



November 1945

The Commission

A BAPTIST WORLD JOURNAL

The Commission

A BAPTIST WORLD JOURNAL

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

NOVEMBER 1945

Cover, Impersonation of William Carey	From "An American Mission"
What War Has Done to Missions	M. Theron Rankin
How We Send Money Overseas	E. P. Buxton
Doors Open Around the World	Frank K. Means
"The Voice of the Andes"	Martin A. Janson
Then and Now	R. T. Bryan
China Needs Businessmen	T. G. Ling
In His Name	Inabelle Graves Coleman
Six of the South's Christian Laymen	Symposium
Americans Give Thanks	Michi Kabashima
Adiatu Becomes a Friend	Leola Smith Brothers
Worldwide Bible Reading	Cover

Departments

Kingdom Facts and Factors	W. O. Carver
Editorial	
Epistles from Today's Apostles	
Studying Missions	
Books	
News Flashes	
November Birthdays of Missionaries	

Contributors to this Issue

Frank K. Means is professor of Missions, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Martin A. Janson is a member of the staff of HCJB, Quito, Ecuador.

R. T. Bryan, missionary to China for sixty years and a repatriate on the *Gripsholm* in 1943, is now a resident of San Antonio.

T. G. Ling, an alumnus of the University of Shanghai, is an industrial chemist, now on assignment with the Chinese Government to study vegetable oils in the United States.

Inabelle Graves Coleman, missionary to China since 1940, was repatriated in 1943 and is field worker for the Student Volunteer Movement during the latter half of 1945.

Michi Kabashima, a native of Los Angeles, is teacher of pre-school children of the Virginia Methodist Orphanage at Richmond.

Leola Smith Brothers, missionary to Nigeria, is now on furlough.

Published monthly, except August, by
**The Foreign Mission Board
of the Southern Baptist
Convention**

Officers

President—L. Howard Jenkins, Richmond
First Vice-President—W. R. Pettigrew, Charleston, South Carolina
Second Vice-President—R. Aubrey Williams, Richmond
Recording Secretary—Solon B. Cousins, Richmond
Auditor—Basil M. Gwathmey, Richmond
Medical Adviser—J. G. Loving, Richmond
Attorney—Hill Montague, Richmond
Assistant Attorney—John C. Williams, Richmond

Members

Theodore F. Adams, Richmond; C. Roy Angell, Miami; Mrs. Simeon Atkinson, Richmond; C. C. Coleman, Richmond; T. Rupert Coleman, Richmond; T. C. Ecton, Lexington, Kentucky; M. W. Egerton, Knoxville; J. Levering Evans, Richmond; K. K. Falkenstein, Baltimore; F. C. Feezor, Fort Worth; J. D. Franks, Columbus, Mississippi; H. M. Fugate, Lynchburg, Virginia; R. E. Gaines, University of Richmond; M. P. German, Washington, D. C.; W. A. Gray, Effingham, Illinois; R. C. Gresham, Moultrie, Georgia; Ralph A. Herring, Winston-Salem; Clyde V. Hickerson, Richmond; Earl R. Keating, Alamogordo, New Mexico; Mrs. George McWilliams, St. Joseph, Missouri; Mrs. T. Justin Moore, Richmond; R. Hugh Rudd, Richmond; John L. Slaughter, Birmingham; J. W. Storer, Tulsa; Otto Whittington, Springdale, Arkansas; Mrs. J. J. Wicker, Jr., Richmond; Mrs. P. Earl Wood, Richmond; John M. Wright, Pineville, Louisiana.

OFFICE PERSONNEL

M. Theron Rankin, Executive Secretary
(Miss) Gene Newton, Secretary to the Executive Secretary
George W. Sadler, Secretary for Africa, Europe, and the Near East
Everett Gill, Jr., Secretary for Latin America
J. T. Williams, Interim Secretary for the Orient
Charles E. Maddry, Field Secretary
J. W. Marshall, Secretary, Missionary Personnel
E. P. Buxton, Treasurer
Everett L. Deane, Assistant Treasurer (on leave)
Philip J. Snider, Assistant to the Treasurer
Nan F. Weeks, Book Editor
Mary M. Hunter, Manager of Literature and Exhibits

★ ★ ★

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

What War Has Done to Missions

By M. Theron Rankin

Within the week after the Japanese had signed terms of surrender, representative missionaries of the Foreign Mission Board to the Orient gathered in Richmond to plan for the reprojection of missionary work in the war-devastated areas. As we have come face to face with this task, we have been impressed anew with what war has done to Christian missions.

It has left us with a vast amount of wreckage. Rehabilitation, restoration, rebuilding, healing—these are words which we found ourselves constantly using as we discussed plans.

The physical wreckage is staggering. Of the several hundred buildings used directly in our missionary work, we do not expect to find one building intact. Large numbers of them have been fully destroyed and all others have been heavily damaged. More serious than the damage to mission property has been the wreckage of the property of the nationals. Missionaries will return to scenes of desolation on every hand.

The human wreckage of war far overshadows all material wreckage. War casualties are counted by the millions. This war has made no distinction between civilians and soldiers. Exposure, malnutrition, and nervous and emotional strain have added their casualties to the victims of shot and shell.

This human wreckage extends far deeper than the wounds of the body. Human relationships have been severed. Homes have been scattered, communities have been dissolved; hatred and suspicion have been burned into the souls and minds of men.

This is the heritage of war which has been left to Christian missions. The war has shown us that peace and victory cannot be achieved by war. Now that we have won the war, we must set ourselves to win the peace. We have come to recognize that we can have peace only as the moral and spiritual capacity for peace is created within the characters and lives of people.

Our hope for peace through the San Francisco Charter of the United Nations lies not so much in the Charter itself. It lies in the determination of people to make the Charter work for peace. The promoters of the Charter have said again and again, "If we have a will to make it work, it will work." The

creation of this "will to make it work" lies at the heart of the task of Christian missions. Every person who comes into a personal and living relationship with God through Christ is endowed with the capacity for peace.

In terms of mere self-preservation, Christian missions is of more importance to the world than the winning of the war. The victory will be false if there is not created within the lives of people the capacity for peace.

The war has left us with the necessity of a ministry to defeated people. The millions of people in Germany and Japan cannot be isolated from the life of this world. Foundations of human fellowship and relations with them as individuals and as nations must be recreated. They cannot be left without hope of victory in their lives.

The defeated nations have no monopoly on defeated personalities; there are millions of them among us everywhere. The war leaves in its wake countless millions in China and Japan, Germany and Russia, Italy and England and the United States.

For all defeated people, whatever their circumstances of life, Christian missions has a message of victory. We can help them to achieve a victory which is not conditioned upon the things they have or do not have, a victory which has no relationship to nationality or race.

The war has taught us the necessity of world planning and world responsibility. For five years we have had to think not in terms of our own comforts and desires, nor even in terms of saving only ourselves; we have been compelled to think and plan in terms of world need.

The people of the United States astounded themselves as well as the rest of the world by their ability to provide war materiel, for global war. Within a period of two years we created an organization which produced infinite quantities of materiel. We were able to do this because we thought and planned globally. If we had planned in terms of local need, we could never have supplied the Allied armies and navies.

Christians must think and plan in terms of world need. There can be no conflict between local need and world need in one world. A world program

inevitably demands strong local foundations. Planning in terms of local need limits the undertaking to local dimensions. World planning will expand local efforts to world dimensions.

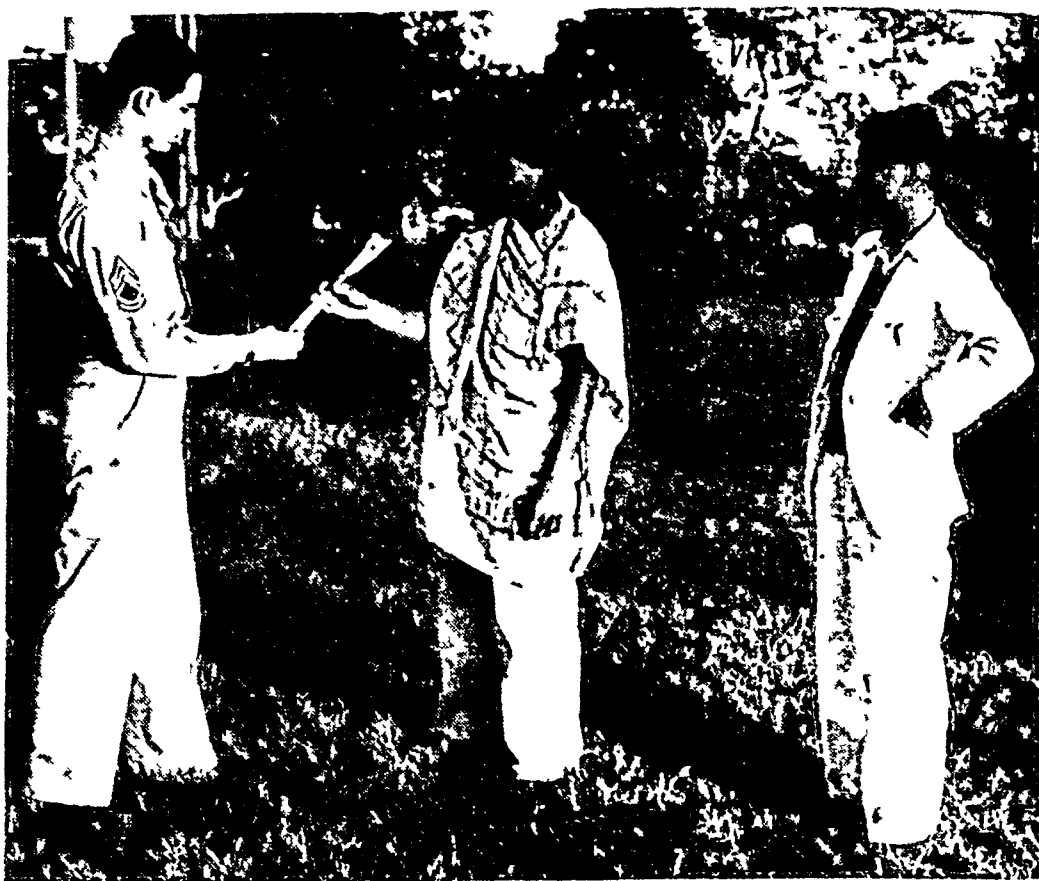
When he was on earth with his disciples, Jesus placed in the hearts and hands of a small group of people a world task. Within the lifetime of some of those followers, that undertaking spread to the bounds of the world of their day. This phenomenon occurred because that group thought and planned a world undertaking, not just in terms of Jerusalem and Judea.

As Christians we have never yet planned in terms of the world. We have projected local undertakings and have engaged in world missions as an "over and above." We have spent our energies primarily in taking care of our local needs, and then, when we had something left over, we gave it to the rest of the world.

This accounts for the fact that after a century of growth, while Southern Baptists grew into a great body of five million members with vast wealth, twenty-five thousand churches, scores of educational institutions, hospitals, and orphanages, we still have only 550 missionaries for the rest of the world. Our attention and our interest have been focused primarily upon local need.

We can never build adequate local structures until we build them to accomplish world purposes. A church of a few members becomes a great church when it undertakes a world task; it remains a weak church if it measures its task by local need. When Southern Baptists begin to build and plan for a world undertaking, we will launch local programs that can support an undertaking of world proportions.

When Christians of America plan and work for the reign of Jesus Christ in the hearts of the people of the world as hard as they planned and worked to win the world war, there will be no more war. When Southern Baptists take our task as seriously as we took our war job, we will create in our churches, our state and South-wide mission agencies, our schools, colleges, seminaries and training schools, a structure strong enough and broad enough to support a world missionary movement worthy of the name of Christian.



Watisungba Ao of the Naga Hills, India, presents a Christmas present to Sergeant Bob Sides of Albany, Georgia, in appreciation for helping him to attend school.

How We Send Money Overseas

During war and peace, your money to foreign missions reaches the people for whom you give it. This is how we have sent funds to missionaries during the past few years.

For Mexico, we send to the Mission treasurer, whose headquarters is El Paso, Texas, quarterly letters of credit, against which he issues drafts that are deposited in one of the local banks for collection, and are eventually presented at our bank in Richmond for payment. This method is used for our missions in Nigeria (West Africa), Argentina, and Chile.

Because of Brazilian Government regulations, funds for North and South Brazil Missions are deposited in a New York bank, subject to withdrawal by the Mission treasurers, a separate account being carried for each mission.

For China, we deposit funds in the National City Bank of New York for remittance through the United Clearing Board to the treasurer of that Board in Chungking. He in turn draws against these funds for delivery to the treasurer of our China Missions, whose temporary headquarters is Chungking. Before money can be sent, our Mission treasurer has to cable the Foreign Mission Board from time to time for such amounts as are needed

for the Missions' current expenses.

The transmission of funds for Spain and for Macao requires a license from the United States Treasury Department, through the Federal Reserve Bank of Richmond. Upon receipt of this license for Spain we deposit our check with the First and Merchants National Bank of Richmond for cash to be sent through some New York bank to Mrs. Elin Bengtson, our Mission treasurer in Barcelona.

To send funds to our three missionaries at Macao, owned by Portugal, but controlled until recently by Japan, we secure a license, then deposit our check with the local bank for transmission through their New York correspondent to the American Embassy, Lisbon, Portugal, from which point the funds are forwarded to Missionary J. L. Galloway, at Macao.

To send remittances to Colombia, South America, and the Territory of Hawaii, we secure New York drafts to mail direct to the treasurers.

In the case of Palestine, we forward funds by cablegram to Barclay's Bank in Jerusalem for credit to the account of Missionary Kate Ellen Gruver, our treasurer, and she can draw cash for the current expenses of the Mission.

