all the college graduates there enlisted were graduated from thirteen Christian colleges.

Asia on the Move (Henry Holt & Co.—\$3.00) by Bruno Lasker. The author, an outstanding scholar who has lived in Eastern Asia, has given us in this book a study of the causes and effects of migrations in the Orient. It is an informing volume which throws much light on social, economical, and political phenomena in the East.

The Christmas Guest (Walter H. Baker—35¢) by J. R. Clemens. The play is short enough to be presented at a Christmas program which might include other features as well as the play. It is a sweet Christmas thought; even the poorest of people have something which they may share and receive a blessing in the sharing of it.

Nyanga's Two Villages (Friendship Press—\$1.00) by Esma Rideout Booth. This book illustrated by Janet Smalley, is a story of an African boy who left the village in which there was a Christian school and a church to live with his grandfather in a heathen village. He soon saw the contrast and desired to return to the Christian community.

The Church's Battle for Europe's Soul (American Committee for the World Council of Churches—25¢) by A. L. Warnshuis. A report by this great missionary statesman on religious conditions in Europe, emphasizing especially the courageous stand which spiritual leaders of Europe have made in the face of Nazi persecution. Dr. Warnshuis says the state churches became free when they dared to be prophets of God in spite of imprisonment and death.

How to Win the Chinese (Paper—\$1.00, Cloth—\$2.00) by Shau Yan Lee. This book by Shau Yan Lee of the Chinese Baptist Church in Norfolk, Virginia, is a distinct contribution to the literature of missionary work among the Chinese. Many helpful suggestions are made concerning winning the Chinese to Christ. The author is a graduate of the Graves Theological Seminary in Canton, China.

A Song That Started A Home

By Amy Compere Hickerson

Here is the true story of how three little black-eyed Mexican girls sang not only for their supper but for breakfast and dinner too, as well as for a house in which to live.

These little girls are Maria Luisa, Margarita, and Gloria Hernandez. Their mother had died when they were just five, six, and seven years old, leaving them and two smaller children besides. Some kinfolks took care of the two babies, but there seemed to be nowhere for the three little sisters to go. A kind-hearted friend, Mrs. Bailey of Austin, Texas, took them to her home until a place could be found. She looked after them just as though they were her own and took them to Sunday school and to the Sunbeam Band where they learned Bible verses and songs about Jesus, just as you have learned them.

Mrs. Bailey loved the children dearly, but she could not keep them always in her own home. So she prayed that God would show her what to do.

Baptist people had talked for a long time about building an orphanage for Mexican children, but each time they talked about it they would decide: "We do not have enough money. We cannot build an orphanage."

At last, some women who loved little children said to one another: "If only these Baptist people could see Maria Luisa, Margarita, and Gloria, if they only knew how much they need a home, we just *know* they would do something about it." So they dressed the little girls in pretty, clean, print dresses and combed their lovely dark hair and tied the curls back with bright-colored ribbons and took them to the meeting of the San Antonio Associational W.M.U.

The children stood on the plat-

form and sang, "Jesus loves me, This I know," and other songs that Mrs. Bailey had taught them. Everybody who saw them and heard them sing thought they were beautiful.

Then Mrs. J. L. Moyer explained to the women about Maria Luisa, Margarita, and Gloria. She said: "These little sisters have no home. There is no orphanage that will care for Mexican children. What can we do about it?" Another good woman said, "We must do something." Then and there they took an offering of nearly seventy dollars, but they did more. They made plans to have the little girls sing in other places so that other people would see them and realize how much they and other Mexican orphan children needed a home. And when the children sang "Jesus loves me, This I know," the people thought, "Jesus *does* love them. We must take care of them for Jesus' sake."

So now there is an orphanage for Mexican children where these three little girls and several others are being cared for and where many more will come as soon as more cottages can be built. This orphanage is on a farm a few miles from San Antonio, Texas,

and the Reverend E. J. Gregory, formerly missionary to Mexico, is the superintendent. Money to feed and care for the children comes from the Mexican Baptist Convention and from the Baptist General Convention of Texas. The orphanage now has a good farm and some cows and pigs and chickens. They have a good garden. They have a comfortable house in which to live. What a wonderful thing it is that Jesus could use the songs of Maria Luisa, Margarita, and Gloria to make people want to give a good home to them and other little Mexican orphans!



Photo by Douglas
(Left to right) Gloria, Margarita,
Maria Luisa

NEWS FLASHES

By Gene Newton

Arrivals

The latter part of May Dr. W. Dewey Moore returned to the United States after a trip of several months which took him into many sections of Italy.

