

The Commission

A BAPTIST WORLD JOURNAL



Yugoslav "Marriage Market"

Alice Schalek, Three Lions

October 1945

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The Commission

A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief

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OCTOBER 1945

Yugoslav "Marriage Market"	Cover 1
"Onward, Christian Soldiers"	Symposium 1, 22
"I Perish With Hunger"	Symposium 2, 9
A Chaplain in China	McKinley Gilliland 3
Serving Suffering China	J. T. Williams 4
Relief Needs in Europe	Geo. W. Sadler 5
Hadhramaut—"Place of Death"	Ida Paterson Storm 6, 7
Postwar Missions in Japan	Edwin B. Dozier 8, 9
Baptist Outlook and Opportunities in Italy	W. Dewey Moore 11
Church Observes Missionary Festival	J. M. Dawson 15
Slow One Was Wise	Jane Carroll McRae 21
It Continues to Grow	Cover 3

Departments

Kingdom Facts and Factors	W. O. Carver 10
Editorial	12, 13, 14
Epistles from Today's Apostles	16, 17
News Flashes	Gene Newton 18
Books	19
Studying Missions	Mary M. Hunter 20
October Birthdays of Missionaries	22
Directory of Missionaries	22, 23, 24

Contributors to this Issue

Robert and Mary Dyer, Hugo and Ruth Culpepper, Marian Gray, Cleo Morrison, and Fern Harrington were interned in the Philippines for three years and liberated late last winter by American soldiers.

McKinley Gilliland, appointee to Africa, is serving as a chaplain in China.

J. T. Williams, Richmond, is interim secretary for the Orient.

George W. Sadler, Richmond, is the Board's secretary for Europe, the Near East, and Africa.

Ida Paterson Storm was, before her marriage to Medical Missionary Harold Storm, a member of the faculty of the University of Shanghai, under appointment of the Foreign Mission Board of the Southern Baptist Convention. She is now on furlough from Arabia studying at the Medical College of Virginia in Richmond.

Edwin B. Dozier is missionary to Japan, and is now on furlough in the States.

W. Dewey Moore is missionary to Italy; recently surveyed needs in Italy as a member of a Government committee.

J. M. Dawson is pastor of the First Baptist Church, Waco, Texas.

Jane Carroll McRae and her husband, J. T., are mission volunteers now in training at Winston-Salem.

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

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"Onward, Christian Soldiers"

FOLLOWING the announcement of the surrender of Japan we sent to a few representative Baptists a request for a brief statement concerning urgent Southern Baptist foreign mission tasks, both immediate and long-range. Here are the first replies which came in time for inclusion in this issue of THE COMMISSION.

World war victors and vanquished face a new day. If peace is to be permanent, Southern Baptists must be on the march led by the Prince of Peace. His orders call for spiritual world conquest. "Onward, Christian soldiers," is His challenge. We must go into all the world. We must hasten to give the message of life to all who have lived in the midst of death.—PAT M. NEFF, *president, Southern Baptist Convention.*

World conquest is our ultimate goal. Southern Baptists must think in terms of centuries and broaden their base to strengthen, enlarge, and multiply their institutions. We must call out the called—train, equip, and send them. We must give them adequate support when they reach their fields. The world is now taking the shape of generations and even centuries to come. Facing world-wide opportunities, we must shoulder staggering responsibilities, and follow where our Lord leads.—J. HOWARD WILLIAMS, *president, Executive Committee, S.B.C.*

Suppose you were trustee for many schools, hospitals, publishing houses, and churches in many war-ravaged lands and suppose hostilities suddenly ended? Such weighty questions now face our Foreign Mission Board, responsible for deciding as to former locations, new fields, adequate personnel. For the Board our prayers should steadily ascend.—KATHLEEN MALORY, *executive secretary, Woman's Missionary Union.*

World situation gives mighty emphasis to the urgent necessity of giving the gospel of Christ to all people as the only hope of saving those who are lost and preserving our civilization. Millions of homeless people call to us for food, clothing, and medicine. We will hear and answer that call. Surely we will hear and answer the deeper unspoken call, "Sirs, we would see Jesus."—F. F. BROWN, *pastor, First Baptist Church, Knoxville.*

The world, broken and bleeding, bewildered and baffled, hungering and hoping, offers Southern Baptists the greatest opportunity to hear their witness to

the adequate and available Gospel of redemption and rehabilitation in all the glorious history of our people. We have the Message and the Method. May we be granted the mood and the urge to enter the widely, swinging doors, in His Name and for His sake!—LOUIE D. NEWTON, *associate secretary, Baptist World Alliance.*

The present world situation offers to Christianity its greatest opportunity and its most terrific responsibility since the beginning of the Christian Era. If the world is not brought to observe the principles of Jesus Christ in international relations, civilization is doomed. Men can no longer give only lip service to Christ. The imperative need is for us to acknowledge and follow Him if we are to live. To put it on the lowest possible level, our own self preservation demands that we accept this challenge and meet it in a worthy way. In the Day of Judgment God will hold us accountable for having been unfaithful if we fail or falter in the most critical period in world history. The Christian enterprise should remember the words of Woodrow Wilson: "You are here to enrich the world; forget that errand and you impoverish yourself."—L. HOWARD JENKINS, *president, Foreign Mission Board, S.B.C.*

The events of recent weeks have shattered the thesis that civilization can, of itself, bring in the Golden Age. The atomic bomb killed that around the world. Nothing is left to build upon but the life and leadership of Christ Jesus, our Saviour and Lord. We must continue to accumulate, with utmost dispatch, funds for restoration of, and re-entrance into, blacked-out fields. There should be an immediate all-out call to our best young men and women for replacements and for the occupation of new fields. We must do this with the spirit of the Crusaders. Keep alert for shifts in strategy made necessary by the new day already dawned.—J. W. STORER, *pastor, First Baptist Church, Tulsa.*

Our changed world demands changed attitudes. We must pray and give and live differently. Not only must we meet immediate physical and spiritual needs, but we must also establish hospitals and orphanages and schools in devastated and destitute areas. Nothing less than living sacrifice on the part of Southern Baptists will be acceptable.—GEORGE W. SADLER, *regional secretary, Foreign Mission Board.*

(Please turn to page 22)

"I Perish with Hunger"

"I perish with hunger!", a classic phrase uttered by a boy twenty centuries ago is revitalized in the vernacular of our time, "I am starving to death!" This means nothing to people in a land where security is taken for granted, but it is a different story; yea, a stark reality to millions in Europe and Asia today.

The physical state motivating that declaration is one of the most dynamic factors and potent powers dominating the actions of men. Hunger is the great destroyer of love, friendship, and tolerance, and is fatal to the peace of the world. It will create a crisis in any life, causing an old man to forsake his honor, a woman to sell her chastity, children to beg and steal, a mother to become the salvager of manure to feed her brood, and a father to lie, cheat, and murder. In nearly every case the end is death, bitter, painful, slow, always with the agonizing hope that help will come before it is too late.

From my experience I know that the only power able to save in such a situation is the grace of God. On that plane of life where thinking is done with the belly instead of the mind, it is the only thing that can lift man above the purely animal. It is the only power that can save us from self-centeredness and cause us to share our plenty, even our living, with those actually starving to death.

Conscientiously, we cannot praise and proclaim while people perish from our neglect.

Motivated by God's grace let us give to save the lives and souls of people across the seas who in God's sight are not our enemies but actually our neighbors.

BOB AND MARY DYER

To most people in prison camps everything centers around food. Every conversation eventually turns to food; almost every dream pertains to food. Many are obsessed with the idea that tomorrow there might not be any food, and gorge when they can, while others starve themselves in order to hoard for the time when they're hungrier. Any special food is shared with all the friends practicable and eaten in privacy if possible. Cleo and I will always remember the first hard-boiled egg we had in months. We sneaked out behind the laundry to eat it and bury the shell so no one would know and be envious. People do queer things when they're hungry—queer only to those who've never known real hunger.

FERN HARRINGTON

A story was told to our group by one of our chaplains. "Within two weeks after landing on Luzon, at one of our services like we have each Sunday, \$2,100 was given by the American soldiers for rebuilding a church and for the natives in desperate need."

One of the things that touched us very much during the last three years has been to see families fleeing from their homes, carrying their only possessions.

Surely Southern Baptists will have the spirit of Christ and the spirit of our soldiers in helping to relieve the suffering of Europeans and Asiatics.

CLEO MORRISON

The most outstanding memory of the three years I spent in a Japanese prison camp is that of how terrible it is to be hungry. One day during January, 1945, I was near the end of the line for the afternoon meal, and when the corn meal mush gave out just ahead of me, several of us cried because we were so hungry. The next day I waited in line with many others from noon until 4:30 so that I would be sure of receiving some mush, but I never waited that long again, for by the time I received my helping I was too tired and weak to eat it. My relief and joy were indescribable when our American forces liberated us and our suffering days of hunger ended. There are millions of people who are still faced daily with hunger, fear, and want. Constantly I think of them and pray that people everywhere will give generously so that they may receive help.

MARIAN GRAY

One of the most vivid recollections of my camp experience was that night in December, 1943, when trucks began to roll in loaded with American food, clothing, and medicine. From the headlights one could see the mingled emotions upon the faces of those who looked with all their hearts at those heaven sent sup-

(Please turn to page 9)

A Chaplain in China

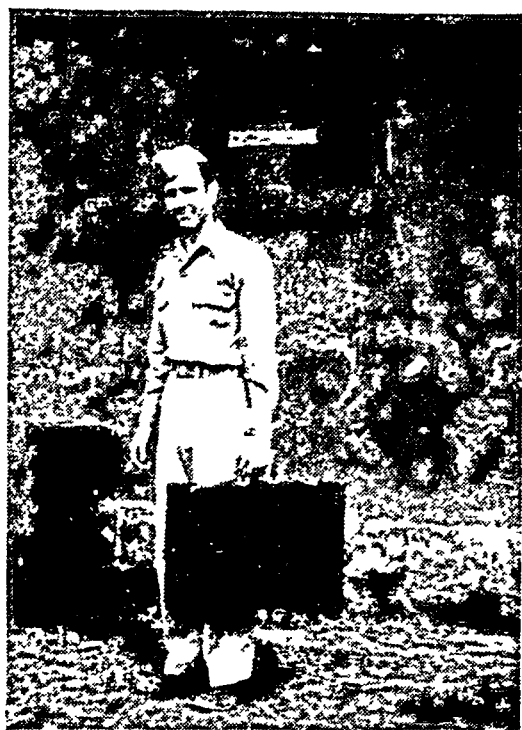
By McKinley Gilliland

I landed in China, after making the "over the hump" flight in a C-46, on February 3, 1944. I was fascinated by the cold clear moonlight that bathed the airport and lines of eucalyptus trees along the field edges and roadways. China! A land old in my thoughts but new in my experiences. Since early childhood I had been taught to pray for our missionaries here.

At the time of my arrival in China the Japanese had not made their drive down the railway running parallel to the coast, some 200 miles inland. That drive started shortly after my arrival, however, sending streams of native refugees and Christian missionaries inland. This flow of refugees reached high-tide about August, 1944. Many of my contacts with missionaries came as a result of this movement. I used to wait on one of our American airfields to receive many of these refugee missionaries, as they were flown inland in our bombers and transports. For most of these missionaries it was their first plane ride. Imagine, if you can, what must have passed through the minds of several elderly ladies who came in one day, riding in a B-25, with machine guns for arm rests and, an empty bomb-bay the storage spot for their luggage!

We met missionaries from all parts of the world—England, Norway, Finland, Germany, Australia, New Zealand, Canada, the United States. I shall not forget my emotions as I saw an English lady and a German lady standing arm in arm at the organ, singing old familiar hymns. To me it was a symbol of all that Christ's way means in this life—mutual love, trust, and helpfulness. And this at a time when the homelands of those two women were at each other's throat with all the weapons of modern warfare!