E. P. BUXTON

Doors Open Around the World

By Frank K. Means

Paul's first century world presented a missionary challenge and opportunity which he figuratively described as an open door. Lurking on either side of the open door were "many adversaries" who constituted distinct threats to the missionary opportunity of Paul's generation.

While Paul was confronted by a single open door at the time he wrote his epistle to the Corinthians, the twentieth century world is frequently referred to as an era of almost unlimited missionary opportunity. In many quarters one encounters a foolhardy optimism over the prospects of Christian missions which is out of accord with the known facts. Let no one be lured into thinking that the world faces an era of unhampered missionary operations. Paul's adversaries are as potent in the twentieth century as they were in the first. The present century is characterized by additional adversaries who were unknown to the Apostle Paul. By acknowledging the formidable presence of adversaries at the outset, one is able to look for "open doors around the world" with a greater degree of intelligence.

In the first place, Southern Baptists face doors which have remained open despite the displacements and inconveniences of global war. Nigeria and the broad region of Latin America are included in this category. As a matter of fact, significant advances have been made during the war years. The progress made by the Colombian Mission during its brief span of life has been most remarkable.

Secretary George W. Sadler, during recent months, has been endeavoring to strengthen the missionary staff in Nigeria by the appointment of a number of new missionaries. It is assuring to be able to face the open door in Nigeria with the largest staff in the history of that Mission.

After two years of residence in Latin America, Secretary Everett Gill, Jr., will be in an excellent position to exploit the missionary opportunities in Mexico, Argentina, Brazil, Chile, Colombia, Paraguay and Uruguay.



Photo courtesy Reformed Church

Doors in the Moslem world may open to Southern Baptists.

In countries where mission work has been continued through the war years Southern Baptists face the necessity of strengthening their work by making substantial additions to personnel and equipment. Secretary Rankin proposes the appointment of 250 new missionaries, thus bringing our total staff to approximately 750. Nigeria and Latin America, no doubt, will be given their proportionate shares.

The need for adequate, modern, up-to-date equipment was illustrated at the April meeting of the Foreign Mission Board when a medical doctor, with the best technical training available in this country, was asked to accept appointment to a hospital where modern medical facilities have not been provided. Consecrated, adequately trained personality demands and deserves the best equipment Southern Baptists have the power to provide.

The strengthening of the work should be accompanied by expansion into new areas hitherto untouched. In some fields our work is largely peripheral, embracing the coastal regions but neglecting the hinterland. The interior regions merit a greater amount of attention.

Secondly, Southern Baptists face doors which have recently swung open. Some of these doors are only slightly ajar, while others are almost completely open as a result of developments in the international situation. A bit of reflection enables one to point out ten areas in which doors are at least partially open, which formerly were closed.

China. Southern Baptist missionaries are now eagerly anticipating the complete reoccupation and rehabilitation of our denomination's work in the South China, Central China, North China, and Interior China missions. Wartime contacts made by refugee missionaries might conceivably eventuate in the establishment of an entirely new mission in West China.

Manchuria. Japanese occupation of this area made missionary operations increasingly difficult after 1931.

Japan. A small nucleus of native Christians is our chief reliance, humanly speaking, for the rehabilitation of Southern Baptist mission work in Japan.

Europe. Southern Baptists' fields in Europe include Italy, Spain, Rumania, Hungary, and Yugoslavia. The immediate problem pressing for solution in these regions is the problem of relief. The alleviation of human suffering will prepare the way for the reception of the gospel.

Near East. Southern Baptists assumed responsibility for Palestine-Syria at the celebrated London Conference of 1920. Recent appointees en route to this region were delayed by the Anglo-French outburst in Syria. In April, 1945, the Foreign Mission Board voted to enter Arabia. The Board was given assurances of financial support for this work by the W.M.U. of Virginia. Further assurances of Christian co-operation were given by missionaries of the Reformed Church who already maintain a vigorous mission in Arabia.

Hawaii. In one sense, the door in Hawaii has been open since the be-

ginning of the war. The work has been prosecuted by refugee missionaries from other fields. In another sense, however, the tentative phase of her occupation is at an end. A staff of refugee missionaries will no longer suffice. Hawaii must have her own staff of permanent missionaries who are prepared to devote their entire careers to entering the open door which lies before them.

Pacific Islands. This area has captured the imaginations of Southern

Baptists generally. A wide interest in the missionary occupation of certain of these islands is inevitable and is worthy of consideration if Southern Baptists are to be obedient to Christ's injunction to give the good tidings to the world.

Africa. The Gold Coast region and the Cameroon section offer especial challenge to Southern Baptists.

Central and South America. Not yet occupied are thirteen of the Latin American Republics.

Areas occupied by missionary organizations in the former Axis countries. In many instances these organizations will be forced to abandon their missions because of political or economic conditions.

Finally, there remain vast areas whose doors may be opened in time to come. These include the Soviet Union, Mohammedan countries, Tibet, Nepal, and Bhutan. The power of God alone will suffice to open closed doors for the entrance of gospel light.

"The Voice of the Andes"

By Martin A. Janson

Radio is one of the three modern means of communication. Christians should utilize it for the propagation of the truth and should not permit the forces of evil to monopolize it.

Radio is in use as one of the most powerful factors in carrying the gospel to the uttermost parts of the earth. Now, more than ever, Christians have adopted the modern method which was so clearly suggested by Paul when he wrote to the saints in Rome, concerning world evangelism: "But I say, did they not hear? Yea, verily, their sound went out into all the earth, and their words unto the ends of the world."

As early as 1928, God was asked to provide a foreign mission radio station. By September, 1931, a 200-watt transmitter, along with other fragile equipment, was shipped from New York to Guayaquil, Ecuador. From Ecuador those seventeen precious boxes were safely carried up over steep Devil's Nose to the city of Quito, where everything else was in readiness. On Christmas Day, 1931, a small group of missionaries gathered in the living room which served as studio while the first program went over the air. The station had obtained a twenty-five-year permit for "religious, cultural, and educational purposes," receiving the call letters HCJB, which stand for "Heralding Christ Jesus' Blessings."

This station is now widely known as "The Voice of the Andes." In 1931, HCJB was the only radio station in



The director of the Portuguese Hour of HCJB, Mr. Janson is a native of Latvia who emigrated with his family and two thousand other Baptists to Brazil after the first World War. He was educated at the Baptist College and Seminary in Rio de Janeiro, and Southwestern Baptist Theological Seminary at Fort Worth, Texas. In 1939 he married Miss Isa Maria Desouza, a native of Brazil, an alumna of the Baptist College in Rio, and a public school teacher before she came to the States in 1943 to enter the School of Religious Education at Southwestern. They left for Ecuador last August.

A Vos dos Andes



Ecuador, being the only outlet for NBC for that part of South America. It is owned and operated solely by a missionary corporation—The World Radio Missionary Fellowship, Incorporated. Ecuador has now more than a dozen and a half broadcasting stations but HCJB has grown so much that it is still the international station in Ecuador. When the president of Ecuador wants to speak to the world, he does it through the facilities of the powerful missionary station. HCJB has grown from 200-watt to 10,000-watt; from one weak transmitter to five powerful stations; from one language to thirteen languages; from a few monthly messages to more than six hundred.

There are now nine broadcasting stations in Quito alone, trying to compete with this pioneer missionary radio station. "The Voice of the Andes' is the voice of the Master," says Dr. Samuel M. Zwemer. "Its object is to preach the full gospel to as many listeners as possible around the whole world. It is not a commercial enterprise." The messages on HCJB are not marred by advertisements of intoxicating drinks and other products so frequently heard on other Latin American stations.

We pray Christians in the United States and elsewhere will soon be able to own and operate their own stations, because this is the only way to control the message broadcast and reach multitudes with God's truth.

What Sort of New World?

By W. O. Carver

The decisions and actions taken thus far (August 25) since the surrender of the Axis powers, and the trends of reported plans and negotiations are far from encouraging.

There is every indication that power politics and imperial ambition, relying on force to enforce decisions and compromises reached by "the Big Powers," will dominate the new setup. How long this new arrangement can last on such a basis is problematical. How long can "the Big Powers" maintain the balance of their several "interests" and how long hold in suppression the more than half the people of the world not considered worthy of equal treatment?

Since V-E Day one hears almost nothing of the rights and hopes of the millions of natives of Africa, South-eastern Asia, the Islands of the Pacific. They seem, at present at least, to be doomed to continue material and pawns for the plans and the schemes of the "civilized" peoples of the powerful nations.

The might and the money of America, it seems to be assumed, are to be used to restore and perpetuate the British, Dutch, French, and even Belgian empires in Africa and the Orient. The political leaders of all these countries, and apparently their people as well, seem immediately to have forgotten that, but for the unimaginable contribution of the United States, not one of their empires would have any hope of independence, to say nothing of empire.

And it does look as if we went to war in the service of the rights of man, the dignity of the human person, and the democratic freedom of the world, only to come out of the war the patron of the empires, the guardian angel of imperialism, the prosperous leader of a new era of materialism. It is time to consider; there may be time to reconsider and repent; the time is short. "Remember therefore whence thou art fallen, and repent and do the first works . . ."

Repentance

In Germany and Japan? The testimony of observers and students is conflicting. It is too soon to determine. Probably there is as much repentance as moderately hopeful persons would expect, far less than the sins and the crimes would demand. Probably as much as a conquering people could expect of completely defeated people, when the defeated were of the races proudest and most arrogant.

In the conquering peoples? Not too many of them are willing to confess their sins, or to change their ways. The French are cocky and demanding, and seem to think of themselves in terms of 1920 conditions and to have forgotten 1942 to 1945.

Holland is still in the dust of disaster and depression; without boasting, expectantly waiting for "the Powers" to set her again on the throne of East Indian Empire where freedom of conquered natives is longer overdue than in any other part of the world.

Great Britain's head is "bloody but unbowed" as she asserts again, just yesterday, in the voice of Attlee and Churchill in unison, the dictum of Eden in the days of his ascendancy that not one square foot of British "possessions" is to be surrendered. And this is said in specific application to Hong Kong, just as much "stolen" from China in 1840 as was Shantung by Japan in 1940.

America? The Atlantic Charter is dropped from the vocabulary of international negotiations. And we are all rampant for getting back to normal—plus occupations and prosperity. The oneness of mankind is not a sufficiently strong conviction to induce sacrificial self-denial to save a hundred million human beings from actual starvation.

The churches? Have we seen the sin of our sordid "civilization," too eager for prosperity, pleasure, and prodigal sensuality to care for our own souls or the glory of God? Have the

churches been half as concerned for the salvation of souls, and of social institutions that corrupt souls, as for ecclesiastical systems and organizational completeness and physical equipment? Are we ready to proclaim the righteousness and the judgment of God? Will not the Christ walking among the lampstands say to us today: "Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy lampstand out of its place, except thou repent."

If the churches truly repented, what sort of plans would we be making for evangelism and missions in tomorrow's world and in today's?

More On Religious Liberty

Here are quotations from the first page of the new voluminous and able book, *Religious Liberty*, by Dr. M. Searle Bates. It was produced by request and under auspices of the Federal Council of Churches and the Foreign Missions Conference of North America, under patronage of the International Missionary Council.

The very first sentence reads: "Religious liberty is today denied, deformed, or restricted for all or part of the people in most of the countries of the world."

The second paragraph reads:

Despite the extensive gains for religious liberty during the past century, recent intensifications of nationalism have fused with the increasing power and functions of the State to imperil and even to crush, in some lands, a liberty of religion formerly achieved.

The third paragraph begins: "Experience of totalitarian oppression and persecution, on the other hand, is driving important elements of mankind to prize more highly the values of liberty and to struggle to establish and protect them."

"Hence this is not merely a concern of believers but a *public concern* for religious liberty, for the rightful, wholesome growth of free religion, for the protection of the life of the spirit from oppression and authoritarian abuse."

The knowledge of facts and the conviction of principles indicated in these four sentences will explain and justify a volume of 600 pages; and will suggest the importance of studying the volume.

Then and Now (1885-1943)

By R. T. Bryan

When the first missionaries in China learned enough of the language to preach, their messages contained about as much idolatry as the gospel of Christ because the language could express to the Chinese only what it meant to them. When the pioneer missionary said, "We come to tell you about the true God," the Chinese thought of the gods they knew. When the missionaries spoke of "Ye-su," the Chinese thought "ye" and "su," not "Ye-su." The Chinese language has been enriched by Christian evangelism.

Opposition to Christianity, both parental and official, has decreased. Many officials married Christian girls and became Christians. China is now ruled largely by Christian officials. Young people now voluntarily join the churches with the approval of their parents. Instead of persecuting them, many of these parents are glad to be led to Christ by their children.

Membership is constantly increasing. When we went to China in 1886, Dr. and Mrs. Matthew T. Yates had three churches in the Central China Mission with about a hundred members; in 1943 that Mission had forty-three churches with 10,000 members, and about as many children in the mission and church schools. One church in Shanghai has a thousand members and its schools two thousand.

The environment of Christian homes produces children of character and ability. Third- and fourth-generation Christians are better men and women than their forefathers.

The gospel is now being sung into the hearts of the Chinese. Young men and women trained in mission schools lead church choirs and produce native Christian music. Congregational singing has greatly improved.

Responsibility has slowly shifted from missionaries to Chinese. The Chinese do some kinds of work even better than the missionaries. Foreign teachers of Bible, music, and English are still needed in many parts of China, but the missionaries are now chiefly helpers. Chinese Christians, with the help of God, are increasingly able to manage their own church affairs.

With an area slightly bigger and a population more than three times that of the United States of America, China has for many centuries remained an agricultural country. Contact with the Western nations has made China realize the necessity of becoming industrialized. Due to the political unrest and the war, this process of industrialization has never taken any great stride. Now the war is over and what China wants is reconstruction.