Miss Mattie Baker of Sao Paulo, Brazil has arrived for her regular furlough and is making her home at Nichols, S. C.

Rev. and Mrs. S. A. Bagby have arrived from Sao Paulo, Brazil. Their address is 2333 Willard St., Columbus, Ga.

Mr. and Mrs. D. F. Askew of Parana, Argentina, are now located at Route 2, Box 113, Panama City, Florida.

Departures

May 22 Dr. and Mrs. Howard D. McCamey and Dr. and Mrs. J. Paul O'Neal sailed by Portuguese ship for Lisbon and Nigeria. May 29 Rev. and Mrs. J. C. Powell left by plane from New York for Lisbon and on to Nigeria. June 26 Rev. and Mrs. J. B. Adair, Misses Margaret Marchman and Josephine Scaggs went by plane to Nigeria via Lisbon. July 10 Rev. and Mrs. C. O. Eaglesfield and Miss Hattie Gardner left by plane for Lisbon and Nigeria. Rev. and Mrs. J. W. Richardson left July 25 for Nigeria.

The latter part of June Rev. and Mrs. S. S. Stover and Dr. and Mrs. A. E. Hayes of North Brazil and Rev. and Mrs. B. W. Orrick of Uruguay left Miami for their respective fields.

July 20 the RIO JACHAL sailed from New Orleans for Valparaiso, Chile carrying several of our missionaries. Rev. and Mrs. Howard Bryant and Miss Roberta Ryan will remain in Chile; Rev. and Mrs. W. L. Cooper go to Buenos Aires, Argentina; Rev. and Mrs. S. L. Goldfinch go to Montevideo, Uruguay and then to their new work in Asuncion, Paraguay. Mrs. Goldfinch's mother, Mrs. L. M. McCaw will be with them. Georgia David went with this group to join her parents in Cordoba, Argentina; July 25, Rev. and Mrs. J. A. Harrington left Miami by plane for Brazil.

Deaths

On May 16 Mrs. L. E. Tyner, mother of Mrs. T. Neil Johnson of China, died in Lowe, N. C. on her ninety-first birthday.

Mrs. J. N. Stallings, mother of Miss Hattie Stallings of China, died at her home in Terrell, Texas, in June.

Lieutenant Colonel Dwight M. Deter, head surgeon at Corregidor when war

broke out, was killed last October 24 when a Japanese prison ship went down in the South China sea. He was the son of Dr. and Mrs. A. B. Deter of Brazil.

Harold Johnson, son of Rev. and Mrs. W. B. Johnson of China, died in Roanoke, Virginia on July 6 after a prolonged illness.

Dr. A. J. Terry of Brazil died suddenly, in New Orleans, Sunday, July 22; cause of death, heart failure.

Miss Mary E. Mooreman of China died in Owensboro, Kentucky, July 20.

Sympathy is extended to all these bereaved friends.

Marriages

April 5 Miss Clarabel Isdell was married to Mr. Homer N. McDonald in Honolulu. Mr. and Mrs. McDonald are living in Honolulu and she is continuing her work with the Mission.

June 6 Miss Grace Stribling of China was married to Mr. Ralph Ephraim Truesdell in Ridgecrest, N. C. Mr. and Mrs. Truesdell are making their home at 708 E. Tremont Avenue, Charlotte, N. C.

June 10 Miss Mildred Smith of Nigeria was married to Mr. D. Neville Cohen in Abilene, Texas. Mr. and Mrs. Cohen will be stationed in Nigeria in the service of the British Government.

July 11 in Glade Spring, Virginia, Miss Mary Ellen Hawk of China was married to Dr. J. R. Saunders of China. Dr. and

Mrs. Saunders will live in New York City.

Recruits for Nigeria

Miss Ruby Daniel of Hungary responded to the appeal for teachers in Nigeria by volunteering for that field until she can return to Hungary. She expects to leave for Nigeria the latter part of July.

Rev. and Mrs. Cecil Roberson have also answered this call for teachers and will leave in August. Mr. and Mrs. Roberson have been teaching in Acadia Academy, Louisiana. They go as contract teachers to the school in Iwo.

Hungary

The following distressing message concerning our work in Budapest, Hungary was received from Dr. J. H. Rushbrooke: "Bulgarian Baptist Union informs your Board Seminary, Orphanage, two church buildings in Budapest bombed. Great misery. Urgent help necessary." The Foreign Mission Board is investigating the possibility of sending immediate relief.