With three of our army medical officers I visited a school for blind girls. After we came away, one officer, a flight surgeon, said to me: "Whatever doubts I had before about the value of missions are all gone after what I have just seen at the school for



Ready for another trip

blind girls." He had seen those girls, ranging in age from infancy to adulthood, learning to be self-supporting and useful individuals. These girls are under the care of several native teachers and the supervisor, Sister Anna, a lovely white-haired saint with more than 30 years of service in China.

In East China last summer, where I lived several months, it was my pleasure to make the acquaintance of several Southern Baptist missionaries, Brethren Cauthen, Beddoe, and Nichols, also Misses Pender, Green, and others. Their homes were always open to American troops, and our troops took advantage of that courtesy two nights each week. Missionaries Cauthen, Beddoe, and Nichols spoke frequently in services with our troops as contract chaplains. There were no more gracious hostesses in all China than Mrs. Beddoe and Mrs. Cauthen.

Then, I met up with Rex Ray, veteran missionary, one of the grandest soldiers for Christ to ever sleep on an air mattress in China! I call him Rex in all respect for his years of service as a Baptist missionary and because he's that to his friends—Rex Ray. Some of our American flyers can

testify to the helpfulness of Rex when they were forced down near his mission station.

I wish I could impress someone, as Dr. Moffatt touched David Livingstone, with the following observation: I have travelled over many hundreds of miles of China roads—roads unlike anything in America!—and through hundreds more of villages where no missionary has ever been, where no white person has ever lived to preach the Christian gospel. I have made it my business to go out into the villages with an interpreter and have been told I was the first white person in some of these villages. I have flown over areas of China that are still marked with a question sign on our best maps, areas unexplored and unknown to white men. I have looked down on these villages from the air and wondered how much longer it would be until they knew of the more abundant life in Christ. Does this mean anything to the churches in the states? Does it mean anything to young American Christians who have a lifetime of opportunity before them? To those who are not afraid to actually "go where He wants me to go?" Who are willing to make every effort to prepare and go if so led of God's Spirit?

In the services of worship I have conducted on this air base over the past two months the following amounts have been received for and distributed personally to denominational and inter-denominational Protestant missions, orphanages and schools in our area of Free China: \$905.25 American, plus one hundred and thirty-three thousand Chinese dollars (or, about \$125.00 American). That is more than one thousand dollars in American money from American sons to Christian missions in China. If it means anything, it means that we are impressed with what Christian missionaries are doing in China and want to share in their ministry. Moreover, after the war ends some of these soldiers are coming back to China and India for missionary service.

Serving Suffering China

By J. T. Williams

The desire to relieve physical suffering and to help the unfortunate to get started again grows out of the Christian spirit. Millions of people are praying for war to cease and peace to come again on earth. When war ceases much of the world will be in a terrible condition. If ever there was a time for exhibiting the spirit of compassion, it is now. Conditions which prevail in occupied China are beyond our power of imagination.

About 80% of the people of China are farmers. In normal times these farmers produce enough food for themselves and sometimes a little surplus which they sell to buy clothing. This small surplus which goes to the cities is not enough to supply the needs of the non-farming population. Therefore, large quantities of food have to be imported to feed the people.

China produces silk, cotton, wool, flax, but not nearly enough to clothe all the people. Therefore, immense quantities of cotton and cotton cloth are imported. Silk is so valuable in world markets that much of it is exported while the masses of the people use coarse cotton clothing. In order to import some food and clothing material, the Chinese export silk, tea, peanuts, tung oil, pig bristles, antimony, tungsten, furs, straw-braid, and many other things.

In normal times China just manages to get along, with many millions of its people living very near the ragged edge of starvation. Let flood, famine, or war come along, and the suffering is terrible. Thousands and millions die of starvation. Transportation facilities are so inadequate that thousands starve to death in famine areas before a surplus of food in another area can be shipped to them.

Eight years of war have been abnormal times with all the dire consequences. The whole economy of the nation has been upset. The Japanese army in many places has taken the animals that pulled the farmers' crude plows and killed them to feed its men, and has taken tools of iron to melt up into implements of war. Thus the farmers' ability to produce crops has

been greatly impaired or destroyed. The merchant who made his living buying and selling goods is ruined. Not only were some of his goods confiscated by the Japanese army, but also means of transportation have been destroyed, communication with foreign countries broken off, and there are no goods to buy and sell.

War has brought untold suffering to the people of China. For lack of food millions have already died. Those who are still existing are undernourished, emaciated, and downtrodden. Through the lean years their clothing has worn out or become threadbare, and there is no more to be had—a horrible condition to be in! Yet in their dire extremity they long for freedom, food, clothing, and a chance to work in peace. Our hearts go out to these unfortunate people. When the enemy has been driven out of their country, something must be done to relieve their suffering.

UNRRA in co-operation with the Chinese National Relief and Rehabilitation Administration is planning a vast program for relief and rehabilitation in the occupied areas. They will do much in a general way, but there are innumerable needs they

cannot touch. This fact makes it imperative that so-called private agencies do their utmost now to relieve hunger and suffering.

United China Relief and the Church Committee for Relief in Asia are doing a splendid work and are worthy of the support of all Americans who want to have a part in helping the Chinese people to live and get started again after their country is free.

Besides these general agencies, many denominations are administering relief in their particular fields. Pastors and Christian workers will need not only food, but also clothing, books, household necessities, so as quickly to devote their full time to preaching and service to others. Large amounts of money will be needed for particular relief and rehabilitation.

Southern Baptists will want to do a relief work that is worthy of a great people and their spirit of service. The Foreign Mission Board will delight to receive and distribute through its facilities all the gifts Southern Baptists will place in its hands. The Board and its missionaries are primarily interested in the spiritual life of the people, but when the pangs

(Please turn to page 9)



United China Relief.

Relief Needs in Europe

By George W. Sadler

One of the pressing problems of our day is that of relieving the suffering of the peoples of Europe. While this suffering is primarily physical, we cannot be unmindful of mental anguish and spiritual distress.

Man does not live by bread alone, but bread is a necessity. Life must not only be sustained, but it must also be made meaningful. Hungry persons cannot function effectively, nor can their attitudes be constructive. Ex-Governor Herbert Lehman declared several years ago: "Starvation and economic anarchy are time bombs whose explosion can wreck prospects for a world peace just as surely in the post-war world as did the events which led up to the fateful September day in 1939 when Hitler sent his panzer units into Poland."

While we are interested in obviating explosions, we are immediately concerned about relieving suffering and saving life. The love of Christ constrains us. We are touched by the sad state of our friends in Europe and we want to do something about it.

Let us survey the situation. The grim, gaunt specter of hunger stalks every land in Europe for which Southern Baptists have responsibility. Conditions seem to be unspeakably bad in Hungary. From that unhappy land we received the following message several weeks ago:

Bulgarian Baptist Union informs your Board Seminary, Orphanage, two church buildings in Budapest bombed. Great misery. Urgent help necessary.—J. Henry Rushbrooke, London, England.

Efforts are being made to forward an initial amount of \$10,000.00 to Dr. Bela Udvarnaki, president of our seminary in Budapest. I am investigating the possibility of going to Hungary and other stricken areas to study needs and means by which they may be met. It is hoped that ere this year closes I may be able to express in person the sympathy of Southern Baptists to the suffering peoples of those war-ridden lands.

Dr. Robert W. Anthony who recently toured Italy with Dr. W. Dewey Moore writes: "We saw all

too many skin blotches and sores, skinny arms and legs, gray, gaunt, hunger-stricken faces to be comfortable about the Italian people's present state. People were still picking up bits of bread from the street, carrying away the garbage from American soldiers' messes to put on their tables, and begging for food because they and their children were hungry." This same observer reports further that disease is widespread, tuberculosis having increased within the last year 150%.

What the conditions in Yugoslavia and Rumania are, so far as physical suffering is concerned, we do not know. We do know that our property in Bucharest was confiscated in 1942, and that our buildings were used as a training center for Greek Catholic priests. We know that our denominational work was dissolved and that all activity was forbidden.

As we supply food and clothing to the peoples of the war-torn areas, we must help them to rebuild their churches, orphanages, and seminaries.

In Spain and Italy the training of ministers must be resumed. The same is true with reference to the work of publication.

It is difficult to say how much the relief and rehabilitation program in Europe will cost. This is especially true since we have no way of knowing how many churches in Hungary and Rumania have been destroyed. Suffice it to say, a great burden of responsibility rests upon Southern Baptists. In dollars the burden may be \$500,000.00 or even three quarters of a million; in life it may mean many of our finest young persons; in sympathy it will mean our fervent prayers and our complete devotion. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The greatest needs in Europe are already confronting us. To help the churches of the devastated areas in Europe and Asia calls for approximately five times what the churches gave last year.—Moss.



Ragged and Starving Children in Greece

OWI—PWB Photo.

Hadhramaut "Place of Death"

By Ida Paterson Storm



Mukalla's crescent-shaped harbor



Slender minaret of the largest mosque



Low frankincense bushes in the desert



Wells in the desert for thirsty travelers

Slowly the long caravan climbed the steep slopes leading up from the picturesque city of Mukalla, with its crescent-shaped harbor and its gleaming white houses. When the doctor arrived at the summit of the heights above the city he stopped his camel and looked back at the beautiful scene below. The stately palace of the Sultan stretched along the shore, while the slender minaret of the largest mosque in town stood out sharply against the deep blue of the sea.

"Here is a beautiful place where the name of Christ is never heard," said the doctor to himself, and breathed a prayer that God would open wider the door.

Twice a representative from the Danish Mission has been in Mukalla but each time he was allowed to remain only a few days. In 1891 Dr. Samuel Zwemer stopped here, but no further efforts have been made to bring the gospel to this land.

But the doctor did not remain long in contemplation; the great Wadi Hadhramaut—the "place of death"—was his goal. So far as available records show, this magnificent valley with its various and complex branches had never before been visited by a missionary. Before him lay a long journey of six days over that desolate waste called the Djol.

Mile after mile the doctor traveled over the monotonous desert. Sometimes he passed low frankincense bushes; sometimes the approach of another caravan caused a ripple of excitement to pass through his men—in the desert one meets strangers as enemies. Then the guide would sing out, *Salaam aleikum* (Peace be upon

you). Tensely the men waited until their greeting was returned, *Wa aleikum es salaam* (And on you peace).

The route from Mukalla to the Wadi Hadhramaut is broken at intervals by a wonderfully unique watering system. These wells are built by pious Moslems just before death, or are ordered to be placed there just after their death and are a benefaction to the thirsty traveler.

On the sixth day of the journey as the weary camels plodded along in the shimmering heat a shout of exultation began with the guide and passed on down the line. The camels, too, seemed infected with the elation of their masters and quickened their pace. The doctor moved rapidly forward, then suddenly, and without warning he stood on the edge of a stupendous precipice.

Below lay fairyland. Straight down, down for hundreds of feet, lay the valley of the Hadhramaut. The white sand of the dry river-bed gleamed brightly in the yellow sunlight, contrasting vividly with the groves of dark palms on either side, interspersed with wide fields of bright green dhurra (maize).

But most amazing, and beyond all expression impressive, lay the cities of the Wadi, clusters of tall buildings huddled on the steep slopes under the cliffs and appearing from the immense height like tiny doll houses. On either side of the Wadi these cities lay, cities where once the name of Christ was known and worshipped, but where now the proud name of Mohammed is on every lip, and the name of Jesus the Saviour is unknown.

Long the doctor gazed upon the magnificent scene below, and there

*Pronounced "hod-thra-moat"

was born in his heart a prayer for the Hadhramaut, that no longer should it be the "place of death," but rather the valley of life, life in Christ Jesus.

The descent into the Wadi was long and tedious and taxed the patience of the eager camel men to the utmost. Quickly the news had spread that a foreigner had come into the valley and a throng gathered to see him. Questions arose as to the contents of his numerous boxes and the servants shouted to the people, "He is a great doctor from across the sea. These boxes contain medicine to heal the sick."