In prewar years China imported largely from abroad wheat flour, wheat, rice, tobacco, cigarettes, sugar, diesel oil, kerosene, gasoline, machinery, tools, vehicles, electric appliances, iron and steel, lubricating oil, woolen piece-goods, cotton piece-goods, cotton yarn, cotton, rubber and rubber products, cement, coal and paper. Her chief exports were tea, tung oil, animal hair, bristles, silk cocoons, silk, goatskin, hide, animal intestines, ramie, cotton, cotton yarns, egg and egg products, feathers, rhubarbs, tea oil, vegetable tallow, coal, handmade embroideries, silk piece-goods, wolfram, antimony, tungsten, tin and strawbraid.

The trade between China and the U. S. A. had been increasing as shown by the following figures:

	Imports from U.S.A.	Exports to U.S.A.
1937 ..	CN \$188,859,000 ..	CN \$231,449,000
1940 ..	435,486,000 ..	565,669,000

The industrialization of China for the greater welfare of her millions is the objective of Chinese Industrial Co-operatives. Their slogan is *Gung Ho!* (work together), and these photographs show how they do it. The leather tanning co-operative, which employs disabled soldiers, prepares leather for a shoe-making co-operative. Chinese women spin wool for clothes and blankets manufactured in a co-operative. Chair-making co-operatives also employ disabled soldiers.

China Needs Businessmen

T. G. Ling

China-America Council of Commerce and Industry, Incorporated, was organized in 1943 by a group of the leading American industrialists who were interested in trade with China. The office is 30 Rockefeller Plaza, New York City. With the primary objective of promoting business relationship between China and America, they are in a position to furnish information to any person who cares to inquire.

quote the parts which affect the foreign participation in Chinese business, the following statements may be helpful:

"No restrictions shall be placed on the percentage of foreign shares of capital in any Sino Foreign Enterprise. In the organization of such a co-operation, it shall not be made a fixed rule that the General Manager be a Chinese, although the Chairman of the Board of Directors must be a Chinese.

"State enterprise may contract foreign loans or secure foreign investments through competent Government organs provided that they first be approved by the Government on the bases of general plan for economic reconstruction. Private enterprise may also directly undertake such negotiations provided that they first be approved by the Government on the

basis of general plan for economic reconstruction. Private enterprise may also directly undertake such negotiations provided that similar approval of the competent Government organs is obtained.

"All enterprises in China which are directly financed and operated by foreign nationals on their own account should observe Chinese laws and regulations. In the case of certain special enterprises which would require special authorization for the establishment and operation, special charters or franchises may be granted to foreign nationals upon applications to and approval by the Chinese Government."

During the last century many foreigners—Japanese, German, French, Russian, British, American, Portuguese—came to do business in China. A number of these nationalities had concessions in some of the big cities. They set up their own offices in the concessions and got Chinese businessmen, called *compredores*, to do business with them. The Chinese shipping business was largely in the hands of the Japanese and the British. They also established factories to manufacture cotton yarn, cotton cloth, cigarettes, and other products. There were many import and export firms.

In postwar China there will be no foreign concessions in these big cities

that the foreigners can take advantage of. The *compredore* system may have to be revised. Some of the exploitation methods which were tried before will have to go.

This is a challenge to American Christian laymen. The American Christian businessman must carry with him his Christian spirit, if there is to be mutual understanding, sympathy, and co-operation between employer and employee. In the industrial development of China, the Christian spirit is most essential. We do not want to repeat the bitter experience of strike which leads to mutual loss. This can be avoided by the application of Christianity to business.

America sent missionaries to China for evangelical, medical, and educational purposes. They have borne good fruit. We need them still in China. But we need, too, the American businessmen who will come to China as Christians. Some businessmen have carried out their Christian principles in their business in America and found them to be successful.

China offers a wonderful opportunity to American businessmen, for what you have fully developed here, we are just about to start. If you have surplus capital to invest, if you have special skill, or if you have surplus equipment to be disposed of, China welcomes you. If you come not merely for gain, but with a Christian spirit to be applied in business you will be most successful and welcome in China.



THE COMMISSION

for November 1945

In His Name

By Inabelle Graves Coleman

In 1943 our summer silence and intense ignorance of the world outside of our camp was broken one day when a few Red Cross letters were released to us. Some brought happy news and others sad. Mine came from our Dr. Charles E. Maddry, who was so thoughtful as to write me the day following the final payment of the debt of the Foreign Mission Board. In my eagerness to share the good news of our being "out of debt," I was seeking out every Southern Baptist missionary in camp, when I came upon the usually smiling, witty W. B. Johnson. He was silent and sad, but sounded only the note of courage and hope when he told me that his letter just received had told him of the illness of his only son, Harold, who even then was in a sanatorium.

Two more years have passed and, on July 8, 1945, Buren and Kate Johnson buried their firstborn. Again they expressed courage and hope as they projected their thinking into God's future and asked friends who might want to send flowers to give money instead—money to be used for Christian Chinese attacked by the disease that had claimed the life of their only son, Harold. In his name they began a memorial fund for fighting tuberculosis in China.

All of the medical committees and boards of China agree that tuberculosis heads the list of deadly diseases in China. It is difficult, however, to secure complete and accurate statistics about diseases in China, for figures are recorded only for those who consult a clinic or medical aid. Yet thousands of the underprivileged suffer and die without any contact with any doctor or nurse.

The last report of the Global Epidemiology shows the annual reports of deaths from tuberculosis in Shanghai to be 244 to every 100,000, or 12,200; in Hong Kong 319 for every 100,000. These reported figures did not include the tuberculosis victims of the city council's report of 200

dead bodies picked up daily on the streets of Shanghai. This same report of the Global Epidemiology stated that there were 35,000,000 cases of tuberculosis in China against a half million in the U.S.A., or seventy times as many.

The 1945 report of the China Medical Board to the League of Nations estimates 36,000,000 active cases or between eight and ten per cent of the total population.

A very recent report from a Chungking general hospital states that 50 to 60 per cent of the patients registered for other illness also have active tuberculosis. A current issue of a Chungking daily states that 40 per cent of the local professors have tuberculosis.

Of a group of Chinese medical technicians examined recently for certificates required for entrance to the U.S.A., 28 out of 358 had active T.B. and were refused passports.

According to Doctor Snapper, former head of the department of medicine at Peiping Union Medical College, about six per cent of the apparently healthy young men had active tuberculosis. Since the war the incidence of this disease is undoubtedly greater than before. Tuberculosis sanatoriums and hospitals in China are very few in number; in all China the number of such hospitals is such as could hardly be compared with the total number in one of the most progressive cities in the U.S.A., such as New York or Richmond. There are only fifteen medical colleges in all of

Free China. The China Medical Board further reports (1945) that there is in China today only one well-trained physician for every 75,000 individuals.

"Tuberculosis in Children of Shanghai" is the title of an article in an issue of the *Chinese Medical Journal* of 1940. Dr. C. L. Koo, the author, states that "a survey of tuberculosis in children in Shanghai reveals that the percentage of inflicted children . . . under the age of 14 is about 61 per cent; . . . under four years of age, 10 per cent; from five to nine years of age about 52 per cent; and from 10-14 about 60 per cent."

Already we see that the figures of these several reports do not check. But each report bespeaks the facts carefully compiled by some one individual in a position to observe a segment of the situation. Moreover, all of these tabulations are appalling and tragic in their connotations.

These figures take on an added significance when we pick out of that 36,000,000, who suffer of that deathly plague, a few of our own beloved friends and co-workers. Thousands of Southern Baptists know the princely Christian Wu Gi-djung, secretary of the Kwangsi Baptist Convention. Before the last Baptist World Alliance, convened in Atlanta, Georgia, in 1939, Mr. Wu made a profound impression. Later he spoke in many churches of the South before returning to China.

Two days before we went into concentration camp, we went to see Mr. Wu. Pale, thin, wan, he lay upon his bed in his tiny, poorly ventilated little room in a crowded section of Shanghai. Smiling that same radiance of gratitude for the powdered milk and fruit we had brought, he blessed us in friendship and then in prayer for our safety, while our own hearts burned for his safety. If only, before we went away, we could have placed him in a clean, sunny sanatorium, high upon some mountain, where fresh air

Friends who wanted to send flowers to the funeral last July of a gallant missionary son, a victim of tuberculosis, were asked to give money instead, and a memorial fund has been started in his name for fighting tuberculosis in China.

and nourishment and medical attention would be sufficient. But none existed.

From his home we went to the elegant and spacious home of another Christian family. While we talked with the tubercular and bed-ridden son of twenty years, he smiled: "If you ever get back to America, please find my brother who is now in college there, and tell him I guess our boyhood dreams for business partnership when we grew up are all broken and finished. He is fortunate . . ." His voice broke into silence as he realized that death for him was not many weeks ahead.

When we came to the third home, the mother gravely shook her head and said: "Oh! I am glad you have come. He has been calling for you. He has just had another bad hemorrhage. I fear to let you see him, but when I take him the flowers and fruit, he will know his Sunday-school teacher has come. It will make him happy and he will rest better with his thoughts." That little mother is one of our Christian schoolteachers. This son, charming and gentle of manner, was a college student volunteer for Christian service.

Because we have no sanatorium, these affected members of families must remain at home where five, eight, or more loved ones are exposed to the deadly infection. Moreover, they continue at work or in school as long as strength permits. I recall one of our Christian girls, a most studious junior, answering present at journalism class on Thursday and dying from a hemorrhage on Tuesday.

With nine years of malnutrition and suffering in the throes of a long, hard war, the Chinese are even more depleted and drained of vitality and strength to combat disease. To us whose homeland soil is not yet stained with blood is given the opportunity to claim Isaiah 58 as a commission. To us is given the possibility of erecting havens for the restoration of health, sanatoriums and hospitals in lands where war has raged. If we fail to respond to the suffering and needs of the millions in whose place we might also be, but for the unspeakable grace of God, how can we be worthy of the day that is ours? And our response shall be in the name of the Giver of every good and perfect gift that is ours—in His Name.



United China Relief

T. B. Clinic of the Chinese Red Cross in Chungking offers free medical service to a tubercular mother and child.



Photo courtesy Lucy Wright

Missionary Nurse Lucy Wright, photographed here with her associates in front of the new Union University Hospital in Chengtu, is working to reduce the high mortality rate in China.

R. I. Nichols



Healthy young cadets in the Kunming interpreter training institute, being led in singing by Cpl. Roger Honson of Oklahoma, will probably never become victims of tuberculosis.

Anderson

Coming to Knoxville, Tennessee, from Hopkinsville, Kentucky, in 1907, J. H. Anderson united with the First Baptist Church where through the years he has been a worthy example and unfailing inspiration to his various pastors and those who have worshipped and served with him.

His church and denomination have asked him to serve in many positions of leadership and to all such positions he has brought consecrated intelligence, sincere interest, and rare faithfulness. He is an honored deacon of the First Baptist Church of Knoxville and a trustee of Carson-Newman College. For years he served on various state and Southwide boards and committees. He served one term as vice-president of the Southern Baptist Convention. Only illness or important business that required his personal attention prevented him from attending a meeting of any committee of which he was member. With him his Saviour, his church, his denomination have first place.

No expression of appreciation of J. H. Anderson should fail to mention and emphasize the great Christian home in the background of his life. He was blessed with parents who taught by precept and example the old-fashioned virtues of devotion to Christ, thrift, industry, honesty, sobriety, and purity.

J. H. Anderson is modest, gentle, humble, but he is a man of immovable convictions. For a number of years, he has faithfully observed the "Morning Watch." Before the duties and calls of the day, he "meets God in the morning." In his home, the custom of family worship with servants present is observed.

As long as he had the physical strength J. H. Anderson never missed worship on Sunday morning, Sunday evening, or Wednesday evening. Frequently he speaks to me now—always with controlled emotions—of how he misses the Wednesday evening prayer meeting.

His loyalty is to be seen, too, in his attitude toward his pastors. He has loved his various pastors with sincere devotion. In kindness and with humility he will make suggestions, but never, never, does he utter a light word of his pastor or permit such

(Please turn to page 17)

Cooke

Lawson Hill Cooke who was born in Richmond, Virginia, on New Year's Day, 1885, attended the public schools of Richmond, but because of the death of father, mother, and an older brother within six months, he had to quit school and go to work at the age of fourteen. He got a job as "runner" in the State Bank of Virginia, now the State-Planters Bank and Trust Company, in Richmond, at what he describes as "the enormous salary of \$15 a month." Of this, his personal allowance was fifty cents a week. By progressive promotions, he was advanced to an important official position with the institution.

After more than twenty-five years with the bank, Mr. Cooke resigned his position in 1929 to become general secretary of the newly organized Virginia State Chamber of Commerce. While with this organization he attended two summer lecture courses at Northwestern University. He also traveled widely both in this country and abroad. He possessed one of the largest and most valuable private libraries in his state.

While with the Virginia State Chamber of Commerce he served on a committee to entertain a group of prominent industrialists and businessmen from Great Britain on a tour of this country. A handsome testimonial presented him by this group hangs on the wall of his office.

Mr. Cooke was one of the organizers and teachers of the Richmond Businessmen's Bible Class, a class of nearly two hundred prominent business and professional men, one of the most popular and forceful groups in the city, which meets each Friday at noon in the Richmond Y.M.C.A.

In April 1936, Mr. Cooke moved to Memphis, Tennessee, to become associate secretary of the Baptist Brotherhood of the South, the purpose of which is to mobilize the more than one million men of the 26,000 Southern Baptist churches in reinforcing the program of these churches and of the denomination.

(Please turn to page 17)

Garrison

A sermon preached by his pastor twenty-four years ago is still vivid in the mind and heart of G. Frank Garrison, president of the Home Mission Board. It was a ringing appeal to laymen to give themselves with abandon to Christian service.