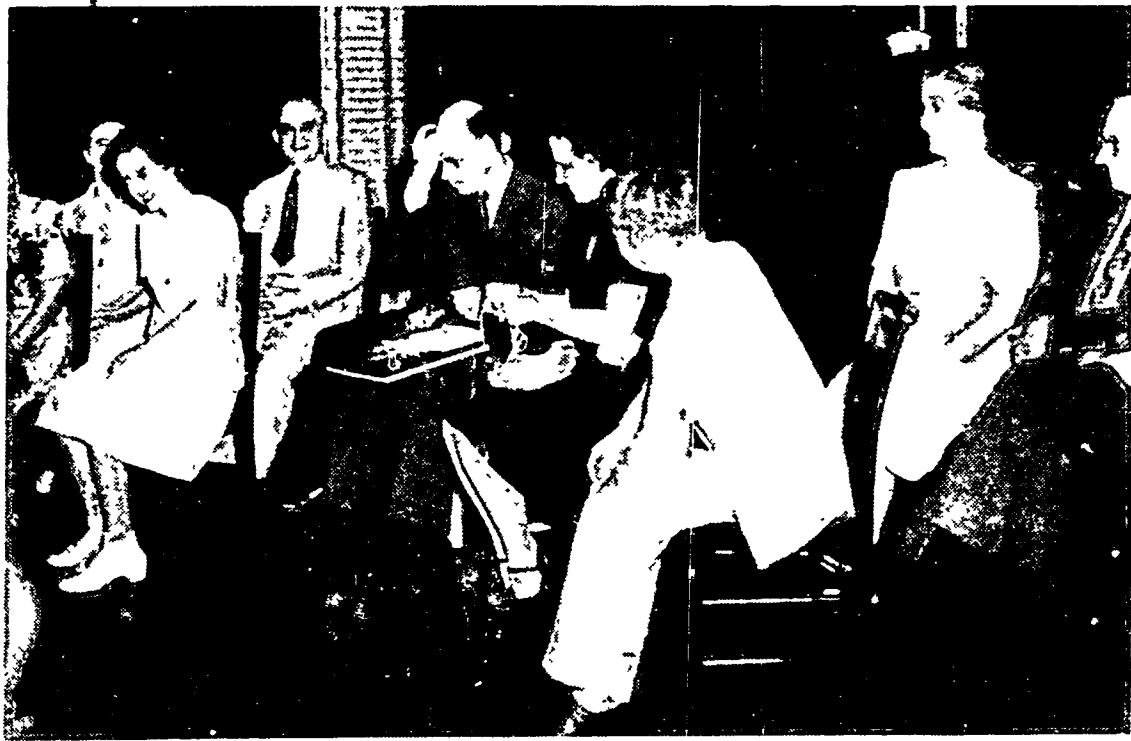
Hawaii

Miss Lila Watson of China sailed for the Territory of Hawaii on July 12 and Miss Cecile Lancaster is in San Francisco awaiting passage to Honolulu.

Liaison Officer

Dr. C. L. Culpepper is leaving for China where he will engage in liaison work for the Chinese Government.

(Please turn to next page)



Moore

With the "parting" gift Dr. Sadler bestowed upon him, Dr. Gill combs his hair at the party given in honor of the Gills by the Board family before they left for South America.

News Flashes

(Continued from page 23)

Message from Shanghai

Through the American Red Cross Dr. J. T. Williams received a message from Miss Elizabeth Ward who worked with him in the headquarters office in Shanghai. The message, dated October 15, 1944, reads: "Household running usual in June. Getting accustomed to life here. News from Hale [Elizabeth Hale, Shanghai] well. Thinking, praying you all. Looking forward return Southern Baptists. Greetings to all." Miss Ward was interned in June, 1944.

Dr. and Mrs. Everett Gill and their three children, Elizabeth, Jane, and Everett III, arrived in Barranquilla, Colombia July 18. They were scheduled to go to Recife, Brazil early in August. Dr. Gill will make Recife his headquarters for several months.

Congratulations

Robert L. Lindsey, Appointee to Palestine, received the Th. M. degree from Princeton University and Roy F. Starmer, missionary to Rumania, received the Th. D. degree from the Southern Baptist Theological Seminary.

Missionary Tidings

(Continued from page 16)

if her Lord suddenly summoned her from earth and she had left her house untidy. One of the greatest contributions a missionary couple can make in mission lands is to build a home which will stimulate the native people likewise to build good homes. "Your main business," said Dr. Willingham to a young missionary wife, "is to build a Christian home in Africa." And for nearly forty years Lydia Williams Green did that very thing. Dr. and Mrs. George Green recently retired from active service, but among the enduring memorials in Nigeria are many well-ordered Christian homes.