As the doctor rode quietly through the noisy crowd, a tall figure halted on the edge of the press, curious but unwilling to betray his curiosity. But a by-stander quickly informed him of the cause of this demonstration. The doctor was surprised to see the tall man extend his hand to his informant who took it eagerly and with fanatic zeal kissed it. "There," said the guide to the doctor, "goes one of the Sayyids."

"Who are they?" asked the doctor. "They are the actual blood descendants of the Holy Prophet, blessed be his name. They are the wealthy class; they own all the magnificent mansions you will see in the palm groves. Their prestige is indisputable; they are well educated, and are fanatically jealous of their position. It were well, O Hakim," softly insinuated the guide, "if your skill and devotion to the common children of Allah should meet with their approval."

The doctor was conducted to the great house of the city. Arab hospitality prevailed, and soon he was refreshed with a bath, food, and the

inevitable coffee. Many came to call upon him and from the conversation of his guests the doctor learned much about the strange country into which he had come.

The whole Wadi is divided into tribes, many of whom pay tribute to the Qu'aiti Sultan of Mukalla, but many others are a law unto themselves. As a result fighting was constant, and bloody feuds prevailed between the tribes, the cities, and even between great families. (It must be noted now that with the extension of British influence about 1940 these tribal wars have generally ceased.) The people are illiterate, fanatic in their religious zeal, and without medical care.

By and by the guests left and the doctor retired to the roof of his tall house to sleep. The soft moonlight turned the beautiful valley into a place of mystery and enchantment. Here were ten million people without Christ—a moonlit field "white unto the harvest."

"Lord of the harvest," softly prayed the missionary, "send forth laborers into this harvest."

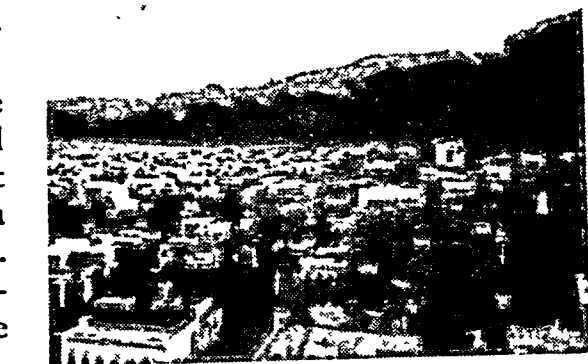
In 1945 Southern Baptists are sent by the Lord of the harvest as laborers unto this harvest. With humble hearts they take up this the hardest job in the world, but they do it courageously, for was not a man sent by the Lord of the harvest to take a great land in His name? And the Lord's words still ring through the ages. "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed for the Lord thy God is with thee whosoever thou goest."



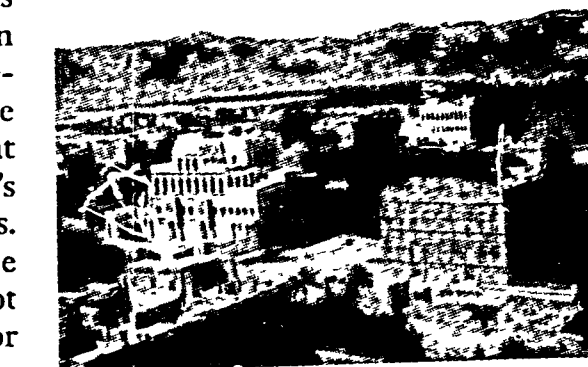
Photos courtesy the author
White sand of the dry river-bed



Tiny doll houses in the Hadhramaut



Clusters of tall buildings huddled



Great house of the city, and hospitality

Postwar Baptist Missions in Japan

By Edwin B. Dozier

Imagine, if you can, everything about you blackened by the cruel tongues of flame, poured from the clouds, leaving nothing but shambles. As you stand amidst the ruins cold and shivering,—alone, because you have been robbed of loved ones by the heartless fingers of death your senses are benumbed. What can you feel about good and evil? What is your attitude toward mankind, toward God? Even when personal hunger and cold seem to clamor for attention these are the ultimate realities with which the people of Japan will grapple either blindly or with a fanatical determination.

Realizing that only God knows the answer, and only He can guide Baptists in fitting into His plan for the evangelization of Japan, we do not want to be presumptuous as we present some facts and factors, which we believe must be faced frankly in order that we may plan more intelligently to re-enter Japan.

It would be utter folly to ignore the fact that there will be despair, bitterness, and even hatred and the spirit of revenge in the wake of war and destruction. Any overture from the conquering nations, official or otherwise, will be received with suspicion and fear. Cruel realism will be the norm. Thus, Southern Baptists must not re-enter this field sentimentally. The cost must be counted.

The attitudes and actions of the United Nations, especially that of America, relative to the place and life of Japan in the family of the nations will either hinder or forward the cause of Christian missions in Japan. A spirit of fairness and justice, of friendship and understanding coupled with firmness on the part of our Government will strengthen the bases upon which missions can and must operate effectively. Lacking these qualities the spread of the kingdom of God will be set back many years, for the Japanese as well as many others look upon America as a Christian nation.

What of the place of religion in Japan after this conflict? Many of these people in defeat will view

religion as a failure. They will ask, "What did it do for us?" At least, for a time, Shintoism will be discredited. Can we hope that it will be destroyed? Or will it be driven underground to become at a later date a recurring cancer within Japanese society? This will depend largely on how well the religious impulses are met by other forces. Will Buddhism go along its unruffled way among more than one half of the population? Hardly, for the cataclysm of this conflict will have placed tremendous strains on the normal teachings of resignation by this faith. Either superstition, or agnosticism and atheism will control the thinking and life of the people or a more potent force will have to command the hearts of men.

What of Christianity? We need not guess concerning the certain decimation of the forces of Christianity during this period through death and falling away, due to the pressure of persecution and the stress of the times. The pitifully small minority of Christians (four-tenths of one per cent of the population) will be smaller still, but will demonstrate again to the world the "mustard seed" strength of Christians and the kingdom of God. As never before, the words of our Lord, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," will come to encourage the few who are left in Japan to carry on bravely.

No matter how genuine, the recent trends and activities of Japanese Christianity need to be evaluated before we resume active participation in the Christian movement in Japan. It is common knowledge that in 1940 Church Union was forced on all Protestant denominations by the pressure of government order as well as from pressure of strong union groups within the major denominations. The smaller denominations, in order to receive government recognition and protection and to be sure of survival, fell in line. Having witnessed the earlier stages of this amalgamation we wonder whether this is or can be a healthy cohesiveness. Be that as it

may, Japanese Baptists were involved as were all other assenting or dissenting Protestant groups. The attitude of our Baptist brethren in Japan toward this relationship after this conflict is still unknown.

Nevertheless, we can anticipate several possibilities for the participation of Southern Baptists in the evangelization of Japan after this war. First, if we recognize the principle of self-determination of the local Christians as necessary to initiate an invitation for our return to work with them we will be faced with two well-defined positions. One will be that our co-laborers will invite us to come back within the frame-work of the Union Church. The other will be that they will leave the union organization and ask for our support in a distinctive program. In the event of the former proposal Southern Baptists will be faced with a decision, after a careful survey of the actual conditions, either of co-operation or of taking independent action.

In the event of independent action there will be two alternatives. One course of action will be withdrawal from Japan as a field of activity. On the other hand we must go back uninvited to begin a new work in new areas of Japan. Though we might justly demand that our institutions and work already developed be returned to us, it would likely be spiritually costly and devastating to make such claim. It would be far better, if we do return uninvited, to begin our independent work from the very beginning and do our utmost to bring salvation to the souls of men in Japan. Need we go for any other cause?

Whether or not we return to work with our former co-laborers the task of missions in Japan, at best, will be fraught with new and more pronounced difficulties, some of which we may well anticipate now. In a country where devastation and ruined economy is the rule, the lure of monetary help will tend to increase servile "rice Christians" and Christian workers of inferior consecration. Communism as

a way of life will tempt many and create grave difficulties for the Christian worker. In many instances the loving, helping hand will be viewed as that of condescension and pity by a proud people who have tasted the bitter dregs of defeat. We must be on our guard to avoid such attitudes and constantly be alert to keep our love on Christ's level.

As to personnel and methods there are a number of possibilities and schools of thought. There are those who advocate the sending of fine, consecrated, American trained, young people of Japanese ancestry as those best qualified to do the post-war missionary task in Japan. Physically they resemble the people to whom they go. They have a start in understanding the language and customs of the people of their ancestry. Though these are potential assets, in the past they have proven handicaps and irritants for such young people. Unless the American of Japanese ancestry becomes a thoroughgoing Japanese as to food, living conditions, customs, and language so as to gain the unqualified respect of those among whom he works he is definitely handicapped. Another question for which we do not have the answer is, what will be the reaction of the Japanese people to these American-Japanese who were loyal to an enemy nation during the war? Probably the reaction will be varied. But any young person whose loyalty to Christ is unwavering and who will have the courage, patience, and physical stamina to bear the additional crosses of derision, ridicule, and lowered living standards, doubtless will in time, become as useful as, and probably a much more effective worker than, his white missionary brother. However, until this complete identification with the Japanese people has been attained his greatest effectiveness cannot and will not be reached.

While this complete identification with the Japanese people will never be achieved by the white missionary, he will win their confidence and respect when he has proven himself thoroughly sincere and genuinely interested in the well-being of those with whom he comes in contact. Mistakes in language, of etiquette and customs on his part will be overlooked to a large degree because he is a foreigner. He does not have to

lower completely his physical standards of living. Furthermore, when he shows impatience or disagreement due to divergent viewpoints arising out of different cultural backgrounds he does not have to undergo the same misunderstanding his brother of Japanese ancestry would have to bear. Again, due to his background of generations of Christian thought, ideals, and heritage, he is able to keep going. His chiefest handicap is his inability, except in rare instances, to reach the inmost recesses of the people's character and life although in Christ there is a depth of brotherhood attainable that is not known through any other means.

Today we should be no less ready than Adoniram Judson and others to labor patiently for years in a most difficult field although we may not see any visible results. Japan has always been a difficult field. We should not visualize insurmountable difficulties which will prevent souls being born into the kingdom of God. As always, and perhaps even more so in post-war Japan, patience will be needed. "The long-suffering of our God is salvation O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out!" So let us go on in faith, for we walk by faith, not by sight.

"I Perish With Hunger"

(Continued from page 2)

plies. Tense were those moments as we stood by watching the unloading begin. A dream fulfilled. Relief tangible before our eyes. With hope and cheerfulness in our faces, we thanked God that someone, somewhere had given and relief from hunger and pain was ours.

RUTH C. CULPEPPER

After thirty-seven months of hunger and insecurity in a Japanese internment camp, one returns to America with a deepened sense of stewardship and responsibility. We had never understood, as we do now, what it means to be "hungry—thirsty—a stranger—naked—sick—in prison"! Human misery is no longer oceans away from us; it is constantly pressing at the door of our heart for relief. If we can always feel the flood tide of human need overwhelming us, and

share with others this sense of urgency, we shall have no regrets. As American Christians, repatriation does not bring renewed opportunity for self-indulgence; it means liberation for another chance at life—a life which must give of itself to a needy world.

HUGO H. CULPEPPER

Serving Suffering China

(Continued from page 4)

of hunger and exposure to the elements are destroying the physical body, it is difficult for the mind to concentrate on spiritual truths. The compassion, which reaches out to a people in the midst of calamity and provides a little food, clothing, a plow, and hoe with which to make a new start, will open the hearts of thousands of people to hear gladly the message of salvation in Christ Jesus.

Before many months our missionaries will be going back to China. Their hearts will be crushed as they see the suffering of the people—emaciated and starving for lack of food, bedraggled and cold for lack of shelter and clothing, sick and dying for lack of medicines and proper care—when these long-suffering people bow their unsteady heads and hold out their boney hands toward our approaching missionaries and say, "K'e lien k'e lien" (have mercy! have mercy!), what can the missionaries do? Will they be empty-handed, or will Southern Baptists out of their abundance fill the hands of their missionaries with that which sustains life and brings health and hope to the physical body as they hold up the living Christ as the hope of the world?