"That sermon settled it for me," the Home Board president told me. "I simply laid myself open for work wherever needed."

Seven years later on Mr. Garrison's thirtieth birthday, September 27, 1928, he had another eventful experience.

"Frank," his pastor said to the young deacon, "I'm getting old and know it. I want someone on whom I can lean heavily. I've selected you as my right hand in Capitol Avenue Church."

Frank Garrison pleaded that he was too young, but Dr. W. H. Major would hear no excuses. From that day Frank Garrison was the man on whom his pastor leaned for the last decade of his ministry at Capitol Avenue.

The Home Board's president was born on a farm in Meriwether County, Georgia. He planned to make school teaching his profession, but was diverted by military service in 1918.

After World War I he entered business school in Atlanta. He has remained in Atlanta ever since, being engaged for nearly twenty-five years with the insurance firm of which he is now vice-president.

A member at Capitol Avenue Church since 1920, Mr. Garrison has been chairman of the board of deacons for thirteen years, chairman of the finance committee for some eight years, Sunday school teacher all but two years, and Sunday school superintendent two years.

In the Atlanta Baptist Association he has been moderator, chairman of the executive committee, and president of the Training Union.

Frank Garrison's mother prayed earnestly that God would call him to preach. This was the burden of her

(Please turn to page 17)

Six of the South

THE COMMISSION

Jenkins

In 1882 in a little home on Marshall Street, Richmond, in which there were only two chairs, and very little other furniture, Luther H. Jenkins began his publication work with only \$14 capital.

The L. H. Jenkins Book Manufacturing Company has grown until it is now one of the twelve largest plants of its kind in the United States. In normal times, it manufactures five million volumes a year. Hundreds of thousands of textbooks written in English by Filipino writers, for Government schools in the Philippines, are the products of this great company. The Jenkins Company manufactures books for a large number of publishers in the United States.

In all the years of the history of the company, which is built on the basis of profit-sharing, there has never been a strike. Quite a number of the employees have been with the company for twenty-five to forty-five years. One woman, recently retired, was with them for fifty years.

The founder of this plant was called to his heavenly reward a number of years ago, but the business has been carried on by the son, L. Howard Jenkins, who has been connected with it more than a third of a century.

The father was a devout Christian. Howard Jenkins' interest in missions goes back to the missionary ideals of his mother and grandmother. His great grandmother, grandmother, and aunt were present at the organization of the Southern Baptist W.M.U. in the meeting house of the Broad Street Methodist Church in Richmond, in 1888. The father and mother did not send their children to Sunday school and church; they took them.

As a lad Howard Jenkins grew up in Grace Church of which his parents were members. He was converted at the age of eighteen during a revival meeting at the First Baptist Church of Richmond, under the preaching of Dr. J. L. Gross, then a Georgia pastor, who was assisting Pastor Cooper. He became a member of B. M. Gwath-

(Please turn to page 17)

McCall

To the lawyer's question concerning the greatest commandment Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Another lawyer, nineteen hundred years later, must have pondered those words, for one cannot review the life of Judge John W. McCall of Memphis without feeling that here is a lawyer who loves the Lord.

Coming to Memphis in 1920 from his law practice in Meridian, Mississippi, he served with distinction, by appointment, as judge of the city, circuit, and juvenile courts.

Soon after uniting with the First Baptist Church of Memphis, Judge McCall became chairman of its board of deacons, a capacity in which he had served the Meridian church. He holds this office today, having been chairman more terms than any other member.

Judge McCall was chairman of the building committee in the erection of the Sunday school annex in 1923. Today he heads the large committee which is making plans for a new half-million dollar edifice.

For eight years he was superintendent of the Sunday school and for nineteen years has taught the largest men's Bible class in the church—a class which broadcasts its services each Sunday.

While Judge McCall's love for the Lord has been first and foremost manifested through the activities of his own church, his record as a denominational servant is also outstanding. He has been chairman of the Baptist Brotherhood of the South since its reorganization in 1936. Since 1921 he has been a member of the Baptist Memorial Hospital's executive committee and has served as its attorney. Other activities have included three years as moderator of the Shelby County Baptist Association and the chairmanship of the Southern Baptist Convention's Committee on Boards.

(Please turn to page 24)

Neff

Many Southern Baptists who attended the Atlanta Convention in 1944 will not forget the refreshing rulings of President Pat M. Neff. The brethren on the platform had no advantage over the obscure messenger in a far corner of the auditorium in securing recognition by the chair. If anything, the corner had the advantage of the platform. On one occasion a point of order was raised by some parliamentarian against a messenger who sought to be heard. "Yes, the point of order is a good one," remarked the president, "but I want the brother to be heard." And he was heard.

To some of us who had known Pat Neff half a century there was nothing new or unusual in his decisions. He has always impressed his friends who have known him longest as being fair and firm as an executive or administrator, whatever his position. He has held high offices—speaker of the House of Representatives of the Texas legislature, governor of the state of Texas (two terms), president of the Texas Baptist General Convention, president of the Southern Baptist Convention, president, many years, of the board of trustees of Baylor University, president of Baylor University since 1932. Numerous other positions and attainments are listed in *Who's Who in America*.

But with all these honors and responsibilities he has remained unspoiled and always approachable.

We have heard him relate his experiences while campaigning for the high office of governor of Texas, some of which are found in his book, *The Battle of Peace* which is probably long time out of print. Without any campaign manager or political headquarters he took his candidacy to the hearts and homes of the people. "The very magnitude of the undertaking was stimulating. I never saw a high mountain I did not wish to climb, or a wide ocean I did not wish to cross. A little job never appeals to the heroic in any person. To speak to an audience composed of the enthusiastic supporters of another was my greatest delight. Calling sinners to repentance, not the righteous, was my political creed."

Pat Neff—we find it difficult to

(Please turn to page 24)

Christian Laymen



The Centers are only a bad dream to those who can enjoy Thanksgiving dinners in their own homes this year.



Fifty thousand Americans will be free this Thanksgiving season for the first time since 1941. They are the last of the residents of nine Japanese Relocation Centers to be resettled by the War Relocation Authority of the Department of the Interior, which goes out of business, January 1, 1946.

My own family were among the last few thousand evacuees to relocate. March 13, 1942, at 6:30 A. M., we said good-bye to our Los Angeles home—father and mother, now past sixty; my older brother and his wife; my younger brother; and I, the only daughter. We took with us only what we could carry in our hands, and we knew we would probably never return.

The first to leave camp was father; one week after he arrived at Rohwer, he went to heaven. An emergency appendectomy at the Assembly Center and the long train trip to the Arkansas Relocation Center were too much for him. Five months later mother almost went, too. The shock of father's death, together with all the strain of nursing him, on top of a lifetime of hard work and constant adjustments

to a strange country, left her an invalid with little hope of recovery.

Then Tamio was drafted. He is in Japanese language school at Fort Snelling, Minnesota, preparing for duty in Japan.

When the War Relocation Authority announced that the Centers would be closed in 1945, we were forced to try to find a home outside, whether the doctors thought it was safe to move mother or not. After many delays, she and I made the long journey to Richmond, Virginia, in June. I found a teaching job at the Methodist Orphanage, and we have a bedroom with kitchen privileges in the apartment of a retired medical doctor and his wife. When we resettled my older brother, Naoye, took

Americans Give Thank

By Michi Kabashima

his little family to northern Michigan where farm labor was needed.

The war which affected the entire world took our home and scattered our family, but at Thanksgiving time we are grateful to God and to Christian friends for freedom to be Americans again.

The gratitude we know now can only be imagined by those who never saw a Japanese Relocation Center. Some of you visited the Centers in Arkansas and the Far West. You read about the evacuation and the establishment of the Centers, showed

your sympathy for us in the ordeal, and sent us helpers.

At Santa Anita race track, where 9,000 of us lived in horse barns for six months, and fear and dread of the future made life miserable, the visitors' house was the most popular spot in the Assembly Center. Our Caucasian friends from all over California came to see us, to bring us fruits and candy or some of our belongings. We could visit with them only across a wide table—too wide even to reach across to shake hands—and the conversation got louder and louder as each tried to be heard above the talk of others, but seeing them and knowing their faith in us helped our morale.

The church services did more than anything else to sustain our faith in God during those trying months. We met each Sunday morning in the grandstand of the race track, to hear some preacher from "outside" who came to bring us a message of love and courage. Where once hysterical, gambling-crazed crowds sat tensely watching a horse race, now people of all ages worshipped God.

It was the first time that some of the members of that strange congregation had heard the dynamic message

of Jesus Christ. Many of them found there the faith that brought them through the years of internment with a positive rather than a negative outlook on life.

Before Christmas of 1942, permanent camps in Arkansas, Arizona, Colorado, Utah, and Wyoming were ready for us. We who were assigned to the camps near the Mississippi River were afraid; we heard wild rumors about mosquitoes the size of sparrows and rowboats tied to the barracks for service during the floods. To our amazement, after several days' journey across the continent, we found Rohwer Relocation Center almost a paradise compared to the Assembly Center.

This was true because of the personnel. Project Director Ray Johnston, a sincere Christian man, was sympathetic with the plight of the evacuees and he administered the camp as a friend. Dr. J. B. Hunter, director of community service, once a missionary to Japan, was more for us than we were for ourselves, and in his supervision of schools, hospital, and recreational activities, the welfare of the evacuees was his personal concern.

One evening during a church service, the principal of our grammar school, M. H. Ziegler, told us how he and Mrs. Ziegler came to Rohwer. They had asked God's guidance in the choice of a new position, a place where they could be of most service to him. When he read of the Japanese Relocation Centers, he immediately called the state Department of Education in Little Rock to ask about job possibilities at Rohwer or Jerome.

He filled out a long Government questionnaire and submitted to an examination by the F.B.I., then had an interview with the head of the community service division. Dr. Hunter did not ask the applicant how many degrees he had nor how long he had been teaching; he left that to the state Department of Education. What Dr. Hunter wanted to know was Mr. Ziegler's extra-curricular activities. He was appointed because he had been busy at church, had worked in Red Cross activities, and helped direct social welfare work. At Rohwer he was one of our best friends.

Life for the Christians of the Center revolved around the Rohwer church. The fellowship of Caucasians and

Japanese of all denominations who worshipped together in one of the mess halls each Sunday was rich and we maintained Sunday school and youth programs in the camp.

Dr. and Mrs. W. Maxfield Garrott were indispensable. They came to Rohwer in 1944, and were received at once by all the evacuees because of their genuine love of the people and of their positive brand of religion. Up to that time we had had only one Japanese-American minister to work among the English-speaking two-thirds of the camp. Dr. Garrott could preach a good and timely sermon, coax music out of untrained choirs, give a willing ear to our troubles, be the life of our parties, and let us have a glimpse of the outside world when he filled his car for a trip to McGehee. Many young people came to know Christ because the Garrotts lived in the Center for a year.

The churches of Arkansas took an active interest in the Japanese Americans in their midst. Bette Ishibashi Kira, a graduate of Woman's Missionary Union Training School, and Harper Sakaue, a graduate of a Baptist seminary on the West Coast, were popular speakers throughout the state. The state Baptist Convention invited us to participate in the annual meetings. During our Vacation Bible school, they provided badly needed workers, and from time to time sent us supplies and materials.

At Christmas time, gifts for the children of the Center came in large quantities from all over the United States. The churches and other Christian agencies sent so many gifts each year that every evacuee up to seventeen years of age could have both a Christmas and a New Year's gift. Last year so much money was received for the Center's Christmas fund that the surplus furnished an ice cream party for all the students when school closed permanently in June.

Relocation even under the Government's program was impossible for those who could not count on active friendship with Christians outside. By promoting good will in the community, by finding suitable jobs and housing, and by making us personally welcome, in the neighborhood and in the churches, Christian people all over America have helped rehabilitate these thousands of refugees, whose only crime was their ancestry.

Photos courtesy WRA



Graduate of the Southern Baptist Theological Seminary, Jitsuo Morikawa is now associate pastor of the First Baptist Church of Chicago.

New and Perilous Paths

EDITORIAL

These significant days, following the cessation of the most tragic conflict in the history of mankind, remind us of the words of Joshua as he was preparing to enter the promised land, "Ye have not passed this way heretofore."

1. This is a new way for millions who are hearing for the first time about freedom of assembly, freedom of speech, freedom of the press, and freedom of religion. The exercise of true democracy, the right of free people in every nation to choose their own forms of government and public officials, is a new privilege, an untraveled highway to multitudes who have been ruled hitherto by dictators. One of the strongest statements made by General MacArthur in Tokyo Bay was his reference to the demonstrations of democracy in the Philippines. World War II has made men of every tribe and tongue acquainted with one another and with the whole world. Many of the old imperialistic concepts are going into discard. Empires which have dominated vast areas of the globe will be forced sooner or later, to revise their colonial programs. The whole world is astir with dreams of freedom. Empires and colonies alike are entering ways which they have never traveled before.

2. More people are starving than ever before. Throughout Europe and the Orient hundreds of millions are hungry and ill-clad. Poverty and hunger will precipitate revolutions among social groups more quickly than any other economic conditions. Unless some way is found, and that quickly, to assuage the pangs of physical suffering throughout the earth, we shall find ourselves treading roads which are mined, every step, with discontent and hatred and strife. If we disregard grave economic malignancies and consequent political and social disorders, sinister forces will arise threatening the peace of the world more than anything save war—and themselves the most frequent causes of war. As Christians we dare not be indifferent to any conditions which affect human welfare. We are our brothers' keepers.

3. We face another peril in these days which we are traveling for the first time. A gigantic aggregation of armed might which, in the early months of the war, imperiled civilization, was met and overcome by the Allies who so organized and co-ordinated their forces as to defeat totalitarian leaders and exalt the democratic way of life. Now, as Christianity puts its hand to the urgent task of social and spiritual reconstruction, we may be asked to adopt the plan of Allied military strategy and combine all spiritual forces in one large army, thus exchanging for normal, healthy, constructive spiritual processes a temporary military strategy devised for the exigencies of war.