To missionaries China owes a debt that can never be repaid. They have laid educational foundations, produced general and scientific literature, pioneered in the teaching of illiterates, created a modern medical and nursing profession and preached Christ, the only Saviour for China and the world. Sir Robert Hart, the great Inspector-General of the Imperial Maritime Customs, said that there was a bright fu-

SEPTEMBER BIRTHDAYS OF MISSIONARIES

1 Charles L. Neal, 1515 Buena Vista Street, San Antonio 7, Texas

2 Mary Primm Moore (Mrs. R. C.), Casilla 185, Temuco, Chile; A. B. Oliver, 2615 Throckmorton, Dallas, Texas

4 W. B. Glass, Box 6393, Seminary Hill, Texas; Eleanor O'Haver Howell (Mrs. E. Milford), Box 132, Port Harcourt, Nigeria, West Africa

5 Pauline White, Rua Pouso Algere 417, Bello Horizonte, Brazil

6 Tucker N. Callaway, 3212 Marion Court, Louisville, Kentucky; Miss Edith O. West, Rua D. Delfina 38, Rio de Janeiro, Brazil

7 Mary Sears Connely (Mrs. Frank H.), 823 Academy Avenue, St. Louis, Missouri

8 Harley Smith, Caixa 118, Porto Alegre, Brazil

9 Dr. R. E. Beddoe, 4721 Sherman, Galveston, Texas; Evelyn Corbitt Leonard (Mrs. C. A.), Box 7, Kekaha, Kauai, Hawaii

10 Eloise Glass Cauthen (Mrs. B. J.), Lufkin, Texas

11 Thomas L. Neely, Apartado Nacional 290, Cartagena, Colombia

12 Dolphus Fay Askew, Casilla 815, Parana, Entre Rios, Argentina; H. H. Snuggs, 300 University Ridge, Greenville, South Carolina; Amanda Tinkle, Shaki, Nigeria, Africa

14 Minnie D. McIlroy, 2909 Herring Avenue, Waco, Texas

15 Florence Jones, 1031 West Scott Street, Springfield, Missouri; C. F. Stapp, Caixa 67, Campina Grande, Parahyba, Brazil

16 Attie Bostick, Shelby, North Carolina; J. J. Cowsert, Caixa 352, Rio de Janeiro, Brazil; Wilma Weeks, Woodstock School, Mussorie, India

17 Ada Armstrong Ingram (Mrs. Ray P.), Box 32, Abeokuta, Nigeria, West Africa; Charles W. Knight, Harrodsburg, Kentucky; Margaret Savage Lowe (Mrs. J. W.), 421 North Boulevard, Richmond 20, Virginia

18 Maude Burke Dozier (Mrs. C. K.), 2323 University Avenue, Honolulu, T. H.; Walter E. Craighead, 607 West Mill Street, Carbondale, Illinois

21 Tennessee H. Hart (Mrs. J. L.), Casilla 81, Antofagasta, Chile; Naomi Schell, 51 Watauga Street, Asheville, North Carolina; Miss Irene Jeffers, Roanoke, Alabama; Margaret Foltz Schmidt (Mrs. K. J.), 14 East Brandon Place, Radford, Virginia

22 Edith Carden Crane (Mrs. J. D.), Independencia 657, Guadalajara, Jalisco, Mexico; Dr. E. G. MacLean, Cody, Queens County, New Brunswick, Canada; Frances Hudson Vance (Mrs. S. W.), Mars Hill, North Carolina

23 R. A. Jacob, Franklin, Kentucky

24 Lucy E. Smith, 2209 N. W. 12th Street, Oklahoma City, Oklahoma; Marian Peeler Gray (Mrs. R. E.), 1305 Palafox, Tampa 5, Florida

25 Lillie Mae Hundley, Box 271, Claude, Texas

27 Dorine C. Hawkins, Caixa 320, Rio de Janeiro, Brazil; Rose Hocutt Powell (Mrs. J. C.), Shaki, Nigeria, West Africa; Elizabeth Belk Stamps (Mrs. D. F.), 1071 North Highland Avenue, N. E., Atlanta, Georgia

28 Fern Harrington, Route 2, Atlanta, Georgia

30 W. C. Taylor, Caixa 352, Rio de Janeiro, Brazil

ture for China in a rapid spread of Christianity.