A prostrate world piteously pleads for the lifting influence of the gospel of Christ. Nothing short of the whole truth of God's Holy Word will answer the urgent need of this day. Rebuilding, rehabilitation, new fields, soul-winning, teaching, healing, feeding—how many and various the needs! And the world is *ready* in the truest meaning of that word to receive Christ's message. Young men and women by the hundreds ought to hear the call of God for preparation and life-giving in the great field of world missions.—T. W. MEDEARIS, executive secretary, Missouri Baptist General Association.

Power and Responsibility

By W. O. Carver

The world is athrill with excitement at the moment of this writing over the atomic bomb. By the discovery of a means for "cracking the atom" man has come into possession of power so vast as to awe all sober-minded men with deep reverence and serious dread. The possibilities—for good and for evil—are beyond calculation. Man has always possessed more power than he has had the character or the wisdom to use with discrimination. A popular poet was not far wrong when he spoke of man's having more power to hurt than to bless.

For two generations scientists have been searching for the secret of this atomic power. This search was stimulated by the combined purposes and supposed needs of the nations in the time of war. We are now told that in three years two billion dollars of American money and the energies of 60,000 workmen, under closest secrecy of direction by a great company of scientific researchers, have resulted in the solution of the problem. It is a matter for most serious contemplation that this discovery was made in the interest of warfare; and that its first application was in the wholesale destruction of great cities of the Japanese. A single bomb blotted out without warning more than half of a populous city with the annihilation of probably not fewer than 200,000 men, women and children. The approximate number can never be known so complete was the destruction of the bodies of the victims. Three days later a second city was subjected to the same fate. Thus men have utilized the most revolutionary discovery of the centuries in the destruction of human lives and of vast accumulated material resources.

This new resource of power offers

vast possibilities for good. Whether it will be used for destruction or for human progress depends upon the qualities of character found in human beings. At present it lies with a very few human beings who are in positions of leadership and direction of the peoples of two or three nations. How can any man be equal to such a responsibility!

Nor can this control and responsibility remain with a limited few. It will quickly become an open secret and the power will be subject to the use of men for whatever intentions may control them. Humanity is now subject to the ethics of those in position to determine the use which will be made of super-human energy. Let us say that to the eager searching of men God has revealed a stupendous secret which he has reserved through milleniums. He is now trying men out to see whether they deserve any longer to exist on the earth. We shall have to be better men than ever before, or we shall all die by our human sin. Surely it is a time to walk softly and to wait upon the Lord.

What of the Aftermath of War?

Japan has yielded to the inevitable and surrendered to the judgments of the Allies. The surrender has come wholly outside the plane of moral and ethical considerations. The Japanese say that they have yielded to the terror of unbearable disaster. The situation places upon the United Nations, primarily upon the United States, a moral burden greater than any people can bear unless they are subject to the judgment of "the God of all the earth", who is "the God of righteousness", "the God of peace" and the "God of all mercies". The

judgments of men must be the judgments of God; or they will be the leadings of Satan for the destruction of the peoples of the earth.

It may very well be, as we are already being told, that this new weapon does not differ ethically from any other weapon which men have used in the past. Essentially that is true. Yet the new weapon has a deadliness of disaster and of utter indiscrimination in its creating of vengeance, such as not all the weapons devised by man have heretofore had. And it reveals in strong light the evil of all warfare. It lifts warfare clean out of the realm of ethics and of reason and places it purely on the basis of the terror of incontestable forces. It is now up to man to recover himself from the threat of subjection to a purely physical order and to bring himself into the realm of ethical and social living. That means, on the one hand, that war must be completely repudiated and force abandoned as means of adjustment among groups of men. On the other hand, and as the only condition on which the former can be achieved, it means that man must submit himself to the will and to the goodness of God. Can this be?

The Summons to the Churches

The situation is made for the prophetic ministry of the Christian message. "The exceeding sinfulness of sin" now looms as a dark cloud of destiny over the human race. We are doomed to destruction and called to repentance. One sees again Jesus in the last days of his ministry repeatedly weeping over the doom of his nation and the certain destruction of Jerusalem whom he had so eagerly sought to save. His heart broke in the anguished cry, "But ye would not." Today for the Jewish nation and for Jerusalem the Christian churches must see all the nations and all the capitals. Instead of the threat of the Roman armies we must see the combination of the might of nations. Above and beyond all, we must see the righteous judgment of God. We must read with new seriousness the first three chapters of *Romans*; the whole of the marvelous Book of *Ephesians*; and *The Revelation*. Then crying out unto God, receiving the power of the Holy Spirit, we must declare "The Kingdom of God is at hand; repent ye, and believe in the good news".

Baptist Outlook and Opportunities in Italy

By W. Dewey Moore

There is a new fellowship of interest in Italy on the part of many Allied service men. We have been forced to major in munitions and minor in missions, but God has led these men to see with their own eyes the spiritual harvest fields wasting for lack of labors. Some of them are saying: "We ought to send a thousand missionaries to Italy at once. . . . We ought to get Bibles all over Italy." Such comments are heard on every side by American men who have served in Italy during the war. Our own American lads took with them friendliness, fellow-feeling, and Christian interest. They heeded the cry of need and shared with the hungry whatever they could. The people have had, and are having, desperate struggles as they have battled hunger, cold, disease, and disaster. Thousands of children have been befriended; families have been aided; friendships have been formed. Italy's hard-pressed disillusioned people have seen thousands of American Christians worshiping God, ministering to human need, giving evidence of Christianity in word, deed, and spirit. They have questioned the sincerity of a "holy" religion that claims to be everything but fails to share its possessions with the needy. A policeman, troubled by human suffering about him, exclaimed: "I can never understand why our Church can be so rich and yet allow its people all about to go hungry, starved, naked, and homeless without trying to do something about it." An observant American chaplain expressed his amazement at the conduct of the Catholic churches loaded with gold and priceless treasures while the people are starving.

Contributions in the form of American relief, clothes and food are dispelling prejudice and ignorance in spite of the desperate efforts of Roman Catholics to prevent the Italian people from knowing that relief comes from all creeds in America. Many a heart's door which had been locked by anti-evangelical propaganda has been opened in response to this unselfish ministry by American Christians.

A prominent business man in Italy talked with Mr. Zaccara, one of our commissioners, and said, "Our people have suffered all kinds of things from many Governments and their morale has never been lower." Mr. Zaccara responded by telling him of the spirit of the Italian evangelicals and assuring him that in spite of the ruin about him, devastated Italy would rise again. The faith they have is active, not dormant.

Where, some years ago a little Baptist church was made up of fifty men and five or six women, a woman stopped a Baptist pastor's wife on the street and asked, "Won't you tell me what you Baptists believe?" A few years ago no woman would have had the courage to ask such a question. There is growing interest everywhere.

One of our pastors works overtime preparing evangelistic tracts and "sermons for the street." So eager was he to get his first one printed that, lacking money, he gave his typewriter to the printers to pay for their work. Some American soldiers heard about this and bought the typewriter back for him. Now he has produced and printed fourteen or fifteen excellent tracts, which are being used widely by fellow-pastors and others. "Now is the time," he said, "we must use it." The churches are guided by pastors or by elderly laymen where pastors are lacking, and many of them are contributing from two to six times as much financially as before the war, and are contributing at the same time to the support of weaker churches. In a message to the American brethren, the Italian Baptists said: "Tell them our spirit is high. Our mission in Italy is more needed now than ever before. We have seen what happens to a nation without the Gospel and we know that we are needed." Everywhere, in individuals and groups, increased faithfulness is found. Thanksgiving and praise are voiced by many who passed through war's trying experiences. One pastor who had lost over sixty pounds in weight because of lack of food, said: "We have learned that life does not consist of

food and clothing, but of spiritual resources also." God kept him through it all.

A Neapolitan priest had a number of discussions with an evangelical pastor in which the pastor's fair reasoning led the priest to admit, "You evangelicals have the true practice, but the Roman church alone has the true doctrine." The pastor asked, "Is it possible for the true practice to come out of anything but the true doctrine?"

In Naples 200,000 people were made homeless by war. A prominent, Neapolitan said, "Naples, when suffering from heavy and destructive bombardment, appealed to the Vatican for aid with no response. Why was help rushed from the Vatican when Rome's railroad yards were bombed and with comparatively little damage done to the homes? Naples was ignored when thousands of people were in dire need of help.

We must work together with Italian Baptists to propagate the faith, strengthen the churches, train the spiritual leaders, distribute the printed Word, build church houses, heal the sick, minister to the needy, and in every way, carry out the purpose and program of Christ. Many Allied service men, led by chaplains, are even now engaged in founding an evangelical memorial hospital in Naples in honor of their comrades who have fallen in Italy. Southern Baptists may have a God-given share in maintaining this divinely inspired undertaking.

Our fellow Italian Baptist brethren recognize the propitious season. They are already seeing fruits from their labors. Sixty new believers in one place are establishing new groups of worshipers and teaching in another. Doors are opening everywhere. Invitations are coming from families for visitation and for teaching the Word. The soil is ready and the season is here. The opportunity is ours if we make the most of it. Let us pray the Lord of the harvest that he will thrust forth laborers for his fields. With our own hearts and lives we are dedicated to this unparalleled opportunity.

Thanksgiving and the Tasks Ahead

A little three-year old boy in Richmond whose father has been in the Pacific area for many months said to his mother and grandmother when President Truman announced the surrender of Japan, "Let us thank God that Daddy is coming home." There were similar expressions of joy in many other homes. Around the world multitudes were thanking God that the terrible war had ended.

For the Christian forces of every nation the big task ahead is that of spiritual reconstruction. Everywhere men are speaking the truth when they say, "We must not have another war." With modern techniques of war just being developed when this war closed, another war would destroy civilization. The only force that can prevent such disastrous conflicts is the will of God regnant in the hearts of people around the world. This is the supreme task and opportunity of Christian missions.

Dr. W. O. Carver well summarizes Southern Baptist foreign mission tasks: "Vastly enlarged horizon and conviction of obligation in world evangelization; plan for spiritual leadership in new era in human history and Christian religion; large scale, intelligent relief of human distress; faith and courage for program doubling missionary undertaking in five years, and doubling again in next five; promote autonomous organization on all fields."

Can We Control This New Power?

One of the most startling announcements of this generation was made on August 6, when President Truman advised the world of the development of an atomic bomb possessing incredible power.

Gradually the curtains have been pushed back revealing the mysteries of the universe. With these discoveries greater power has become available until we are frightened by the possibilities.

The big question we now face is, Can we control and use constructively the gigantic force which is being placed in our hands? One more world struggle and civilization will be destroyed by the implements of warfare devised in recent months.

It is dangerous to turn an unskilled child loose in an automobile. It is likewise perilous for individuals and nations to have gigantic power in unskilled hands. Is God testing us these days to find if we "hold him in awe" in our use of this power?

The only hope for the world, as we can now discern more clearly, is the Christianization of men and women who direct human affairs so they will use their talents and energies to constructive, rather than destructive, ends. We are beginning to read a deeper

EDITORIAL

meaning in the words of our Lord: "Ye shall lay hold on power, when the Holy Spirit is come upon you." No man is qualified to make the wisest and largest use of power until he is willing to be guided by the

Spirit of God. Then these new and startling discoveries can be made to serve, helpfully and gloriously, the generations of men.

Such announcements as have come recently from the world's leaders constitute a challenge to all of us to make all of life's contacts glorify God and serve humanity. We must not fail to be faithful stewards in this day of deepest needs and limitless resources.

Changed, Not Tamed

There is an old story, ever new, of a wild man whom no man could tame. They put chains on him but he snapped them in two. Fetters were broken in pieces. No man had the strength to tame him. Then came Jesus, the Son of God, who cast demons out of the life of this wild man and *changed* him so that he sat at the feet of Jesus, clothed and in right mind.