Furthermore, our charter for spiritual conquest is not the product of Allied strategists but is the Word of God, eternal and unchanging in its significance, but applicable to all circumstances and conditions of life.

Nothing should be proposed for our Christian missionary program which is not in full accord with the New Testament. We do well to implement the high ideals of freedom expressed in the San Francisco Charter—and in the Potsdam Declaration—insisting that every nation respect and put into practice the four freedoms—freedom of religion as well as freedom of assembly, of speech, and of the press. The new world order demands, very properly, that every man be accorded freedom in religion and that his religious convictions be respected. We violate the clear teachings of the Word of God, and the expressed and implied demands of the Charter of the United Nations if we seek to abridge, to the slightest degree, the freedom of any man, anywhere, in the realm of the soul.

Baptists, for example, would not, dare not, bring the least pressure to bear on believers anywhere, whatever their denominational affiliation—or on unbelievers—to subscribe to what we term our distinctive beliefs. With the Word of God in our hearts and hands, we may by the constraints of love and loyalty seek to *persuade* others to accept God's Word as we interpret it; but *coercion*, never! We call any man our brother in Christ if he has been regenerated by the Spirit of God, but we respect and defend his right to worship God according to the dictates of his conscience.

This principle applies to our contacts with non-Christian groups. We would not petition any nation in the world to *forbid* to its citizens or subjects the privilege of worship in their own way, whether Moslems, Hindus, Buddhists, Shintoists, Confucianists, or Animists. Our responsibility, God-given, is to bear witness to all peoples of the earth concerning the uplifted Saviour, the risen, reigning Lord who, alone, is the hope of the world. God has opened doors to us around the globe. Let us enter every land, bearing the message: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none other."

We tread these new paths with courage and confidence. We are citizens of a kingdom which cannot be shaken by the trials of war or the perils of peace. This is the victory which overcomes the world, even our faith. Our God who is our strength will help us "to keep our footing on the heights."

Let us go forward in his name. He has promised to be with us all the way.

Southern Baptists and World Missions

The September meeting of the Executive Committee was attended by every state secretary and by most of the editors. We were heartened by the testimonies of the state representatives, all of whom were of one mind concerning the urgent and unprecedented world missionary opportunities facing Southern Baptists. There are open doors and many adversaries such as we have never known. We sin against God and against the lost and needy millions around the world if we fail to enter these open doors.

As Dr. Rankin pointed out very clearly in that meeting, if the world is to be saved from destruction by the forces which men have discovered, it must be saved through changed people who have moral and spiritual capacities to control those forces. We cannot save ourselves alone if we leave the rest of the world alone. Except a grain of wheat fall into the ground and die, it abides alone; but if it die it brings forth much fruit.

Southern Baptists are under inescapable obligation to enlarge their missionary program and to be willing to deny themselves and go with Christ Jesus into all the world. We should no longer be content with our rank in per capita gifts to missions—near the bottom of the list of Evangelical denominations. As good stewards of the Lord Jesus Christ we should seek first the kingdom of God rather than our own provincial and selfish programs. God has blessed us with material assets; instead of sending out only one foreign missionary for every 10,000 members, we are well able to support at least ten times as many foreign missionaries. World need, material and spiritual, was never so great.

We are workers together through the Co-operative Program. We should, as individuals and churches, strengthen every one of our Kingdom agencies and institutions. We do well to follow in the steps of Him who went about teaching and preaching and healing, and doing good to all men. The Co-operative Program, properly emphasized and implemented, will provide not only current needs but, in large measure, capital needs, also. There is due recognition of the right of agencies to make appeal to private and corporate capital for funds, and of the right of individuals and churches to designate their gifts. But all of us should stress the importance of unity in the support of the Co-operative Program.

The receipts of the Executive Committee from January 1 to August 31 of this year total \$4,045,258.91, a gain of \$1,018,443.41 over the corresponding period last year. The Executive Committee approved the recommendation of the Survey Committee that the goal for immediate capital needs for 1946 be set at \$3,062,900, of which \$1,250,000 is for foreign missions. This does not include current needs or operating expenses of the various Southwide agencies and institu-

tions totaling, approximately, an additional \$3,000,000.

The Executive Committee also approved the long-range program of the Foreign Mission Board calling for \$3,000,000 for an enlarged missionary program, \$2,000,000 for rehabilitation in war-stricken lands, and \$2,000,000 reserve providing for unforeseen contingencies so as to avoid embarrassing debts. Of this total of \$7,000,000, approximately \$3,000,000 is in hand, including the Lottie Moon funds.

It is the purpose of the Foreign Mission Board to increase its work in line with acute world need and the expectation of Southern Baptists, but not to the point where our work would be imperiled by a recession in receipts. We should lengthen the cords and strengthen the stakes, thus enlarging the place of our habitation in the world, but never substituting presumption for faith, and never failing to count the cost in occupying the territory which God has given us.

An Unnamed Layman

Some of the most significant personalities in history are unnamed. The only woman in the Old Testament characterized as "great" was the unnamed Shunammite mother. Paul refers to "above five hundred brethren . . . of whom the greater part remain until now,"—unnamed brethren who had seen the risen Lord and had endured bitter persecution.

The progress of Southern Baptists during the past century has been due, humanly speaking, not to great leaders but to multitudes of faithful followers, unnamed men and women who did not get their names into the papers and were not known outside of the counties in which they lived. Pastors and missionaries around the world are the gifts of humble homes that loved God and were content to live and serve in country and village communities, without any thought of reward or distinction save to glorify God and help their neighbors. A number of such homes in our Southland occur to us as we write these lines.

We are thinking of one devout Baptist layman who never, so far as we know, held any office in his church or anywhere else. He lived in a simple cottage on a small farm far from the crowded centers, content to raise a family in the fear of God, and to merit the respect and confidence of his neighbors.

Family worship had its rightful place in the life of that family. The father was a poor man in this world's goods, but he provided good books and Christian periodicals and papers for the growing children. They did not *send* their children to Sunday school and church but *went with* them. They exemplified high thinking and clean living. The father and mother sacrificed gladly in order to send their sons and daughters to school. In their relationship to the

church of which they were members they were faithful stewards of God.

The years passed and the spiritual and professional leaders who came from that home thanked God for such a glorious spiritual heritage. They incarnated the principles instilled into their hearts and minds at the family fireside. Missionary influences that blessed the whole world came from that home.

Who was this father? Well, he was the Unnamed Layman, one of the mighty host of men who learned early to do justly, and to love kindness, and to walk humbly with God.

Missionary Tidings

Dr. George W. Sadler, regional secretary for Africa, Europe, and the Near East, received early in September, a heartening letter from Brother Petre Belicov of Bucharest, Romania. He advises that the status granted Romanian Baptists last fall by the decree-law, signed by the King, is fully respected by all the authorities all over the country and that Baptists enjoy full religious liberty. They hope to reopen the seminary in Bucharest this fall.

♦ ♦ ♦

One of the most heart-gripping letters we have read in recent months was written recently to Secretary M. Theron Rankin by a friend and classmate of Seminary days at Louisville, I. R. Socaciv, president UNIUNEA COMUNITATILOR CRESTINE DIN ROMANIA. Concerning some of their experiences he writes: "We lived day and night as sheep in the stockyard. The Fascist regime did everything to smash our work to pieces. God has been always our strength and refuge. Our work is going on as never before. On August 23, 1944, the day of liberation came; afterwards full religious freedom was granted us. Our church properties were regained. The work and worship were started again in all the churches. Now we are preaching to crowded churches. Baptismal services are being held in the open air, Sunday by Sunday in all parts where we have churches. Great throngs are coming out on 'the banks of the Jordan' to hear the gospel and see New Testament baptism. But we need trained pastors and evangelists. . . . The years of persecution left the mark of suffer-

ings in my body. My good wife stood bravely by, also our two sons and daughter. The Lord Jesus Christ stood by us and our loved ones and we have kept our places to glorify His name."

♦ ♦ ♦

During the fifty-five years since Southern Baptists entered Japan, we have sent only sixty-five missionaries to that people. Only ten years ago, the annual report of the Foreign Mission Board contained a plea from our *one* missionary in Nagasaki: "More than a million people live within this lone missionary's parish. He is calling loud for others to be sent to help." In the daily papers, August 9, 1945, was this item concerning the same city: "Nagasaki, chief port for Japanese shipping to that region, was struck today with an atomic bomb." There might have been a different story, and many of our American boys might have been saved, if we had gone to Japan earlier with more missionaries. More money for missions might have been less money for munitions.

♦ ♦ ♦

One of our religious leaders writing concerning a visit with a Baptist pastor in Italy describes an experience which that pastor had with the Catholics in his town: "The Catholic priest gathered together about two hundred New Testaments from people in the community, even going into the schools and searching for them in the schools, and brought them into the main streets and tore them to pieces. They have since then had a special service of prayer and purification of the place where they were torn up to get the devils away from the town.

"There are many English and American soldiers who attend his church. Some of the English soldiers went to the priest and told him that that must not happen again. Also one or two of the American M.P.'s who saw some of the pages of the Testaments on the ground went to him and told him the same thing. They agreed not to do it again.

"It seems, however, that the Evangelicals are in for a long and bitter fight for their freedom, because from these two instances it is quite evident that as soon as we, the Allies, release our hold upon them that they will immediately begin more restraining work. The zeal of God's house is still eating up itself. I am glad that we

are finding these things out before we vacate, because it clearly shows just what is in the air."

Another American chaplain cites similar experiences and adds: "Every-one of these incidents is a flagrant violation of what we have been fighting for, namely, freedom of religion. As long as we are in Italy we can protect these groups. But as soon as the Allied troops leave, they will be helpless. The only way in which we can guarantee these people any protection at all is to see to it that the treaty of peace between the Allied nations and Italy will include a very definite statement granting minority religious groups the same religious freedom that minority groups enjoy in America."

♦ ♦ ♦

In his latest volume, *Pathfinders of the World Missionary Crusade* (Abingdon-Cokesbury, \$2.75), Sherwood Eddy asks if it is too much to look upon William Carey as the greatest missionary since the Apostle Paul. Beginning with Carey as "the great exemplar for the world pathfinders of our modern missionary crusade," Eddy gives an introductory chapter to an outline of missionary history with sketches of Carey, Judson, and Morrison as the pioneers of modern missions. Then in five additional sketches, he relates thrilling stories of other world missionaries of the last half century: Horace Tracy Pitkin, Henry W. Luce, Dr. Edward Hume, Dr. Ida Scudder, Samuel Zwemer, Albert Schweitzer, Robert E. Speer, John R. Mott. It is in some respects Sherwood Eddy's best book. We do not subscribe to all of his opinions, but he has made a worthwhile contribution to missionary literature. We catch a glimpse of what we regard as an over-emphasis on the "social gospel" when he says of Dr. Mott: "He suffers from the extreme individualism that was rampant in the nineteenth century, especially in America. In my own personal view," adds Sherwood Eddy, "it is a strange psychological phenomenon that neither Mott nor Speer ever adequately saw, or felt, or preached a social gospel." He admits that if Mott had proclaimed a radical social message "he could not have led the united forces of Christendom." But Eddy gives, in conclusion, his estimate of Mott—"the ablest man I ever worked with."

Christian Laymen

(Continued from pages 10 and 11)

Anderson

word to be spoken in his presence.

Hard work, economy, and intelligence have made J. H. Anderson a successful businessman. In the course of his life he has acquired and distributed a considerable sum of money. He is known throughout our Convention as one of the most generous financial supporters of our denominational program that Baptists have produced.

He believes that the tithe is the minimum which a Christian should contribute to Kingdom work and that it should be given through the church. From the practice of the tithe he has gone on to larger proportions until, with the exception of a modest living, he has been contributing his entire income for a number of years. Most of it has gone into Christian work.

When J. H. Anderson makes large contributions there is no ostentation. Several years ago, he called me to his office one January day and said: "I made more money last year than I anticipated. I want to give an additional \$25,000 to our Baptist program but I don't want it known." The gift was handled in such a way that no one knew of it except his pastor and the church treasurer.

He believes in the Co-operative Program as the best method of supporting our work and most of his giving is through the Co-operative Program. He avoids designated gifts and special appeals except in cases of real emergency. He has implicit confidence in those who make the allocations of funds and does not hesitate to say that they have fuller knowledge of all our institutions and mission programs than he does, therefore, he prefers that they distribute his contributions.

Mrs. Anderson shares her husband's Christian convictions and is an unfailing source of encouragement and inspiration to him. Their home life is beautiful. Their intelligent concern for the cause of Christ is continuous. Their united testimony is rich beyond expression.

F. F. BROWN

Cooke

Two years later, Mr. Cooke succeeded Dr. J. T. Henderson, retired, as general secretary of the Baptist Brotherhood of the South.

He is the originator of the Brotherhood's slogan—"A Million Men for Christ"—so often seen in Southern Baptist publications and conventions. Mr. Cooke is also editor of the *Southern Baptist Brotherhood Journal*, which is steadily increasing in popularity among Baptist pastors and laymen.

Mr. Cooke accepted Christ at the age of eight, and was baptized in Venable Street Baptist Church in Richmond, of which his father was one of the organizers and a deacon for many years. He is now a member and a deacon of the First Baptist Church, Memphis.

In 1909 Mr. Cooke married Ethel Goddin of Virginia. There are two children, Lieut. Lawson Hill Cooke, Jr., U.S.N.R., now serving in the South Pacific area, and Mrs. Thomas B. Bussey, whose husband, Lieutenant Bussey, is serving with the Army Medical Corps.

