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The
Commission
A BAPTIST WORLD JOURNAL

The Commission

A BAPTIST WORLD JOURNAL

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The COMMISSION

VOL. IX NO. 1

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Never in the history of man has the Church been confronted with such a tremendous challenge as that which confronts it today. Never has the call for moral leadership been so impelling. Never has the opportunity for service been so great.

For the losses we sustained during the war cannot be measured in terms of blood and treasure alone. The moral fabric of the world has been twisted and torn by the terrible cataclysm of the past six years.

At the San Francisco Conference important steps were taken by the fifty United Nations to set up the international machinery necessary for the rebuilding of our shattered world. The General Assembly will serve as a great forum where nations can air their grievances and discuss their common problems. The Security Council will have both the power and the authority to put down aggression. And the new International Court will stand as a temple of justice in a troubled world.

But machinery alone is not enough. What we need now, as much as anything else, is to rebuild and strengthen the moral fabric of the international community and to develop among the peoples of the United Nations the spirit of unity and harmony and fellowship that alone can make the machinery work. What we must strive for is a world order based on law and justice and high moral principles—the kind of world order to which Christians and men of good will everywhere can aspire.

The new Charter recognizes this fact. One of the main purposes of the United Nations, as set down in Article I, is “to achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion.”

This is indeed a worthy goal and the Church can do much to help attain it. Of all the fundamental human rights, I think it is particularly important to respect and cherish the principle of religious liberty. Man must be free to worship his own God in his own way. He must be free to express his religious beliefs orally and in writing. He must be free to join with others in organized public worship.

We saw what happened to the German people when religious liberty was denied them. The state became their god, world conquest their goal, anti-humanitarianism their bible. Without religious liberty, which undergirds and sustains democracy, the human spirit was enslaved and all other freedoms perished.

It is true that the peoples of the United Nations profess different religious beliefs. This fact, however, should by no means reduce the importance of the role the church can play in rebuilding the world so long as religious freedom is permitted. With men free to worship as they please, Mohammedans, Buddhists, Confucianists, Hebrews and Christians can join hands across the world and bring to full fruition the high moral purposes they hold in common.

In religious liberty thus lies much of our hope for the future. It will do much to strengthen the democratic process everywhere. It will place new emphasis on the dignity of the human being. It will raise moral standards. It will bring about a better understanding among the United Nations and increase their willingness to work together to solve their mutual problems. It will thus help furnish the motivating power for the machinery we built at San Francisco.

*New
Year
in a
New
World*

By
Tom Connally
UNITED STATES SENATOR
FROM TEXAS

We have learned that our mission work must be on a larger scale. The war was a tremendous challenge to all the people of the United States. We are accustomed to doing great things. We must do great things in our mission work.

The war has opened up fields we never dreamed of before. An old native chief said to me as we left the Marshall Islands: "Chaplain, when you get back to America tell the people to send us a missionary."

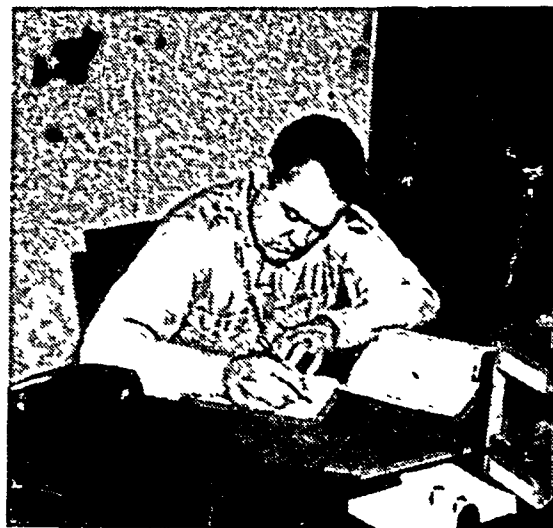
The war has taught us that equipment is just as important as personnel. The "supply line" must not fail. Our missionaries must not be sent out empty handed. They need equipment: transportation, literature, school buildings, church buildings, hospitals and funds. Our missionaries will be as helpless as fighting men were without plenty of equipment. A few days after our forces took an island, air fields, signal towers, living quarters, and ammunition dumps were ready for use and big ships stood by to help. Think of what missionaries could do if they had the best modern equipment for education, medical care, and pastoral work!

The war has taught us, once for all, that it is cheaper to do mission work than to fight a war. When the gospel of Christ works in the hearts of people everywhere, wars will cease. If we fail in this, war is inevitable. We must make up our minds whether we want to give our sons and our funds to the God of peace or to the god of war.

RAY L. BONNER
District Chaplain, U. S. N.



New Caledonians sing a song of thanks to Chaplain Lonnie Knight (center background) for a motion picture and organ concert.



Chaplain Halsell, now a civilian, served in Alaska.

Having served during the period of national emergency as a chaplain in all three branches of the army—air forces, ground forces, and service forces—with my time almost equally divided between foreign and continental service, I make these brief observations.

The fields are literally white unto

harvest. Multitudes are scattered abroad. This is true at home as well as abroad, due to demobilization, reconversion, unemployment, shifting masses. Baptists ought, can, and must enlarge their vision, their vitality, and their values in missions. Baptists in America number more today than the combined strength of all our armed forces at the peak of mobilization.

The approach and method of Baptists' missionary endeavor is unique. The nature of evangelizing the world must continue to be "salvation by grace through faith in the Lord Jesus Christ." The primary responsibility of a New Testament Church is to follow the Great Commission.