There is a fast-closed land to all missionaries. Into that country went a man who professed to be a Christian, and became a friend and adviser to its ruler. He returned home after some years and was asked if he had many any contribution to the most vital of all human needs, which the gospel can satisfy. His answer was, "I never tried!" If laymen who profess to be Christians will do nothing when, in kindly human contact, they could do so much, and do it without offense if done with tact (which, after all, is the meaning of the word "contact"), then the Christian church must

continue to send missionaries in increasing numbers, because the gospel of Christ is the most vital need of all mankind.

—THOMAS COCHRANE
in *World Dominion*

★ ★ ★

In the years lying immediately ahead Christians ought to be the most active people on earth. For men and women all over the world now are coming to realize, as a result of two world-shattering wars, that unless we can learn to build the New World upon brotherhood, our civilization will be blown to bits.

—FRANCIS B. SAYRE in *Forth*

92⁷/₁₀¢ of every mission dollar goes to foreign fields

**PERCENTAGES OF OPERATING COSTS
FOR FISCAL YEAR ENDING DECEMBER 31, 1944**

1. ADMINISTRATIVE EXPENSE:

Expenses of Richmond (home) office, including salaries, printing, stationery, postage, and other miscellaneous expenses.....\$ 62,568.82 2.60'

2. PROMOTION EXPENSE (HOME CULTIVATION):

Including salaries and expenses of field secretaries, deputation work of missionaries on furlough, publicity through denominational papers and publication of *The Commission*, expenses of Missionary Day in the Sunday schools, and other miscellaneous expenses..... 65,197.99 2.70'

3. GENERAL EXPENSE:

Cost of Board meeting, proportionate expenses of Southern Baptist Convention, Baptist World Alliance, investment expenses—agents' fees, etc., and other miscellaneous expenses..... 34,550.75 1.43'

4. MISCELLANEOUS EXPENSE:

Representing sundry special expenses incurred which do not properly belong under any of the above classifications..... 13,817.65 .57'

5. FOREIGN FIELDS:

Including salaries of missionaries, cost of language study of new missionaries, furlough travel, support of native work, maintenance of schools and hospitals, operating of publishing houses, and other miscellaneous expenses.....\$1,478,412.94 61.28'
Temporary investment of funds designated for work on foreign fields..... 757,885.11 31.42' 2,236,298.05 92.70'

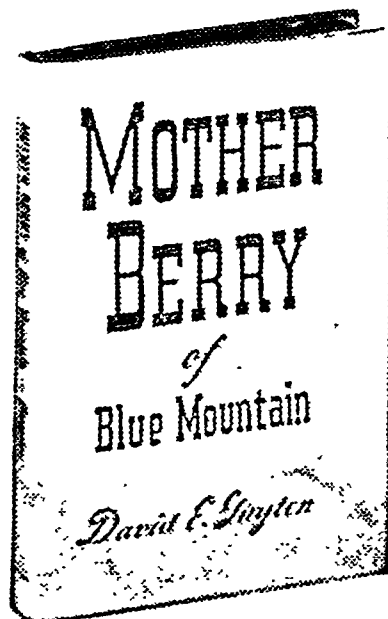
GRAND TOTAL.....\$2,712,433.26 100.00'

Note: Included in Promotion Expenses is the sum of \$24,000.00, representing amount recalled by the Woman's Missionary Union from its contributions to the Foreign Mission Board through the Co-operative Program; also the sum of \$3,961.69 representing expenses incurred by the Foreign Mission Board for the Foreign Mission Week of Prayer incident to the Lottie Moon Christmas Offering, and the sum of \$812.72 for expenses of Missionary Day in the Sunday Schools. Included in General Expense is the sum of \$3,353.25, representing proportionate cost of printing Minutes of the Southern Baptist Convention, assessed against the Foreign Mission Board.

FOREIGN MISSION BOARD, S. B. C., RICHMOND, VA.

For Vacation Reading . . .

BIOGRAPHY



Mother Berry of Blue Mountain

BY DAVID E. GUYTON

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This life of Modena Lowery Berry—"Mother Berry" of Blue Mountain College, Blue Mountain, Mississippi—is inspiring reading, not in the sentimental, unreal over-exalted sense, but in the same way Mother Berry herself was inspiring. A simple yet great book about a simple yet great person. (26b)

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AND INSPIRATIONAL

At the Master's Feet

BY H. H. HARGROVE

\$1.50

A series of nine clear, persuasive, revealing, and heartening sermons from Christ's Sermon on the Mount. In the midst of many well meant but confused and contradictory "new world charters," this is a book to read, to ponder, and to heed. (26b)



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BY MAREL BROWN

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