HUGH F. LATIMER

Garrison

prayers during his early life.

"At Locust Grove Institute," he said, "my closest associates were in the ministerial group. I attended their meetings. Never, however, did I feel definitely that God had called me to preach."

Again he faced this issue in 1921, and Dr. Major's sermon on the layman's work brought the help young Frank Garrison needed.

The question came again with renewed force as late as 1938, when upon Dr. Major's death, the church turned to the chairman of its board of deacons to plead with him to be the pastor.

"It was a tremendous appeal," he admitted. "After ten years in the breach with Dr. Major, such an approach by the deacons made a profound impression. For three months the pulpit committee made no move in any other direction, but at last I

had fought the thing through to a definite conclusion. I was certain it would be a mistake to reverse myself in midstream."

"Do you feel that God has called you to definite service as a layman?" I inquired.

"As certainly as if I were standing in the pulpit every Sunday!" he replied.

JOE W. BURTON

Jenkins

me's Sunday school class the first Sunday after his conversion. He said that Mr. Gwathmey, a member of the Foreign Mission Board many years, has influenced him more than possibly any other layman. The first week after he joined the church his grandmother sent him *The Religious Herald* and he has read that Baptist publication regularly since that time.

Like many other men useful in the kingdom of God, he gives great credit to his wife, who before her marriage, was Miss Ruby Godley, a native of Dallas. Her father's family were members of the old Washington Avenue Baptist Church, later the Gaston Avenue Baptist Church of that city. She was led to Christ and baptized by Dr. George W. Truett, who performed the ceremony when she and Howard Jenkins were married in 1908. They had become acquainted when she came to Virginia to visit Dr. and Mrs. George W. McDaniel who had gone from the Gaston Avenue Church, Dallas, to the First Baptist Church, Richmond. She attended the Woman's College, Richmond, now Westhampton, of which she is a graduate.

Howard Jenkins has made Christ and his church the center of his life. He has always tried to put first things first, and his primary aim has been to serve the cause of Christ. Within a week after he joined the church he was made a Sunday school officer and was elected a deacon of the church when he was twenty-four, the youngest deacon ever elected by the First Baptist Church, Richmond. His

(Please turn to page 19)

Plan to include
THE COMMISSION
in your
1946 Church Budget

EPISTLES

FROM TODAY'S APOSTLES

Syria-Palestine

We found that there were about *thirty grown men*, heads of families, waiting for baptism at the Beirut Baptist Church. This condition exists because of the infirmity of our greatly beloved Pauline pastor, Saieed Juredini. At the time of our visit he had become completely deaf and is hardly able to move about. He cannot preach more than ten minutes, and in most cases he reads his sermons in order to conserve his strength. He attempted to preach the Sunday all of us were there for the service and had to go to bed for the remainder of the day because of the strain.

We had been there hardly three days before we began to sense the great vacancy and loss that our church has suffered and is suffering because of the loss of Nejeeb Khalaf, the scholarly lawyer-evangelist. It had been the hope and prayer of Brother Juredini that Brother Khalaf should take his place as the pastor of the first church.

At that time, in all probability, the mission in South Beirut would have been organized into a church and Saleen Sharouk would have become its pastor. At the death of Brother Khalaf, all these plans fell apart, and Brother Juredini felt it best to wait and discuss the matter with Missionary Merrel Calloway before going forward in any other plans.

Both Merrel and I spared no effort in our investigation of Brother Saleem and his work in South Beirut. We are both agreed that he is God's man for the pastor of the second church which should be organized as soon as possible in South Beirut.

The highest standards for church membership in the Beirut Church are maintained.

An interesting policy is followed in regard to evangelization: earnest evangelism is practiced in both sermon and personal work, but no public invitation is given in a service. It is explained early in the leading of a person to Christ that at such time as he feels within himself that he is ready for church membership he will ask, without invitation, in a public meeting of the church for a chance to give his testimony and debate his readiness for membership.

In short, it is absolutely up to the convert to convince the church of his worthiness; there is no soft way prepared for him nor any aid given him—such as the pastor explaining for the convert to the church. Bible study is

conducted four nights a week for both growing church members and the seekers. As a general rule the entire membership attends. It is more of an open discussion, and each church member is expected to comment on some passage of Scripture.

In addition to the men mentioned, there is *an equal number of women and young people awaiting baptism*. What a blessed privilege for Brother Callaway! What a matchless, moving service that will be! We have all prayed for the time to come when a mighty sweeping revival would sweep through the Arab world, or at least a part of it. There is no doubt that the hope of such an awakening is now fully appearing in Beirut.

Lay evangelists from our church there are already going out, as representatives of our church and her Lord, into the villages about Beirut preaching boldly the message of Christ. At one time they were asked to share in a union movement in village work. Willing to be co-operatively Christian, they tried to share in the effort, but they found that the other groups were preaching "Christian nurture" as the way of salvation and were not requiring any evidence in the personal lives of the converts as a prerequisite for public confession and church membership in the church of the convert's choice. Our brethren then withdrew, finding that their independent evangelistic efforts were rewarded far in excess of that of their co-operative effort. This experience has made them more determined and faithful Baptists, realizing that their distinct message is not only left to them alone but that God is greatly blessing their every effort. We found that they are highly esteemed by most of the Protestant groups in the Lebanon as practical Christians and Christians with the highest standards.

Kefr Mishky under the leadership of Nadeem Boushey is not far behind Beirut in zeal and accomplishment. With Brother Sharouk, Nadeem is in need of further teaching and will probably never attain the stature of Saieed Juredini, for lack of both background and native potentialities. They both come from peasant homes and have already lifted themselves well above their original levels.

Nadeem is greatly beloved and makes a most suitable pastor for a village church. He is intensely evangelistic, having graduated from the British Syrian Mission's Bible School at Shilan, Lebanon. He has some eighteen heads of families awaiting baptism and some six others. This is most remarkable for a small village. The influence of our church there has caused the Roman Church to cut the number of services held in the village to *two a year*. The Orthodox bishop refuses to replace the

very aged priest in their church because he does not intend to continue it after the death of the old priest now serving the dwindling congregation. The morning we worshipped with the brethren of Kefr Mishky, three aged women and five children were the full congregation of the Orthodox Church. At our church service, the building was full to standing in the rear of the church both morning and evening. The entire church has called for the ordination of Nadeem as its pastor, and we heartily concur. Nadeem is also doing village evangelism, with marked success, in villages nearby.

Haifa, our most strategic work in Palestine at present, is dormant for lack of both leadership and a place of any kind in which to worship. We are looking for a place, and as soon as possible, I shall arrange to have services at such times and as frequently as a full schedule will permit. Our need, as American missionaries, is for teachers, doctors, nurses, schools. Most urgently needed is a school for Beirut.

We desperately need more missionaries for distinctly Moslem missions; we could make an almost unique contribution to missionary work in the Near East. Most of the missions are concentrating on Jews first, then non-Moslem Arabs, and one is trying to do Moslem work on an extremely small scale. But, in the churches established, indigenous leadership ought to be sought and trained. They do not need or desire *foreign* pastors and evangelists. Lebanese Baptists are ample proof that this is true. Orphanage work, rehabilitation and expansion of church properties, and a leadership training program, with adequately trained American missionary teachers, in every area of a developing church curriculum are the pressing and immediate needs.

J. HENRY HAGOOD,
Jerusalem, Palestine

Yugoslavia at War's End

I cannot express our surprise and joy on receiving your letter. I have tried many times to find a way to inform you about the condition of your property. I was unable to do so earlier because I was not permitted to go to the American Legation.

Except for a few brethren and sisters and except for those of German nationality, all are alive. I haven't yet made contact with Brethren* Zboril, Yekic, Novak and Vezmar; I know only that they are alive and that they have good success in the work of the Lord. Brethren Yekic and Vezmar have had a rapid increase in members. Brother Vezmar bap-

*These four men and the writer of the letter were the pastors in Yugoslavia—partially supported by Southern Baptists. The letter later indicates two former seminary students are now preaching.

tized fifty persons a short time ago in Lika. They have suffered much hunger, fear and other evils. There was a conference of workers in Zegreb July 6-8. I was unable to go because of the disorder which still prevails here.

We in Belgrade lived through some sad and terrible times. During the bombing a year ago Sister Lydia Kalmikov** was killed. Because of the conditions in Belgrade every one who was able to do so left the city. The work of the Lord is meager but, thank the Lord, our brethren and sisters Simic, Drobny, Prusa came; also Mr. Kalmikov and Nina, and visitors. I do what I can. Every three weeks I go outside Belgrade. There is no one whom I can get to take my place in Belgrade for that Sunday.

Brother Franj Klem finished the seminary in Budapest and is a good preacher in Zagreb. I understand that he is having a very difficult time keeping body and soul together. He is physically weak. Everything is scarce and what there is is exceedingly expensive in Zagreb. Brother Zboril moved to Daruver three years ago and the Lotz brothers helped him.

Brother Ivan Vlasic*** married Vlasta Prusa three years ago and they have a daughter two years old. He has a very good work in Velika Kikinda. I visited them two months ago. Brother Jovan Yovanovic worked a while in Germany, is married and has a young daughter. Brother Pavle Chany is living with his parents and working on the railroad. He expects to resume his studies and become a preacher. Brother Sava is a soldier. He also desires to resume his studies. Brother Karlo went away as a volunteer in the German army and perished. Brother Yuraj Klucik was in the army and of him nothing is known.

Your property in Yugoslavia remains undamaged. When the order was given out by the Germans that all foreign property must be declared, I reported that this was church property and regarded as foreign only because we are indebted to the U.S.A. for it. I have endured much—and still do—from the tenants. The quarters must be rented out. Throughout the entire war the rent was the same—3050 dinars for the entire property—and now a law has been passed reducing rents by one-half! Prices are such that it is impossible to live even for three days from a month's rent. During the occupation I lived without my family in Belgrade. My wife took the children and lived with her mother in a village. I was not willing to leave the property and the Lord's work. I lived however I could, more often hungry than not. I didn't want to work in the German factories and there wasn't

any other work. Thank the Lord that I didn't, for if I had I would pay for it now with my life. In order that my family might live, I worked in the fields during the summer season from Monday to Saturday every other week. Thus I was able to provide bread for my family. In order to get some cash we had to sell shirts, underwear, and everything else we could. Thank the Lord we remained alive and are still well. It was hard, and still is—especially for those who have children. The bloodthirsty German took away everything. Even that which remains, we do not get. I have already inquired for work at the American Legation and at UNRRA but have not as yet secured any. We are in greatest need of clothes, linens, and shoes [Sizes 10, 7, 6, and 4]. Our children go barefooted or wear wooden shoes. There is terrible chaos here. It is impossible to describe it all. It would be fine if some of the missionaries come back as soon as possible to receive for our poor suffering people that which your nation gives for us and afterward that the distribution be carried out by believers who have the fear of the Lord.

I have written you quite at length for it is a rare opportunity I have to write to you freely about everything. We are anxious for you to return. We await you. We are very grateful to you for the love which you have toward us and our nation. May the Lord bless your nation and the faithful servants of the Lord among your people, and may the struggle against godlessness continue to the end in order that peoples may live in true democracy (freedom without fear).

LJUDEVIT DROBNY
Belgrade, Yugoslavia

Christian Laymen

(Continued from page 17)

life has been built around this philosophy: Every man owes to God and his community the best of his life and thought.

Ever since he joined the church, Howard Jenkins has given more than a tithe of his income. He practices New Testament stewardship and believes that all material things committed to him belong to God.

We would say that the supreme contribution which Howard Jenkins has made to the cause of Christ is his service as president of the Foreign Mission Board. He was elected president in 1932, when the Board was at a very low mark financially, with indebtedness in excess of a million dollars. A few months later Dr. Charles E. Maddry was elected executive secretary. The two men working together led Southern Baptists in paying their indebtedness, an achievement which was celebrated at the meeting of the Board two and one-half years ago.

Howard Jenkins has given the best of his thought and prayer to the world-mission program of Southern Baptists. It is well for us as we face the greatest world missionary opportunities in the history of Southern Baptists that we have such a layman as leader of the Foreign Mission Board.

E. C. R.

(Please turn to page 24)



Photo courtesy John Allen Moore

Pastor Drobny, standing at the front in the photograph, is backed by the entire congregation of the Belgrade Baptist Church, Yugoslavia.

**Founder and president of the Yugoslav W.M.U.

***The six young men mentioned in this paragraph are the former students of the Belgrade seminary.

Studying Missions

By Mary M. Hunter

A Substitute for Ridgecrest

We are happy to present in these pages Miss Blanche Sydnor White's report of a conference devoted exclusively to a study of missions.

The Ridgecrest Business Woman's Conferences have meant much to the Virginia business women and their Circles. When, therefore, all 1945 Ridgecrest meetings were cancelled, the Federation leaders set themselves to the task of finding a substitute for that enjoyable period. The three Federations in the eastern section of the state decided to ask Mrs. George R. Martin, our gracious state Woman's Missionary Union President, to open a Baptist Lodge for a week end of missionary fellowship and conference. And so it came to pass that on a Friday evening in July a group of business women, many of whom had never seen this Baptist camp, were thrilled as they explored its lovely location.

Two short blocks away from camp the mighty Atlantic Ocean provides surf-bathing for the courageous and moonlight meditations for the romantic. Broad porches invite those who enjoy conversation to renew old friendships and form new ones. The great living room, with its piano, lures those who love to sing, and the rustic mantel, with its inscription, "The Lord Thy God walketh in the midst of this camp" is a constant reminder of the purpose which brought all of these things into being.