This story reveals the heart of the gospel of Jesus Christ—the purpose and power of the missionary message. Our business as evangelists of God's grace is not primarily to tame men, but to change men. It is as true today as it was the night the Son of God talked with the young Jewish teacher, that men must be born again, must be born from above, must be made new creatures in Christ Jesus. This is the only sure way to world peace.

Paul met a slave girl one day in Philippi and released her from the bondage of sin. She was no longer a source of gain to her evil masters. She was changed, not tamed. A runaway slave, won to Christ by Paul while a prisoner in Rome, was sent back to his master, Philemon, Paul's friend, a changed man—profitable, not unprofitable as he once had been.

Augustine, the sensualist, overcome with shame and condemnation as he realized the depths of sin into which he had sunk, heard the voice of a child say: "Take up and read." He read the words from the Apostle Paul which led him into the light, through the power of the Spirit. Augustine was changed, not tamed.

Francis Assisi was a leader in the revelry and folly of his day. He began to pray to God to direct him in his ways. Francis was changed by the Spirit of God. He dedicated his life to the poor. Raymond Lull, while writing sensual love poems, had a vision of the crucified Christ, was saved, made three missionary journeys into Africa, and met a martyr's death by stoning. Changed was Raymond, not tamed.

Communities and nations have been changed by the Gospel of Christ, not tamed by the material devices

of civilization. Years ago, Bishop Hannington went to the Uganda region in East Africa. He was slain on the order of a hostile chief. Years later Hannington's son baptized the son and daughter of the men who murdered his father. In that same region Christianity made amazing progress. People were changed. In Moffat's day, Africaner, the Hottentot, was lifted out of his brutality, which made him feared by Christian leaders, to unselfish and sacrificial devotion to the cause of Christ. He, too, was changed, not tamed.

Our men and women have been writing back from the Southwest Pacific about the fruits of foreign missions which they have seen out there. Within two generations, multitudes of Pacific islanders have been changed from cannibalism to peace-loving, enlightened people. The Fijians were once the synonym of cruelty and cannibalism; now there are nominally, at least, more Christians in the Fiji Islands, in proportion to the population, than in any other part of the world. In the New Hebrides, New Guinea, the Solomon Islands, there were many martyrs of the faith, but the Cross won. Van Dusen, in his book, *They Found a Church There*, gives many testimonies concerning the triumphs of the gospel among a people who were changed, not tamed.

Coleridge Patteson gave his life in the Solomon Islands, John Williams in the New Hebrides, James Chalmers in New Guinea, but these men turned the hearts of the people to God. James Chalmers said in one of his messages while home in England, that he had lived for nine years among the savages of New Guinea, but had never met with a single man or woman, or a single people, that civilization without Christianity had civilized. "Gospel and commerce," he exclaimed, "but it must be the gospel first!" So it must be today and tomorrow around the world—the gospel, and commerce, and covenants, but it must be the gospel first.

Baptists in Russia

Recently *The Christian Herald* carried an informing article on Russia by Jerome Davis, well-known correspondent, who has visited Russia eleven times during a period of about thirty years. He is competent to give an intelligent, authoritative picture concerning Soviet Russia.

We have received permission from the editors of *The Christian Herald* and from Mr. Davis, himself, to reprint paragraphs relating to Baptists in Russia:

"All through the Revolution there have been many Baptist organizations throughout Russia. Recently they have been making rapid progress. Several times I attended their services. They have a fine church building in the heart of Moscow. Never in all of my life have I seen a Protestant church so jammed with people. Every inch of space was used. The audience not only packed the pews, but every foot of the aisles as well. The walls were lined with people stand-

ing and even the vestibule was full, not to mention the galleries. The service on a Sunday morning lasts from 10 to 12. There are the usual hymns, prayers, Bible reading, choral selections, and in addition there are two sermons by two different pastors. The sermons are evangelistic, dealing with the necessity of getting the spirit of Christ into our hearts. The earnestness and sincerity of the parishioners was amazing. I talked with one man who travels twenty miles every Sunday to attend the morning service, although he works twelve hours in a war plant every other day in the week. American pastors might be willing to endure more hardships to secure such devotion!

"Over the pulpit and on each side of the church are huge banners in Russian reading, 'God is my strength,' 'One Lord, one faith, one baptism,' 'Jesus said, Come unto Me and I will give you rest.'

"Towards the end of the year a four-day all-union conference of Baptists and Evangelical Christians was held. There were forty-five delegates from all over the nation. The chief decision was to unite the Baptists and the Evangelicals into an All Union Council with headquarters in Moscow.

"From all this, it can be seen that the status of religion in Russia has been greatly bettered. Difficulties there still are. The way of faith will not be easy. Communists are still atheists. Young people in Russia have been brought up largely in ignorance of religion. No great religious revival is likely, but a new era has begun. Today the Church in Russia has the greatest opportunity it has since the Revolution."

The Reproductive Power of the Gospel

One of the evidences of the inspiration of the Scriptures and the leadership of the Holy Spirit in New Testament churches is the development of missionary interest through the propagation of the gospel. Recently, the Foreign Mission Board received a remittance from the treasurer of the San Andres Baptist Church, a mission on an island in the Caribbean Sea, not far from Colombia, enclosing 70 pesos, Colombian money, equivalent of \$41.18 American money. This money was designated for mission work in Africa.

Years ago Brazilian Baptists guided by the missionary impulse inaugurated mission work in Portugal; Portuguese Baptists, in turn, began to do mission work among Portuguese on the southeast coast of Africa. One of the most thrilling achievements of modern missions is the demonstration of missionary service and work done by the Home Mission Board and the Foreign Mission Board of the Brazilian Baptist Convention. Under the direction of the Home Mission Board of which Dr. L. M. Bratcher is secretary, more than a score of missionaries have gone far into the hinterland, or interior, of Brazil in evangelizing an immense area, hitherto untouched by the gospel.

Missionary Tidings

There have been many losses in this war—approximately one and one-fourth million casualties, more than one-fourth million of our American men killed, and approximately 250 billion dollars in war expense for this country alone. War, too, has engendered hatreds, which only divine love can expel from the hearts of men. But there have also been some gains. Multitudes of Christians have a more sympathetic understanding of the whole world since their loved ones have gone into every continent. They have a new appreciation of world missions. For the first time, the people of many nations are hearing about freedom of assembly, freedom of speech, freedom of the press, and freedom of religion. The San Francisco Charter and the terms of armistice in Germany and Japan, are demanding that these four freedoms be guaranteed. Furthermore, there has been an advance in medicine and surgery, years ahead of what we might have witnessed, but for war necessities which have driven scientists to discover more effective means of combating disease. We have a more effective federation of the leading nations of the world which will help to prevent future wars, if only we are guided by scriptural teachings and motivated by spiritual purposes and desires.

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The current *International Review of Missions* carries an informing article on "The Motive of Missionary Service," by Ewan. A missionary, who is not superhuman, must first of all have a conviction that God has commanded him to go abroad as a witness of the Gospel. He must deal severely with any tendency to sentimentality or excessive emotionalism in his attitude to God and to his faith, so that he can withstand the shocks of disillusionment and disappointment. He must understand the content of the Christian faith and its applications to practical realities. Brotherly love is impossible, as he works among the people to whom he goes, if there is patronage on one side. He must consider himself a servant of his adopted people and serve them with unassuming humility. He must not only be strong in his own faith in God and willing to pay the price of sacrificial service; "he must also weigh up in

his mind certain very practical questions concerning his own 'equipment' for the work he desires to undertake. . . . He must frankly ask himself whether, apart from his true desires to spread the Kingdom of God, he really possesses the qualifications, intellectual, temperamental, and physical, which such strenuous conditions of living will demand of him."

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Dr. Jesse Wilson, Home Secretary of the American Baptist Foreign Mission Society, describes the experiences of the eleven missionaries who were martyrs to the faith in the Philippines! "Some of the men could have escaped, but when the women and children were taken, all surrendered. Either that same day or the next, they were told that they would be put to death. As a last request, they were given time for prayer. After praying for about an hour they came forward saying, 'Now we are ready.'"

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We have been talking about the need for Relief when the war ends. These needs are already confronting us. The evangelical forces in the United States plan to spend \$3,585,000 before July 1, 1946, to help the churches in Europe get on their feet, to provide temporary church shelters, to provide Bibles, hymnals, religious literature, assist in the training of new ministers and lay workers, and to meet urgent needs of individuals and families. At the present time these denominations are organized to send 500,000 Christmas packages for distribution to the churches of devastated areas, which can be reached by the end of this year. Already, through American Relief, about seven million pounds of clothing and shoes have been distributed. New suits, shirts, and shoes are to be given to the pastors whose clothes were often in tatters. Pastors' wives are to have coats and other articles of clothing. The \$10,000, which was sent recently by Southern Baptists through the Foreign Mission Board, has been distributed where the need was greatest. Many times this amount is needed for Relief. When the American Committee of Three, of which Missionary W. Dewey Moore is a member, was in Italy, people were still picking up bits of bread from the streets and carrying away the garbage from the American soldiers' messes to their tables and were beg-

ging for food because they and their children were hungry. Almost no milk for children was available.

♦ ♦ ♦

The Christian Advocate, published by the Methodist Church, carries an illuminating story of preachers' sons who have had a large part in the making of America. While only one person out of every three hundred is the child of a minister, every eighth president of the United States has been born in a parsonage. Nine of the sixteen men that signed the Declaration of Independence were sons of preachers. Among the distinguished journalists who were preachers' sons are the late George Lorimer, for thirty-eight years editor of the *Saturday Evening Post*; Henry R. Luce, of *Life*, *Time*, and *Fortune*, whose father was a Presbyterian missionary in China; De Witt Wallace, of the *Readers' Digest*; Woodrow Wilson, Charles Evans Hughes and many other notables in every area of life.

♦ ♦ ♦

Dr. Alfred Carpenter, superintendent of the Camp Work, under the direction of the Home Mission Board, keeps intimately in touch with the most extensive *unofficial* world mission work Southern Baptists have. More than 1100 Southern Baptist chaplains, at least three-fourths of whom have gone to foreign nations, are witnessing for Christ in practically every land on the globe. These missionaries report thousands of professions of faith among the men in the Armed Forces and have baptized multitudes of believers. Dr. Carpenter told us recently that already these chaplains had reported 656 American soldiers who, while in military service, had surrendered to the call of God to preach. Many of them have expressed the desire to return after the war to the areas in which they have served during World War II.

♦ ♦ ♦

Forth, the missionary magazine of the Protestant Episcopal Church, carries an interesting story of the risks taken by the Igorots in the Philippines, giving food and clothing to the missionaries interned for three years. When one of them protested, an Igorot woman said: "For many years the Americans have helped us. You are all so thin now. You are starving. Now we must help you."

Church Observes Missionary Festival

By J. M. Dawson

Coincidental with the homecoming of several missionaries on its staff, the First Baptist Church, Waco, Texas, observed a missionary festival, April 27-30, this year. The missionaries to be especially honored were Mr. and Mrs. Sidney L. Goldfinch, Miss Georgia Mae Ogburn, Mr. and Mrs. H. B. Ramsour, and Mr. and Mrs. Robert Dyer. A number of other missionaries holding membership in the church, already at home, shared in the recognition accorded. These were Mrs. W. Eugene Sallee, Mrs. J. Walton Moore, Miss Minnie D. McIlroy, and Dr. and Mrs. A. N. Porter. Added also as honor guests were the following who happened to be in Waco at the time: Dr. and Mrs. R. E. L. Mewshaw, Miss Anne Laseter, Dr. and Mrs. W. C. Harrison, and Dr. and Mrs. B. W. Orrick.

The schedule of events included a reception on Friday evening in the church parlors by the women's society. The next evening at the pastor's home, the Sunday school teachers of the young peoples and adult departments met the honorees. On Sunday, Missionary Goldfinch preached in the morning and Missionary Ramsour at night, while others addressed Sunday school classes and Training Union groups. On Monday evening Mrs. L. W. Alexander, whom the missionaries cherish as "Mother," gave a tea at her beautiful home. Hindered from being present as had been planned for this program, Mr. and Mrs. Robert Dyer, recently liberated in the Philippines, came on a later Sunday when he preached and she sang.