On the porches, on the beach, in the living room gathered groups of business women. In the midst of each group were found either Miss Juanita Byrd, University of Shanghai faculty member, serving, now, as Baptist Student Secretary for the historic College of William and Mary, or Miss Mary Christian, Southwide B.W.C. Leader of Woman's Missionary Union, or Mrs. Charles Spain, whom Ridgecrest friends recognize as one of the soloists during B.W.C. Week. On the first evening Pastor

Rowland Wagner, one of the foremost friends of Woman's Missionary Union among our ministers, led the vesper service and his wife led the recreational period. In formal study and inspirational periods, or in afternoons when everyone followed her own peculiar bent, these missionary-minded leaders directed the group thinking.

One of the exciting events of the weekend was the Saturday evening banquet. The three Federation presidents planned that program around the life and service of our new Southern Woman's Missionary Union president, Mrs. Martin. It was a complete surprise to her, when she was ushered into the dining room, to find the favors and the program dedicated to her. It seemed fitting that this should be the first group to "honor" her in this larger service, for she was in the midst of those who had known her for many years and had felt the influence of her missionary heart.

One of the Federation presidents is a member of the church into which

Mrs. Martin was baptized when a little girl. Many of the business women had attended Y.W.A. camps over which she has presided for the past eighteen years. She was, truly, "at home" in that group of busy business women.

And so on a July weekend the business women of eastern Virginia gathered to study missions and missionary methods. They had many thrilling experiences and made many new contacts and saw great visions and began to dream great dreams of a new and better world.

★ ★ ★

Whether planning for the observance of Woman's Missionary Union Week of Prayer for foreign missions or for a continuing program of missionary education, Southern Baptists must know of their Foreign Mission Board's materials and realize that they are available for help in the planning and presenting of programs and for study of their foreign mission enterprise. The Department of Literature and Exhibits will gladly supply you with the folder which lists and briefly describes the foreign mission study books for the current year and the available books in the series of other years, suggestions to teachers, the motion picture information sheet, pamphlets, folders, report of Foreign Mission Board (1945), picture posters, and other materials previously listed on this page.

Christmas Cards



United China Relief offers an attractive collection of Chinese Christmas cards. The sale of these cards helps in relief work.

One of the delicately tinted cards is "Madonna of the Window" adapted from the painting by Luke Chen, packaged twelve to a box for \$1.00, or \$8.00 per hundred, postage prepaid. Each card carries "Greetings" in Chinese and English and a brief descriptive note about the painting from which the card is reproduced.

An attractive illustrated brochure describing the Christmas card selection and gift suggestions is available to anyone interested. Write for cards or brochure to national headquarters of United China Relief, 1790 Broadway, New York 19, N. Y.

BOOKS

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

One of the vital questions discussed at the Madras missionary conference in 1938 was the attitude which missionaries should take toward non-Christian systems of religion. A brief, illuminating study of differences between Christianity and the non-Christian faiths, and some of the contributions made by the Christian religion are given in *Many Creeds, One Cross* (Macmillan, \$1.75), by Christopher F. Storrs.

In *The Land of the Chinese People* (Lippincott, \$2.00), Cornelia Spencer reminds us that one of every five persons in the world is Chinese. The entire world is interested in the nation which achieved the seemingly impossible in resisting Japan eight years. This engaging story, simply told and attractively illustrated, is one of the most interesting and informing books on China we have read.

In *China's Postwar Markets* (Macmillan, \$3.50), Chih Tsang presents a careful analytical study of China's trade just previous to the outbreak of the war, and indicates the probable trend in import and export of various commodities for the first few years after the war. It is a timely and valuable book for all those interested in China's economic recovery and trade possibilities and the effect upon the daily life of Americans. (J.T.W.)

In *One Destiny* (Putnam, \$1.50), Sholem Asch, author of *The Nazarene* and *The Apostle*, gives a moving interpretation of the interdependence of the Jew and the Christian. He speaks as a Jew but he has a sympathetic understanding of the Christian belief concerning the resurrection of Jesus: "If Jesus was not actually restored to life three days after his burial, then he was resurrected every day, every hour, every minute in the first three hundred years after his death. What must remain an eternal mystery to those who are blind enough and deaf enough not to believe in miracles is the spread of Christianity for the first three hundred years." Mr. Asch is authority for the

statement that seven million Jews were devoured by the Nazis during the first four years of their depredations on the world.

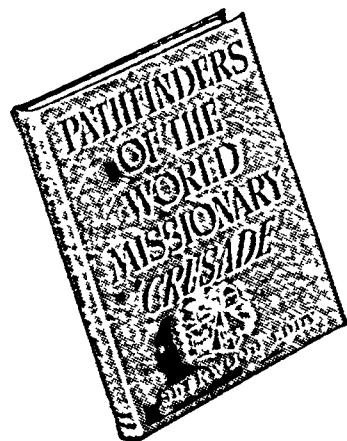
In view of the fact that education will have a large part in world reconstruction William G. Carr's pamphlet, "Only By Understanding" (Foreign Policy Association, 25 cents) is a timely publication in the Headline Series. Education is a matter of international concern. The Allied nations are projecting an educational program for Germany and Japan which will seek to educate the young people in the direction of peace rather than of war. In Germany, for example, education which creates hatred toward, or division among, the United Nations is forbidden. There must be no interference with the teaching of religion, declares Mr. Carr.

In *Flight from China* (Macmillan, \$2.50) Edna Lee Booker gives the biography of one American family caught in the cataclysm of the recent Pacific struggle. This is a vivid narration of the events of the last few years in the Far East. The story is factually true and very interestingly told. Anyone at all familiar with Shanghai, China, Japan, and the Far East in general will find this book intriguing. Anyone who was connected with these events, either directly or indirectly, will find the answer to many questions. Of particular interest is the account of experiences in the internment camp and on the trip home on the *Teia Maru* and the *Gripsholm*. (W.B.J.)

We Move into Africa (Concordia, \$2.00), by Dr. H. Nau, is an illuminating description of the beginnings of Lutheran missionary activities in Southeast Nigeria in 1936-7. It is a study of the social, economic, and religious life of the Ibibios. Of especial interest are the chapters on spiritism and polygamy.

Frances Willard (University of Chicago Press, \$3.75), by Mary Earhart, is a well-documented biography of one of the most dynamic personalities in American history. Frances Willard was not only a leader in the temperance movement, but she was "the general of the whole woman's movement, seeking the emancipation of her sisters from all legal, traditional, and economic bonds." She carried the Woman's Christian Temperance Union with her from one advanced position to another.

*A Source Book
of MISSIONS*



Pathfinders of the WORLD MISSIONARY CRUSADE

by Sherwood Eddy

Here are the life stories of heroic figures who carried the crusade for Christ into every corner of the globe—the real peacemakers of the earth. Here is the sweeping story of missions, world wide in scope, that draws all of the movements into the common zeal for the Church Triumphant. Here, too, one catches something of the enthusiasm, the driving force, that leads men and women to dedicate their lives to missionary service.

Dr. Eddy has lived missions for half a century. He is one of the few men in the world who could have written this book. He has filled it with the intimate and vivid detail that only firsthand information can give.

The August choice of the Religious Book Club.

Must reading for those who hope to understand and appreciate the problem of missions.

\$2.75

At Your Bookstore

Abingdon-Cokesbury Press

NEWS FLASHES

By Gene Newton

Arrivals

Rev. and Mrs. James D. Belote of Hawaii, 613 Longfellow Street, Washington, D. C.

Rev. and Mrs. R. L. Carlisle, Jr., of Uruguay, Route 2, Harlingen, Texas.

Rev. and Mrs. A. R. Dailey of Colombia, 117 Johnston Boulevard, Lexington, Kentucky.

Dr. and Mrs. John Allen Moore of Yugoslavia, 930 College Street, Macon, Georgia.

Amanda Tinkle of Nigeria, Scott, Arkansas.

Rev. and Mrs. C. F. Stapp of Brazil, Burnet, Texas.

Mrs. A. L. Dunstan of Brazil, 604 Ponce de Leon, Decatur, Georgia.

B. T. Griffin of Nigeria, 404 North Washington, Bryan, Texas.

Departures

Rev. and Mrs. E. H. Crouch left Brownsville, Texas, August 27, for Corrente, Brazil.

Crea Ridenour and Anna Frances Todd left Miami September 1 for Cali, Colombia.

Rev. and Mrs. Tucker N. Callaway and Cecile Lancaster, who left the States in late summer, are now stationed in Hawaii.

Marriage

Mrs. Marian Peeler Gray, missionary to China liberated by the American forces in the Philippines, was married August 27 to Chaplain Charles Philip Cowherd at the home of the bridegroom's parents, Norway, South Carolina.

Deaths

The mother of Missionary Floy Hawkins died September 6.

The mother of Margaret Stroh Hipps (Mrs. J. B.) died August 31.

Birth

Rev. and Mrs. W. B. McNealy of Brazil announce the arrival of a daughter September 12.

Illness

Due to illness, three missionaries to Nigeria have been compelled to return to

the States. Rev. and Mrs. Ray P. Ingram and Lena V. Lair were attended on the flight by medical missionaries, Dr. and Mrs. Wm. J. Williams.

Relief in Europe

Arrangements have been made with the United States Department of State to send relief funds direct to our representatives in Budapest, Hungary, and Belgrade, Yugoslavia.

Orphanage in Palestine

The opening of an orphanage in Palestine has been approved by the Mission and the Board. Our missionaries in Nazareth, Rev. and Mrs. J. H. Hagood, have taken one orphan into their home and expect to provide for five more. Permanent arrangements for the institution have not been made.



Official Photograph U. S. Navy

Nancy McDaniel Haynes, daughter of veteran missionaries to China, Dr. and Mrs. Charles G. McDaniel, is librarian at the United States Naval Hospital at Long Beach, where she serves Chinese Americans recuperating from combat.

Medical Missions in China

News by cable from the Orient is that the Stout Memorial Hospital at Wuchow will soon reopen. William L. Wallace, M.D., and the staff, refugees during the war, will return with the hospital equipment, and Lucy Wright, R.N., will join the staff at Wuchow.

主と共にある米國の兄弟の皆様

我々は此の戦の世界に在りて兄弟と共に主イエスキリストの御心を深く身に味ひ他の多くの人々に御福音を知らしめ戦後に於て平和なる君の眞の御國を此の世に來らす様切に祈る者であります。どうぞ常にあなた方の為に祈つてゐる我々をお覚え下さつて我々の為にも御祈り下さい

Dear Brothers and Sisters
in Christ of America:

We earnestly pray that you together with us may be able truly to experience the will of our Lord Jesus Christ in our lives in this world at war, that the gospel may be made known to many others, and that after this war the kingdom of the Prince of Peace may be fully realized upon earth. Please pray for us who are praying for you.

EDWIN B. DOZIER
for Japanese-speaking Christians

Each in His Own Tongue

Adiatu Becomes a Friend

By Leola Smith Brothers

The missionary was telling the large crowd of African boys and girls about God's great love for them when she noticed that one of the boys, Adiatu, was slapping his legs and stamping his feet nearly all the time. He was doing this because there were many flies and they were making the sores on his legs hurt. In spite of the flies and pain, the children listened to the white woman eagerly.

After the message about God's love for them, the children learned some choruses in their own Yoruba language. Then the missionary went to her little Austin car and took out a bottle of clean, boiled, salt water, some salve, and a roll of home-made bandages. With these she began to treat the sores of the children who would come to her. Each child was lifted up on the back of the little car. The legs that dangled could be easily bathed with the clean water and treated with salve.

When many had been treated, Adiatu saw that his turn was next, and he turned and ran across the clay street, into his mud house.

Adiatu's father had come up to listen to part of the missionary's message and had seen what she was doing to the children. When Adiatu ran away the father said, "Wait, Oyinbo, ["peeled person"] I will make him come."

Then he ran after the boy and in spite of his kicking and screaming brought him back. The missionary did not want to cause the boy to hate her. She told his father to put him down. But the father was looking at the many sores up and down Adiatu's legs. He knew now that the missionary could help heal them; instead of putting him on the ground, he set the screaming boy up on the car for treatment. She began talking to Adiatu about some pictures she showed him. She told him that he could have two picture cards when the sores had been cleaned. After a while he stopped crying; his legs felt better for being washed and the salve did not burn.

When the missionary finished she got into the car and drove up the street a little way to turn around. When she passed on her way back, Adiatu came out of his doorway and began waving to the car.

"Duro! Duro, Oyinbo!" ("Stop! Wait, peeled person!") he yelled. She stopped the car. Adiatu came running up. He turned around and pointed to the back of his left leg.

"You forgot one!" he said.

The next week, Adiatu waited for his new friend. When she came he had a calabash full of bananas for her.

Now he never misses the street-preaching service and is always ready to have his sores treated. He is learning to love Jesus. Pray for him that he will soon take Jesus as his own Saviour.



British Information Services

Like this Nigerian boy, in the children's ward of a hospital at Lagos, Adiatu learned that the missionaries could make him feel better and he was no longer afraid to have his sores bathed.

Christian Laymen

(Continued from page 19)

McCall

For all legal service rendered religious institutions Judge McCall has refused payment. He can recall having accepted even traveling expenses for these services only twice. Even while filling numerous engagements throughout the South in behalf of the Baptist Brotherhood, he pays his own expenses.

Judge McCall once remarked, "I get more delight out of seeing my church prosper in its program than I get out of making money—and I like to make money. . . . I genuinely love to contribute any small part I can to the advancement of the kingdom of God through his agency, the church."

A Sunday school teacher of thirteen years' acquaintance said of him: "He is the ideal Christian, and of all his sterling qualities, I admire his fine, keen mind, good judgment, and thoroughly consecrated Christian character. He has wisdom tempered by religion, and his family testifies to his and Mrs. McCall's genuine Christian personalities."

Any word concerning the life of Judge McCall would be incomplete without some reference to his home. He and Mrs. McCall have given to the world five Christian sons and daughters, one of whom is president of the Baptist Bible Institute.

R. PAUL CAUDILL

Neff

call him "Doctor Neff," although he has honorary degrees—has never lost "the common touch," one of Kipling's phrases. He is a plain layman who delights to serve. When he is at home he may be found at his church always reinforcing his pastor. From the days of his student life in Baylor University—he took his law course in the University of Texas before Baylor had a law school—he has loved his Baptist denomination and has been unfaltering in his support of the Baptist world mission program. He was a student in Baylor in the closing years of Rufus C. Burleson who, years before when he first landed on Texas soil, knelt and prayed "O, God give me Texas for Jesus, or I die."

Neff received inspiration from his intimate association with such great-hearted laymen as S. P. Brooks and W. H. Jenkins, and with such preachers of the everlasting gospel as B. H. Carroll, George W. Truett, George W. McDaniel, Austin Crouch, and a host of others who might be named.

As a university executive, President Neff has been a friend of every faithful student, but had little patience with those who came to Baylor primarily to have a good time. As a firm disciplinarian he has

NOVEMBER BIRTHDAYS OF MISSIONARIES

1 Lieut. Ora E. Gray, A.N.C.-727308, Nurses' Quarters, Kennedy General Hospital, Memphis, Tennessee; L. C. Quarles, Dante 36, Buenos Aires, Argentina; (Miss) Oleta Snell, Casilla 9796, Santiago, Chile.

2 Artie Porter Bratcher (Mrs. L. M.), Caixa 2844, Rio de Janeiro, Brazil.

4 Dr. Everett Gill, Wake Forest, North Carolina; J. Ulman Moss, Gordo, Alabama.

5 Coy Lee Childress Pierson (Mrs. A. P.), Apartado #605, Suc "A," Shaki, Mexico.

6 Mary Frances Hammett, Nigeria, West Africa (via Lagos).

7 Dr. Nelson A. Bryan, Box 471, Toccoa, Georgia; Georgia Mae Ogburn, 3011 Vally Street, Meridian, Mississippi.

8 Olga Oliver Berry (Mrs. William H.), Rua Plombagina 44, Bello Horizonte, Minas, South Brazil, South America; Gladys S. Gallimore (Mrs. A. R.), Wake Forest, North Carolina.

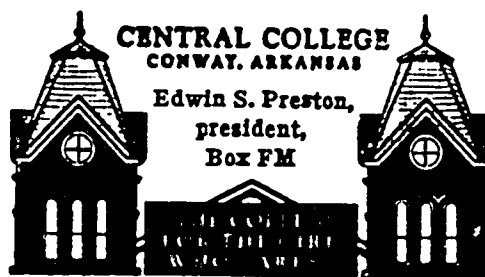
11 Rex Ray, Box 257, North Bonham, Texas; D. F. Stamps, 1071 Highland Avenue, North East, Atlanta, Georgia.

12 Saxon Rowe Carver (Mrs. George A.), The Peddie School, Hightstown, New Jersey.

13 Laurie Smith Williams (Mrs. J. T.), Box 5148, Richmond 20, Virginia; Dr. R. E. L. Mewshaw, Box 355, Baylor University, Waco, Texas.

14 Jennie T. Alderman, Alcolu, South Carolina; Dr. Shelby W. Vance, Cartersville, Virginia.

16 Ray Porter Ingram, % Postmaster, Asheville, North Carolina; Hazel Thomas Craighead (Mrs. W. E.), 607 West Mill Street, Carbondale, Illinois; Bertha Smith, Cowpens, South Carolina; V. Lavell Seats, P. O. Box 6184, Seminary Hill Station, Fort Worth, Texas.



steadfastly maintained the high ideals which have not only given that institution the highest enrolment of any Baptist school in the world but has furnished a large percentage of Southern Baptist missionaries who have gone to the end of the earth.

E. C. R.

17 Robert L. Carlisle, Jr., Avenid Centenario 3080, Montevideo, Uruguay; Julia Saccar Hagood (Mrs. J. H.), Nazareth, Palestine; Emily Lansdell, Y.W.C.A. Residence, 42 Howe Street, New Haven, Connecticut; Mary Thompson Stephens (Mrs. Peyton), Columbia, Missouri.

18 Martha Krause Strother (Mrs. G. W.), Pineville, Louisiana; Nell L. Bostick (Mrs. E. M., Jr.), Saluda, North Carolina; James D. Crane, Independencia 657, Jalisco, Guadalajara, Mexico; Mary Gamble Davis (Mrs. J. E.), Box 211, El Paso, Texas; Lelah May Carter Morgan (Mrs. E. L.), Chauga Heights, Westminster, South Carolina; C. H. Westbrook, 3230 Patterson Avenue, Richmond 21, Virginia; Lucy B. Wright, Poseh, Kwangsi, China.

19 (Miss) Vada M. Waldron, Juan B. Justo 506, Mendoza, Godoy Cruz, Argentina.

20 Hattie Stallings, Terrell, Texas.

21 David Mein, Caixa 221, Pernambuco, Brazil; Darlyne Horner Sears (Mrs. S. B.), 2803 South 25th Street, St. Joseph 32, Missouri; Dr. J. H. Wiley, 3222 Patterson Avenue, Richmond 21, Virginia.

22 Mary Levering Evans (Mrs. Philip S., Jr.), Blue Ridge Summitt, Pennsylvania; (Miss) Cleo Morrison, Telephone, Texas; Anna Cranberg Swenson, (Mrs. E. S.), Bahia Blanca, Argentina.

25 Lois C. Glass, Seminary Hill, Texas; Roswell E. Owens, First Baptist Church, Clanton, Alabama.

26 Grace Schimmel Carson (Mrs. W. H.), Box 132, Port Harcourt, Nigeria, West Africa; J. L. Hart, Casilla 81, Antofagasta, Chile; W. W. Enete, 276 Wilkinson Street, Shreveport 14, Louisiana.

27 Sydney L. Goldfinch, Estados Unidos 331, Asuncion, Paraguay, South America; Miriam Willis, Rio Bamba 347, Rosario, Argentina.

29 Lou Combs Hawkins (Mrs. T. B.), 9 de Julio 2564, Rosario, Argentina; Alberta L. Steward, Jaguaquara, Bahia, Brazil.

BAPTISTRY PAINTINGS

on canvas or plastered wall

Paintings in 12 States

Also Chalk Talks for Revivals

Gracia Halsted,

Oklahoma City, Oklahoma

2323 W. Park or

c/o Baptist Headquarters

[CENSOR'S STAMP]

SEE INSTRUCTION NO. 2

November 1, 1945

MARCHING ORDERS For a New Day

Bible Readings which contain a special, personal message for each day, as selected by members of the armed forces. For daily reading from Thanksgiving to Christmas.

Thanksgiving—Nov. 22	Joshua 1
	Psalm 121
Friday	Psalm 23
	John 10:1—18
Saturday	John 14
Sunday—Nov. 25	John 3
Monday	Matthew 5
Tuesday	Romans 12
Wednesday	John 1:1—14
Thursday	Exodus 20:1—17
	1 Timothy 2:1—8
Friday	James 1
Saturday	Ephesians 6
Sunday—Dec. 2	1 Corinthians 13
Monday	Psalm 24
Tuesday	Hebrew 11 and 12:1, 2
Wednesday	Matthew 6
Thursday	Romans 8
Friday	Matthew 7
Saturday	Psalm 91
Sunday—Dec. 9	Galatians 6
Monday	Colossians 3
Tuesday	Ephesians 4
Wednesday	Philippians 3
Thursday	1 Corinthians 3
Friday	Philippians 4
Saturday	John 15
Sunday—Dec. 16	Psalm 1
Monday	Psalm 27
Tuesday	1 Corinthians 15
Wednesday	Psalm 46
Thursday	Matthew 28
Friday	11 Timothy 2
Saturday	John 17
Sunday—Dec. 23	Revelation 21
Monday	Revelation 22
Christmas, Dec. 25	Luke 2

*Favorite Chapter of General George C. Marshall, Chief of Staff, U. S. Army.
**Favorite Chapter of Admiral Sir Andrew B. Cunningham, G. C. B., D. S. O.

Dear John:

Here are the passages you helped to select for the Worldwide Bible Reading from Thanksgiving to Christmas. I have watched for them ever since you wrote that your Chaplain had asked the men to recommend passages giving "Marching Orders for a New Day" and that Chaplains throughout the Armed Forces were gathering such suggestions for the American Bible Society.

Today our pastor gave these special V-mail forms to each family in the congregation with someone overseas in the Armed Forces, for us to send with a personal message of our own.

You can count on us at home to join you in these readings and I hope you can get many of your friends to read with you.

The 1944 Nationwide Bible Reading was so well received that it is now being made Worldwide. The American Bible Society cooperates in mission work throughout the world and can enlist people of many languages in reading these passages.

You fellows in the armed forces have helped America to rediscover the Bible because so many of you have read it and have written about seeing at first hand the effects of the Bible in other lands. People in many countries have shown a greater interest in Bible Reading during the war years. Certainly all of us need wisdom from God's Word for the new day of peace which has come even sooner than we dared to hope.

I am praying that this Worldwide Bible Reading will help many people to establish the habit of turning to the Bible for their own personal Marching Orders each day. In our town we are going to "put hands and feet to our prayers." Our pastor told us that when he asked the pastors of all the churches to work out a community-wide emphasis, each one entered into the plans whole-heartedly. They are asking a committee of laymen and women to work with them and all of us are ready to serve.

Wherever you are, on occupation duty or waiting to come home, we will read these passages you men in the Armed Forces have selected for all of us as Marching Orders for a New Day.

With love,

Dad *Dad*

HAVE YOU FILLED IN COMPLETE ADDRESS AT TOP?

POST OFFICE DEPARTMENT PERMIT NO. 1

HAVE YOU FILLED IN COMPLETE ADDRESS AT TOP?

REPLY BY
V---MAIL

Worldwide Bible Reading

Thanksgiving to Christmas 1945

Request Materials from American Bible Society, Dept. WBR

85 Walton Street,
Atlanta 3, Georgia
1914 Main Street,
Dallas 1, Texas

35 East Wacker Drive,
Chicago 1, Illinois

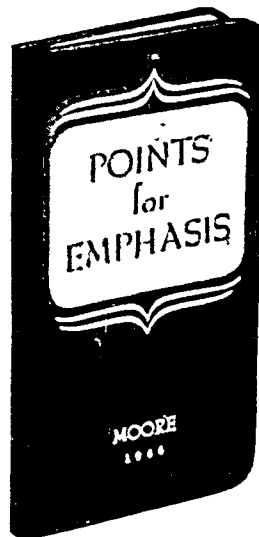
450 Park Avenue,
New York 22, New York

224 McAllister Street,
San Francisco 2, California

The Nationwide Bible Reading of 1944 led to the Worldwide Bible Reading of 1945. The American Bible Society, the National Committee of Laymen, and the Committee of Denominational Presiding Officers are the sponsors. Materials for the promotion of the Worldwide Bible Reading, avail-

able free upon request, include: book-marks listing the daily passages, V-mail forms listing the passages, posters, calendar forms, and the Bible Sunday brochure. Christian missions will be fostered by the daily reading of "Marching Orders for a New Day," on an international scale.

Two
old friends
are
back again!



BROADMAN COMMENTS

on the International Bible Lessons for Christian Teaching
(Uniform Series, 1946)

By W. R. White

A new venture in 1945, *Broadman Comments* established itself solidly in one brief year, and now enters an even wider field of service with the 1946 edition. Sound, biblical, sensible, *usable*, *Broadman Comments* is a boon to the teacher who regards the presenting of God's truth as a happy privilege and a solemn responsibility. . . .

Broadman Comments is not a substitute for other helps on the Sunday school lessons, nor does it take the place of any Baptist Sunday School Board periodical. It is different from and supplemental to any and all helps. It is your book, prepared with your needs and wishes in mind, and designed to help you in your Bible study and teaching. . . .

Broadman Comments includes, for each Bible lesson, a Digest of Scripture, Scripture Notes, Lesson Interpretation, and a brief, pointed Practical Application.

A Broadman Book of Merit.....\$1.50

POINTS FOR EMPHASIS 1946

Hight C Moore

Clear, compact, concise, correct, convenient—these are the words for this unique and excellent annual pocket-size commentary on the International Bible Lessons for Christian Teaching. First published in 1917, *Points for Emphasis* has steadily gone on winning new users, improving its quality, increasing its usefulness. Doctor Moore possesses exceptional ability to get at the meaning of Scripture and to state it in concise and appealing form. His outline of what the Bible lesson contains is a rich analysis and a discriminating summary. Here truly is a book that offers "infinite riches in a little room."

A Broadman Book of Merit.....Single copy, 40 cents

25 copies, \$9.25; 50 copies, \$18.00; 100 copies, \$35.00;
Carriage Extra

BAPTIST BOOK STORE

BOOK STORE ADDRESSES: Birmingham 3, Ala.; Box 2749, Phoenix, Ariz.; Little Rock, Ark.; Jacksonville 2, Fla.; Atlanta 3, Ga.; Carbondale, Ill.; Louisville 2, Ky.; Shreveport 83, La.; Baltimore 1, Md.; Jackson 105, Miss.; Kansas City (1023 Grand Ave.) 6, Mo.; Albuquerque, N. M.; Raleigh, N. C.; Oklahoma City 2, Okla.; Box 658, Columbia D, S. C.; Nashville 3, Tenn.; Austin 21 (District 15), Dallas 1, Houston 2 (Districts 3 & 4), San Antonio 5 (Districts 5 & 6), Texas; Richmond 19, Va.

COM-11-45

Please send me:

☐ Broadman Comments 1946 (26b)

☐ Points for Emphasis 1946 (26b)

I enclose \$..... Charge my account ☐. (State sales tax, if any, extra)

Send to

Address

Post Office

State