This missionary festival was an enthusiastic celebration of participation in the world-wide program of Christianity. The church, in addition to the missionaries already on the staff, and over and above its regular percentage to foreign missions, set up in the annual budget and Christmas Lottie Moon love-offering, provision for seven other missionaries, or a total of thirteen, supported by designated offerings. With THE COMMISSION going to every family in the church and these personal ties, it may well

Thirteen missionaries are supported by designated offerings provided by this church.

be imagined that the congregation regularly is alert to missionary programs, sermons, gifts.

Presiding at this happy homecoming, in the absence of the pastor who was at San Francisco at UNCIO as the observer for Southern Baptists, was President Pat M. Neff, a beloved member, representing, as the official head, both the Southern Baptist Convention and Baylor University which has supplied such a large proportion of our Foreign Board's appointees to foreign fields.

While the messages of the Goldfinches concerning Uruguay and Paraguay, of the Ramsours about Argentina, and Miss Ogburn as to Chile were exceedingly thrilling, the dramatic, even tragic, story of their Japanese imprisonment in the Philippines, as related by the Dyers, touched every heart most deeply and strengthened the purpose of this great church to do the will of God to the ends of the earth.



Robert and Mary Dyer



Other missionaries of this church—Mr. and Mrs. D. F. Askew and children.



Left to right: Mr. and Mrs. Sidney L. Goldfinch, Mrs. Annie Jenkins Sallee, Dr. and Mrs. R. E. L. Mewshaw, Miss Georgia Mae Ogburn, Mr. and Mrs. B. W. Orrick, Mr. and Mrs. H. B. Ramsour.

EPISTLES

FROM TODAY'S APOSTLES

A Beautiful Testimony

On June 13, word was received from the War Department that Lt. Colonel Dwight M. Deter, head surgeon at Corregidor, was killed last October 24, 1944, aboard a Japanese prison ship in the South China Sea. Dr. Deter was the son of Rev. and Mrs. A. B. Deter, for forty years missionaries to Brazil.

From a hospital in the Philippines in the early days of the war, Colonel Deter wrote to his father and mother a letter which they will always treasure. We have the privilege of quoting from that heart message:

"One thing has given me much satisfaction. That is the great number of officers who are taking this thing on the chin and smiling, living their daily lives like men, and being an inspiration to the men under them. The bulk of our Army is composed of men such as these. By the same token these men make our Army the best. We all have a tenacity of purpose, a sound ideal, a glorious country made so by a most gracious God. With this behind us we cannot fail, we cannot fail in our undertaking and we can stand any hardship.

"Money and savings are things of the present. Insurance and bank accounts are things that a man can spend all his life accumulating, and in the twinkling of an eye, he can lose them through no fault of his own. The only things worth saving, aside from the religious side of life, are family ties.

"It's terrible to have to start the end of any letter, because it gives me the old feeling I have always hated all my life, that of saying good-by to someone. It seems that all my life I have been saying good-by. When I was a little kid I can remember how I always hated to stand up with the rest of the family and say good-by in the churches while they sang 'God Be With You Till We Meet Again.' It was such a lonesome feeling and I hated it, but I stood with the rest because you had to do it too. I will be glad when the time comes when I won't have to say good-by again to the people I love. That will be a glorious day. Good-by, and all the love of my heart goes to you.

"Your son, DWIGHT."

In a personal letter concerning the testimony of the dynamic, highminded, clean and unselfish son, a bereaved father passes on to us the testimony of a little grandson in California, who, when news

came that his Uncle Dwight had been taken, said to his mother, "Mother, do you suppose God took Dwight to be in His house so as to take care of him and the cruel Japs could not harm him?" Then the veteran missionary adds: "I wonder if the child in his simplicity has not reached deeper into the heart of God than have we older folk?"

"The Other Side"

One of our chaplains, Captain John E. Evans, from Fairhope, Alabama, son-in-law of Dr. and Mrs. George H. Crutcher of Tampa, Florida, and an alumnus of Howard College and the Baptist Bible Institute, sent us sometime ago a story of his experiences among the native Christians, who were once cannibals, in the Southwest Pacific. Here is a graphic picture of the change brought by the gospel:

"They engaged in constant warfare with neighboring tribes, eating their enemies and white people who fell into their hands. They had eaten several missionaries. I noticed that the older people had their ear lobes cut and stretched until they hung down in loops resting upon their shoulders. One of the native Christian preachers explained, in response to the chaplain's inquiry: 'You see there is the other side and this side. On the other side we were of the old religion, wearing ornaments in our ears and noses and eating missionaries. On this side, after we heard the story of Christ, we are Christians. We do not cut our ears, nor eat missionaries.' I looked around the room. The younger people had normal ears. I looked into the eyes of those older men whose looped ears showed that they had once been on the 'other side,' and I saw there, not the fanatical light of cannibalism but the true light of Christian brotherhood."

Enlargement in Chile

The outstanding graduate of our Baptist Seminary in Santiago is Brother Oscar Docmac. Even while he attended the Seminary his church in Osorno would not give him up. He has a number of flourishing outstations. But he took time out to come to the aid of the First Church of Temuco and led in a fruitful season of revival with deeply earnest and convincing preaching. There were sixty-seven professions of faith, about one-half of them from the student body of the Baptist school, and the other one-half from the townspeople.

Dr. W. Q. Maer is constantly helping the pastors all over southern Chile in the effort to make this Centennial year a great success in evangelism. The Chilean Convention set a goal of 1,000 baptisms. There are hopeful indications that we will reach the goal.

The Mission just closed the annual meeting in Santiago. Our work is "breaking out" on all sides. Old fields of labor are offering new challenges and new fields are clamoring for attention. Our most pressing need is for many more workers, Chilean and North American. We need to double our total working force immediately to meet the most challenging opportunities that face us. We need particularly pioneer missionaries, trail-breakers, missionary couples who will go into new situations, and do spade work for the formation of established churches later on.

The Junta de Cooperación—National Cooperative Board—is the link between the Mission and our National Convention with four missionary members and five Chileans named by the Convention. Perhaps we have never had an abler board nor one that worked more harmoniously with the Mission. Their constant aim is to stimulate our churches to reach self-support, to use the money that comes from the States as inducement to that end. Unfortunately the war and other factors have turned the economic life of Chile topsy-turvy. Living expenses have increased some 300 per cent during the war without nearly such a rise in wages, except for a few privileged groups. So we have ever with us the harassing problem of how to provide a subsistence wage for our pastors without pauperizing them and their churches.

The Executive Committee of the National W.M.U. also held their meeting recently and they too are facing out into enlarged fields of service. They are planning the publication of a junior missionary program magazine for the G.A.s, R.A.s, and Sunbeams. Also they plan missionary camps for the children of the churches where they can combine health and recreation with basic missionary instruction and evangelism.

R. CECIL MOORE
Temuco, Chile

V-E Day in Colombia

The Christians celebrated the day in prayer. Immediately after the announcement, six members of our church, and the missionaries of this station gathered at the Neely's for a prayer of thanks. A prayer meeting to give further thanks and ask the blessing of complete victory was scheduled at the church for the evening. The people came—more people were present than the church has members. Their prayers were sincere thanksgiving for the delivery of their own land from destruction and from death that has befallen many others, with importunate intercession for their suffering brethren in many lands. The same spirit of prayer and praise prevailed throughout the week, climaxing on Sunday when the whole day was given to worship.

Certainly no church anywhere offered a more sincere petition than these Colombian Baptists. GERALD RIDDELL, *Cartagena*.

Progress in Pernambuco

The North Brazil Baptist Seminary did not succeed in securing the large property for which it was negotiating, but its dreams of years began to be realized, when, on Sunday, May 13, the foundation stone of its new building was laid with appropriate ceremonies. President John Mein presided and the addresses were made by two of the professors, Missionary L. L. Johnson and Dr. Munguba Sobrinho. The Baptists of Pernambuco will begin a weekly broadcast on June 2, over the powerful PRA8 station, a service made possible by the generous gift of the Second Baptist Church of Houston, Texas, of which Dr. F. B. Thorn is the pastor. Dr. Munguba Sobrinho will be responsible for the messages and Mrs. L. L. Johnson for the music. We believe that this will mean much to the evangelization of Brazil.

The North Brazil Mission has been greatly encouraged by the recent coming of Missionaries P. H. Sullivan and wife, from Santa Catarina to the Pará field, where they are located in the capital city of Belem, and also by the arrival on May 26 of two new missionary couples, David Mein and wife, and Mr. and Mrs. Raymond Kolb. The coming of these fine young people fresh from their training in the great Southern Seminary, brings heart and confidence to their Mission.

Missionary Joseph B. Underwood, while hard at work on the language is beginning to see the fruit of his work. In a recent meeting held by Dr. Munguba Sobrinho, more than twenty students of the American Baptist College professed their faith in Christ.

The Caurarú church is rejoicing over entering its new building and the pastor, who writes these lines, has baptized fourteen new converts already this year.

After substituting for six months for Missionary Clem Hardy, in Manaus, while the missionary was on furlough, Dr. Harold Schally is expected back to resume his duties in the Seminary and in the Encruzilhada and Nazareth churches of which he is the progressive pastor.

L. L. JOHNSON
Recife, Pernambuco

Plan to include
THE COMMISSION
in your
1946 Church Budget

The World Outlook, published by the Methodists, has an interesting article on "Methodist Missions in the South Pacific." In this article is described an appeal which was made years ago to the infant churches of the Fiji Islands for volunteers to go as missionaries to New Britain off the coast of New Guinea. The missionaries described the perils, the ferocity of the people, the malarial climate, and the dangers of the enterprise, but every student volunteered to go. Then

when the Government Administrator told them more about the perils, the cannibals, the unhealthy climate, they told him that they had learned about the character of the people, the unhealthiness of the climate, and the dangers they would encounter. "No one appointed us to go," they added, "we were free to go, or free to remain, and we are very thankful to God that we have been selected for this great work."

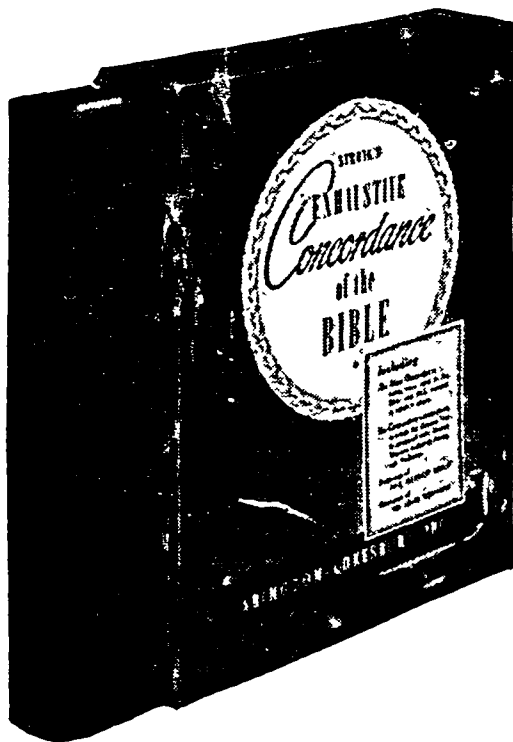
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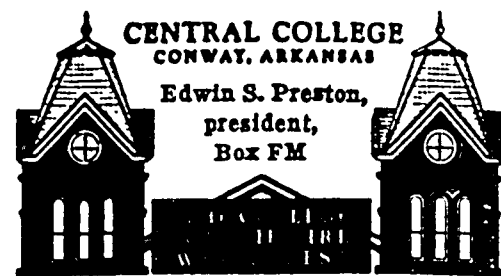
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ABINGDON-COKESBURY

NEWS FLASHES

By Gene Newton



Arrivals

Rev. and Mrs. J. E. Lingerfelt of Brazil are making their home in Seymour, Tennessee.

Rev. and Mrs. O. P. Maddox of Brazil are in Los Angeles, California.

Rev. and Mrs. Orvil W. Reid are spending their furlough at Stilwell, Oklahoma.

Departures

On August 1 Dr. A. Ben Oliver left Miami for Cutityba, Brazil.

Early in August Mrs. J. R. Allen and Miss Albertine Meador sailed from Pensacola, Florida for Rio de Janeiro, Brazil.

Rev. and Mrs. J. A. Lunsford left New Orleans on August 11 for Jaguara, Brazil.

August 16 Rev. and Mrs. A. E. Blankenship left Miami for Rio de Janeiro, Brazil.

Rev. and Mrs. W. H. Berry left Miami on August 18 for Bello Horizonte, Brazil.

On August 21 Mr. and Mrs. Burton deWolfe Davis left Miami for Natal, Brazil.

Miss Ruby Daniel left New York on August 14 by plane for Lisbon and Nigeria, Africa.

On August 2 Miss Ada Lois Newman sailed from New York for Matadi and Nigeria, Africa.

Births

Dr. and Mrs. W. J. Kilgore announce the arrival of Barbara Ellen on July 10 in Buenos Aires, Argentina.

Dr. and Mrs. J. C. Pool announce the arrival of James Christopher, Jr., on July 29, in Ogbomosho, Nigeria.

Rev. and Mrs. Malcolm W. Stuart announce the arrival of Malcolm Boyd on August 4 in Honolulu, Territory of Hawaii.

Transfers

A cablegram from Lucy Wright on July 23 stated that she had arrived in Kunming, China on the way to work with Dr. William L. Wallace in Posh. She has recently seen Dr. C. L. Culpepper, Dr. John A. Abernathy and Lt. E. Kay Bryan.

Rev. and Mrs. A. E. Hayes have been transferred from Recife to Triunfo, Brazil.

Rev. and Mrs. C. W. McCullough have moved from Barranquilla to Cali, Colombia.

Arrival on the Field

Rev. and Mrs. James D. Crane, appointed in April, have arrived in Guadalajara, Mexico.

Cable received August 25 announced arrival in Nigeria of Mr. and Mrs. Carroll Eaglesfield, Mr. and Mrs. J. B. Adair, Mr. and Mrs. J. W. Richardson, and Miss Hattie Gardner.

According to the *International Review of Missions*, there are 1318 Protestant missionaries in Congo and Ruanda-Urundi working at 241 central stations; they are aided by more than 15,000 African pastors, evangelists,

and teachers. The number of adult Christians members of churches, totaled 420,000. About 400,000 children of Congo attend Protestant schools. Baptists are represented in the Congo by the Baptist Missionary Society of England, the American Baptist Foreign Mission Society of the United States, and by Swedish, Norwegian, and Danish Baptist societies. Last year the Government granted the Roman Catholic schools more than thirty million francs as a government aid, but not a franc of this money was paid to the Protestant missions. Many fair-minded and influential Belgians are opposed to this short-sighted and unjust policy. Very likely there will be some changes in the Belgian Congo after political conditions in Belgium are stabilized.

ALLA CONVENZIONE BATTISTA DEL SUD DEGLI STATI UNITI DI AMERICA.

SALUTI CRISTIANI:

Con un senso profondo di gratitudine noi Battisti d'Italia in spirito ed in cuore celebriamo con voi il primo Centenario della fondazione della vostra grande Convenzione, estendendovi le nostre più sincere felicitazioni come confratelli in fede.

Vi assicuriamo che mai come ora abbiamo sentito e sentiamo pulsare accanto al nostro cuore il cuore grande dei nostri fratelli d'oltre oceano.

Possa Iddio benedire con grande successo la vostra crociata evangelistica e faccia che anche da noi un nuovo impulso possa prendere l'opera battista con una messa di anime consacrate a Gesù Cristo e dedicate al compito d'allargare la libertà gloriosa dei figli di Dio nella nostra amata Patria.

Dai Battisti d'Italia,
per missionario Dewey Moore

TO THE SOUTHERN BAPTIST CONVENTION OF THE U.S.A.

CHRISTIAN GREETINGS:

With a profound sense of gratitude we Baptists of Italy in spirit and in heart celebrate with you the first anniversary of the founding of your great convention, extending to you our most sincere congratulations as brethren in faith.

We assure you that never as now have we felt and do we feel beating close to our heart the great heart of our brethren from over the sea.

May God bless with great success your evangelistic crusade and grant that also among us a new impulse may so possess our Baptist work as to result in a harvest of souls consecrated to Jesus Christ and dedicated to the trust of extending the glorious liberty of the children of God in our beloved country.

From the Baptists of Italy
By Missionary Dewey Moore

Each in his Own Tongue

BOOKS

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

African Journey (John Day—\$3.50), by Mrs. Paul Robeson, is a very hurried and superficial view of East Africa, from Capetown to the Uganda region, thence by plane to Alexandria. Many illustrations add to the value of the book. The concluding paragraphs, written several years later, are the best! "Formerly remote Africa is right around the corner, by plane. . . . The people of the world will have to consider the people of Africa. . . . The people of the world, in fighting for their own freedom, have come at long last, to sense that no man can be free until all men are free. . . . Africans are people."

My Brother Americans (Doubleday Doran—\$2.50), by Carlos P. Romulo, an intensely, interesting, and heart-gripping book, contains a story of the experiences of a distinguished Filipino leader—one of the last to leave Bataan—as he travelled through America, telling in every state the story of Bataan and stimulating the purpose of Americans to win the war with Japan. The author found heartbreaks and laughter wherever he went. He has a new appreciation for American democracy, with great confidence in the fundamentals of life. One can learn more about minorities by reading this book, and minorities may learn more about themselves and others.

Mpengo of the Congo (Friendship Press—\$1.00), by Grace W. McGavran, another volume in the new mission study series for the study of Africa, is an exceedingly interesting children's story about the experiences of a Congo boy and the ministry of mission hospitals.

So Far, So Good (Julian Messner, Inc.—\$3.00), by Charles Hanson Towne, is a scintillating autobiography of a distinguished editor, author, and radio commentator, in which there are glimpses of men and women who have achieved distinction in various realms of service.

Map of Africa (Friendship Press—25¢), by Artist Louise E. Jefferson, gives in striking colors the political divisions of Africa, with information

concerning the area and population of each division. The pre-war status of Libya, Eritrea, and Italian Somaliland as Italian territory is indicated.

Unfortunately not half of our mission stations in Nigeria are named. The largest native city in Africa, Ibadan, with a population of 350,000 does not appear, neither does Ogbomosh, 80,000 population, the center of Baptist work including hospital, seminary, high school, and the center of evangelistic activities. The map will still be useful, however, for any consideration of Christian missions in the continent and an aid to the study of the pictorial book, *This is Africa*, by S. Franklin Mack.

The Faith of Man Speaks (Macmillan—\$1.75), by Helen E. Baker, is an anthology of consolation with appropriate selections from the best literature of the centuries prose and poetry designed to strengthen the courage and faith of multitudes that walk in the darkness.

In *Pleasant Paths* (Fleming H. Revell—\$1.25), by Vance Havner, we are reminded of the need, in this busy, bustling age, for times of meditation. This very helpful little volume of heart-searching messages admonishes us to wait on the Lord and give Him a chance to speak to us.

Minor Heresies (Alfred A. Knopf—\$2.00), by John J. Espey, is a little book of delightful reading, formed by the author's reminiscences of life on a Presbyterian mission compound in Shanghai. He is an original personality, a born humorist, a master of the light touch. While he treats the Presbyterian enterprise in a somewhat bantering manner I believe that in reality he respects it. John Espey is not "typical" and his reminiscences are not those of a typical M.K., if there is such.—G.N.

The Cross Over Africa (Friendship Press—cloth, \$1.00—paper, 50¢), by Newell S. Booth, is an up-to-date book on Africa, outlining the *Area of Tensions*, the *Area of Contributions*, the *Area of Responsibility*, the *Area of Opportunity*, and the *Area of Sacrifice*. The introductory chapter, *The Cross Over Africa*, is an unforgettable picture of Africa's terrible burden and the relief that can be found in the Cross alone as Africa sees in Jesus a Teacher, a Friend, a Brother, and the Son of God. "The Cross of Christ continues to shed the light of God across the continent. In

that light will Africa find healing in all her distress and guidance along the way to the solution of her problems."

Religious Liberty: An Inquiry (International Missionary Council—\$3.50), by M. Searle Bates, is the most comprehensive volume on the question of religious liberty around the world that we have seen. The six general sections of the study indicate the range and value of the study: The Problems of Religious Liberty Today (in all lands); The Problems of Religious Liberty in History; What is Religious Liberty?; The Grounds of Religious Liberty; Religious Liberty and Law; and Conclusions and Proposals. The value of this indispensable book is enhanced by the bibliography and index. We regret to note one or two unjustified criticisms of Southern Baptists.

One America (Prentice Hall—\$5.00), by Francis J. Brown and Joseph S. Roucek, both distinguished educators, is a very timely volume giving the history, contributions, and problems of racial minorities. There are chapters on the "old" immigration, the "new" immigration, and Asiatic immigration, also the study of various minority groups and racial and cultural conflicts. This is a *must* book for missionary study, especially in the field of home missions.

In *Gold from Golgotha* (Moody Press—\$1.00), Pastor Russell Bradley Jones, Central Baptist Church, Chattanooga, has gotten out of the beaten tracks of exposition in his studies of the words of Jesus on the Cross, and has given us a new appreciation of the eternal facts relating to the atoning death of our Saviour.

One of the most interesting and attractive books relating to Indian chiefs we have ever read is *Burbank Among the Indians* (Caxton Press—\$5.00), by E. A. Burbank, famous painter of Indian portraits. The first chapter is a story of Geronimo, the famous Apache Chief. The succeeding chapters relate to Navajos, Pueblos, Comanches, Kiowas, Osages, and other well-known Indian tribes, with numerous illustrations. It is a valuable contribution to literature on American Indians. The appendix gives some very interesting facts concerning the mission work done among the Indians by American Baptists.

Studying Missions

By Mary M. Hunter

The Foreign Mission Board is heartened by the vital interest of Southern Baptists in its graded series study course for 1945. While much has been said and written about the series for the fall, letters asking for information about the books keep coming to the Literature Department. In answer to these requests, we are giving an annotated list of the books that will be available to classes by the middle of September.

Adults—Young People

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

From Victory unto Victory (previously announced as "Go Ye"), by O. T. Binkley. This devotional study of the Christian task of world evangelization presents a forceful appeal to Young People and Adults. Beginning with a study of the divine Leaders' ministry and objective, the succeeding chapters deal with "The Vision" (through the individual's communion with and commitment to God); "The Task" assigned by Jesus; "The Missionary" accepting the divine challenge; "The Way of Victory" through personal surrender to the service of Christ in world-wide missionary endeavor.

Intermediates (Seniors)

Neighbors Half-a-World Away, by Margaret Stroh Hipps. Mrs. Hipps, who knows Intermediates and who has lived among and knows the Chinese people, introduces American youth to their Chinese neighbors in a way that is informal and delightful. Although abounding in interesting facts, the book is by no means prosaic.

It is a candid camera close-up of neighbors half-a-world away, focusing on the similarities rather than the differences between the two racial groups.

Junior

How it Began, by Nan F. Weeks. This little book for the younger G. A.'s and R. A.'s is designed to give them a general knowledge of the beginnings and growth of the foreign mission enterprise. Starting with the advent of him who is "The Light of the World," the story traces the progress of Christian missions from Palestine to Europe and thence to the lands in which Southern Baptists began their work. A separate booklet with helps for leaders is provided.

Primary

Make Believe Visits, a compilation. In this book for younger children, five missionaries who have done outstanding work among children in five dif-

ferent countries tell simply and attractively a story about some child or children in a far-away land. The list of authors assures Southern Baptists that there is a treat in store for their Sunbeam groups. The stories and their authors are:

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

"Kaoru San," by Naomi Schell of Japan.

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

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

"Paak Wan's First Christmas," by Lydia E. Green of China. A separate booklet with helps for leaders may be obtained from the Foreign Mission Board.

The manuscript for the book, *A Latin-American Pilgrimage*, by Dr. Everett Gill, Jr., was submitted to the publishers in July, but because of shortages, priorities, and rationing there is uncertainty about when it will be ready for study. Watch this page for publication date.

For Suggestions to Leaders, copies of pamphlets, folders, "Thanking God and Taking Courage," the 1945 report of the Foreign Mission Board, picture posters, the sheet giving information about motion pictures, write to Mary M. Hunter, Foreign Mission Board, 2037 Monument Avenue, Richmond 20, Virginia.

Schools of Missions

By W. B. Johnson, Director

During the summer months, many of the foreign missionaries on furlough have been busy with heavy schedules in R. A. and G. A. camps, state encampments, and other special meetings. There have been more requests for missionary speakers than could be filled. Reports upon the work done by the missionaries and the interest shown by those attending the camps have been very encouraging indeed. We feel that the time, expense, and effort put forth have been well worthwhile and will bear much fruit now and in the years to come.

Plans are well under way for simultaneous church schools of missions to be held during the fall and winter months. Arrangements are being made for programs to be presented during the spring. Except for the Week of Prayer for Foreign Missions (December 2-7), and the Week of Prayer for Home Missions (March 3-8), schools of missions will

be in progress throughout the territory of the Southern Baptist Convention practically every week during the fall, winter, and spring. Every available foreign missionary on furlough will be needed to help in carrying out this program of education and inspiration in the task of world missions.

We suggest that pastors, churches, and associations that have not already done so get in touch with the Baptist State officers of their respective states and make the necessary arrangements for putting on a program of church schools of missions. The only expense involved is the travel and entertainment of the missionary speakers and some local incidental expenses. Until the war ends in the Pacific, there is available an unusually large number of missionaries for schools of missions and other deputation work. This is an opportunity our churches cannot afford to miss.

Slow One Was Wise

By Jane Carroll McRae

Little Brother slid down the furry neck of Slow One into the thick pampas grass at the edge of the river. Slow One closed her eyes and stood very still, not even swinging her tail. She was lazy. But then Slow One was old and she was a water buffalo. Little Brother put his arms around Slow One's wrinkled neck and whispered in her ear.

"Do not be afraid, my friend. I shall catch many fish today so the people of the village will not eat you."

Slow One did not open her eyes. She just stood very still. She had served Little Brother's family for many, many years. She had plowed the paddy fields, she had hauled in the harvest, she had trod hundreds of weary miles up and down the river bank. Little Brother loved her with all his heart.

Quietly he slipped through the grass to his boat tied to a post at the water's edge. He rolled up his blue pants and climbed in between the long poles. First on one side, then on the other, he pushed this way, pushed that way, then the little craft made its way out into the current. Little Brother's hands were swollen. With his pants rolled up he could see that his ankles were swelling too. The missionary had said that it was because he did not get enough to eat.

Little Brother could not remember when he was not hungry. When he was a very little boy the enemy soldiers had come and taken away the rice each year. Even when the missionary had served soup every day there was not enough. Now the soup was gone.

Little Brother tightened his girdle and worked harder to push his little boat toward the first net. There it was in the bend of the stream, where his father used to place it before he went away to war. Slowly he raised the bamboo net. Just before it came to the surface he closed his eyes tight, afraid to look. Then he opened one eye a crack. Then the other eye. But with both eyes he could not see a single fish. A turtle had ripped his net. First he cried, then he was angry. He took the long push poles and beat the bamboo net with all his might. Little Brother was so angry he could not see the missionary on the bank.

"Good morning, Little Brother."

"Good morning, Miss Daffodil." Little Brother

could not say her queer American name, so he called her Miss Daffodil for the beautiful yellow flowers that grew in the water.

"Today surely food will come," said Miss Daffodil.

"But that is what you have said for many long months." Little Brother was tired and angry.

"Only believe, Little Brother. I know God has heard our prayer." Miss Daffodil turned her head and listened.

Over the hill came the sound of motors.

"Enemy planes!" said Little Brother. "Hide in the pampas grass quickly!"

Little Brother peered far down the river to see if Slow One were safe. There she stood, in the same spot, safe in the thick grass.

"Now we shall not even have houses left," cried Little Brother.

The motors roared more loudly. There must be dozens of them. They came closer and closer, straight toward the village. They roared so loudly that Little Brother could not hear Miss Daffodil's prayer. When the motors seemed to be right overhead, Little Brother turned on his back and looked up. But there were no planes. He raised his head a little and looked all over the sky, but there was not one plane.

"Miss Daffodil! Look!" Little Brother was so excited his hand shook as he pointed. There along the road behind them came great trucks, a whole convoy of them. On the side of each was a red and black star and some writing he could not read.

"It is the American Friends Ambulance Unit. They have brought food and medicine. Our friends in America have sent help through the World Emergency Relief Fund," shouted Miss Daffodil.

Little Brother could not hide the tears. There were cans of milk, hundreds of cans. There were packages of soup mixture, cans of meat, sacks of dried beans.

"Slow One knew they were coming. She is very wise. Now I can keep her. When you write to America again, please thank them so very much for Slow One and me." Then Little Brother ran as fast as his swollen legs could take him to watch the men unload the trucks.

"Onward Christian Soldiers"

(Continued from page 1)

The discovery of the atomic bomb means that the world may become a garden or a grave for humanity. We are not morally and spiritually competent to manage the bomb. Unless we can really get the world to become Christian now, it means planetary suicide. If we do not make it work in our lives and those of all mankind now, Christianity will give way to earth's ruin.—J. M. DAWSON, pastor, First Baptist Church, Waco.

Immediate mobilization of men, materials, and money for our world missionary task is the present challenge to Southern Baptists. Empires are crumbling, traditions are being shattered, doors are being wrenched from their hinges, and men are being cut loose on the sea of life, with all the familiar means of navigation destroyed. If we offer men the eternal gospel at once, souls will be saved, and permanent doors of service will be opened for Southern Baptists. To delay means to be told, "The door is now shut."—DUKE K. McCALL, president, Baptist Bible Institute.

The Southern Baptist Foreign Mission Board at present has both the greatest opportunity and responsibility it has ever had in its long and glorious history. It is extremely fortunate that the Board has something in reserve for such time. Immediate plans should be made for its present opportunities as well as plans looking long into the future when postwar conditions will open all the doors to the gospel of Christ.—L. L. Gwaltney, Alabama Baptist.

Urgent foreign mission tasks for Southern Baptists certainly include the following: To extend greatly our work in Africa and South America; to re-enter as soon as possible the evacuated territory in the Far East, re-evaluating past projects and extending our work into new areas; to seek out only the finest missionary personnel, to work more than ever before with native leadership; and to demonstrate at home by our giving and our living the supreme worth of the Gospel we are sending abroad.—THEODORE F. ADAMS, pastor, First Baptist Church, Richmond.

October Birthdays

- 1 Helen McCullough, Box 5148, Richmond 20, Virginia.
- 2 P. W. Hamlett, 309 Collett Street, Morganton, North Carolina; Belle Tyner Johnson (Mrs. T. Neil), 425 Cameron Avenue, Chapel Hill, North Carolina; John W. Lowe, 421 North Boulevard, Richmond, Virginia.
- 6 Dorothy Dodd Lawton (Mrs. Deaver M.), 1934 Virginia Street, Berkeley, California; Geraldine Riddell Lawton (Mrs. W. W.), 3725 Commonwealth Avenue, Charlotte, North Carolina; W. C. Newton, 1409 Laburnum Avenue, Richmond, Virginia; Gerald Riddell, Apartado Nacional 290, Cartagena, Colombia.
- 7 J. A. Lunsford, Caixa 152, Belem, Para, N. Brazil; Dorothy Brickell Schweinsberg (Mrs. Henry W.), Apartado Nacional 713, Barranquilla, Colombia, South America.
- 8 Willie Kate Baldwin, Abeokuta, Nigeria, West Africa; Hendon M. Harris, Box 233, Clinton, Mississippi.
- 10 Dorothy Carver Garrett (Mrs. W. Maxfield), 600 North Fourth Street, McGehee, Arkansas; F. A. R. Morgan, 1731 Virginia Road, Los Angeles, California; J. F. Mitchell, Casilla 185, Temuco, Chile; Lillian Thomason, 824 North Marsalis Avenue, Dallas, Texas.
- 11 Daisy Cate Fowler (Mrs. F. J.), Box 626, Hendersonville, North Carolina.
- 12 Leonora Scarlett, Macao, Kwangtung, South China.
- 13 George H. Lacy, Avenue 8, Poiente #710, Puebla, Mexico; Mary Hodges Nichols (Mrs. B. L.), 1312 Academy, San Marcos, Texas; Annie Sandlin, Holly Pond, Alabama; Mary Elizabeth Truly, Abeokuta, via Lagos, Nigeria, West Africa.
- 14 R. T. Bryan, 934 Drexel Avenue, San Antonio, Texas.
- 15 James D. Belote, Box 456, Wahiawa, Oahu, T. H.; Mildred Lovegren, 2611 Russell Street, Berkeley, California; J. R. Townsend, 2527 Dwight Way, Berkeley, California.
- 16 C. W. McCullough, Cali, Colombia; Lillie May Hylton Starmer (Mrs. R. F.), 106 Bank Avenue, Knoxville, Tennessee.
- 18 Floy Hawkins, Route 3, Box 604, Phoenix, Arizona; Eunice Fenderson, 3112 17th Avenue, South, Minneapolis, Minnesota.
- 19 Lillian Todd Galloway (Mrs. J. L.), Macao, Kt., South China; Eunice Allen Sherwood (Mrs. W. B.), Dillon, South Carolina.
- 20 William L. Cooper, Pino 3290, Buenos Aires, Argentina; Doris Lynn Knight, Quitman, Georgia.
- 22 Julia Reaves Askew (Mrs. D. F.), Route 2, Box 113, Panama City, Florida; Mrs. Ann Sowell Margrett, Ade Julio 2775, Rosario, Argentina.
- 23 A. B. Christie, Caixa 352, Rio de Janeiro, Brazil; Wilfred H. H. Congdon, Iwo, Nigeria, via Lagos, West Africa;

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25 A. B. Deter, 2615 Throckmorton, Dallas, Texas; John A. Parker, Seminario Teologico Bautista, Calle Argomede No. 314, Santiago, Chile.

29 Kate Ellen Gruver, Box 154, Jerusalem, Palestine; Josephine Ward, Box 602, Baylor Station, Belton, Texas.

30 James W. McGavock, Box 116, El Paso, Texas; Hannah Plowden, Box 315, Kahului, Maui, T. H.; Margaret Sampson Richardson (Mrs. J. W.), % Baptist Mission, Lagos, Nigeria, West Africa.

31 Buford L. Nichols, F.A.B., Liaison Group, APO 627, Base Censor, % Postmaster, New York, New York; Edith Deter Oliver (Mrs. A. Ben), 2615 Throckmorton, Dallas, Texas; Alice Armstrong Stover (Mrs. S. S.), Caixa 38, Maceio, Brazil; Inez Tatum Webb (Mrs. W. J.), Bajio 203, Mexico, D. F.

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

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Is Shown in the Accompanying Table***

	<i>Members</i>	<i>Churches</i>
Alabama	484	746
Arkansas	435	525
Arizona	13	12
California	20	18
District of Columbia	26	20
Florida	437	453
Georgia	766	1,276
Illinois	225	295
Kentucky	512	601
Louisiana	386	419
Maryland	81	81
Mississippi	355	571
Missouri	664	816
North Carolina	552	696
New Mexico	112	101
Oklahoma	585	516
South Carolina	533	758
Tennessee	630	857
Texas	1,600	1,777
Virginia	507	824
Totals	8,923	11,362

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