Baptists have been blessed with all the physical necessities to provide for a greatly enlarged program of global missions.

The need is acute in every section of the world.

AUBREY C. HALSELL
Chaplain (Major) U.S.A.

What the Chaplains Think About Missions Now

The war has taught us that the job at the front can be done as it should only with the fullest co-operation on the home front. The missionaries are doing a great job; but what could they, and more like them, not do if we at home were really behind them!

I am personally convinced that the time has come when we should really undertake the "impossible" for God and take the gospel to every creature in this generation. If men whose souls are aflame with the gospel message are provided with the means and backed by the daily intercession of our Baptist people, by the grace of God the job will be done.

SAMUEL E. MADDOX
Chaplain (Captain) U.S.A.

Some lessons I have learned from war are:

... that Jesus Christ is man's great Indispensable. In the storms of mortal danger, moral crisis, and mental perplexity, men found that the only anchor which could hold them was the Rock of Ages.

... that Baptist servicemen, voicing

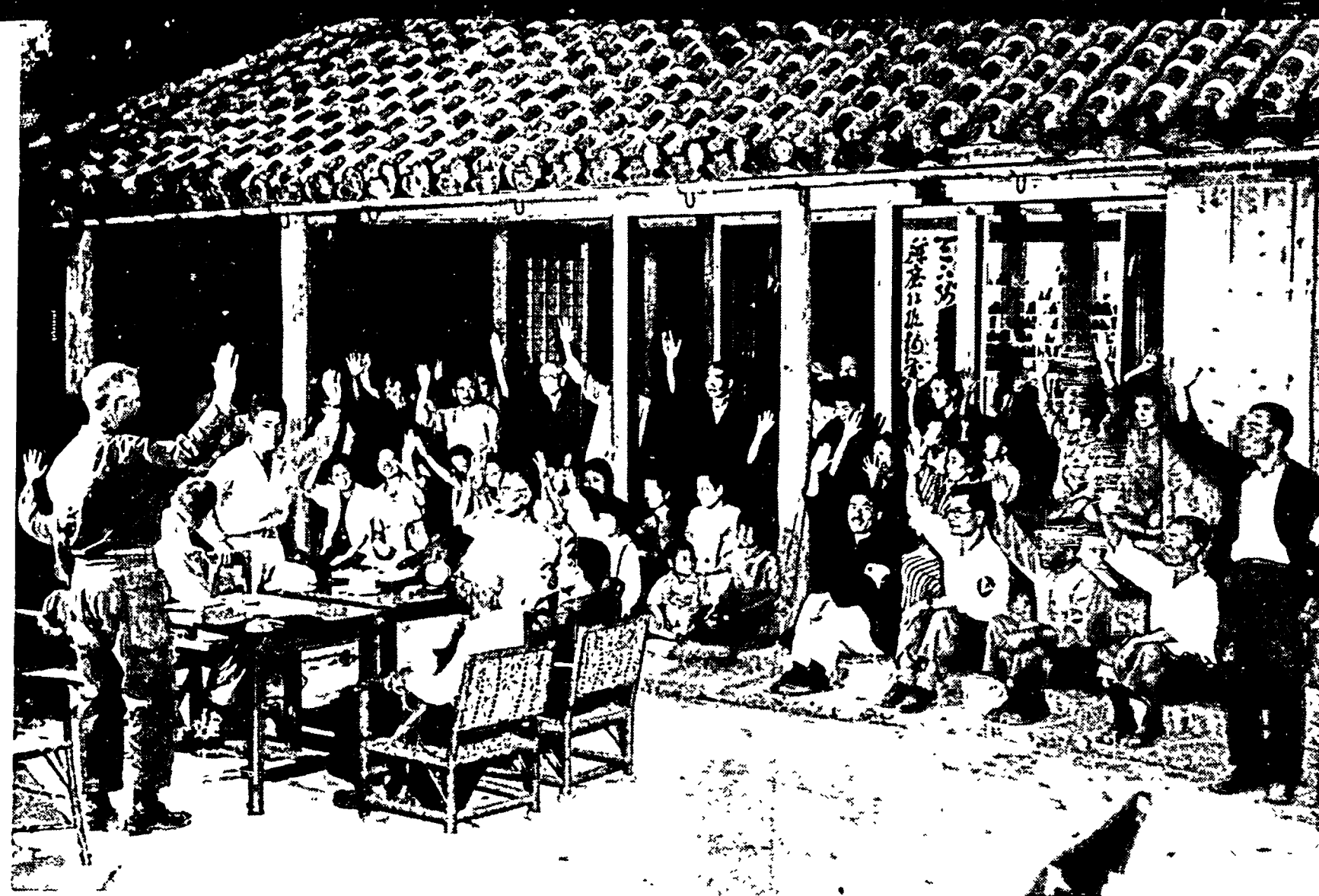


Chaplain Harold G. Sanders, U.S.N., assisted Missionary Cecil Abel in baptizing forty-one Christian converts in a New Guinea jungle.

an experiential gospel, found it to be "the power of God unto salvation, to everyone" who believed it.

... that the whole world, flushed with the prospect of freedom promised with victory or defeat and tired beyond-telling of all tyranny, is a vast potential habitat for the free and life-giving Spirit of Jesus—if someone would proclaim and mediate him.

... that present missionaries, in



Photos courtesy Office of Chief of Chaplains, and U. S. Signal Corps.

war-devastated areas, will have little time to minister to spiritual needs unless we relieve them of the work of reconstruction. Challenge thousands of laymen to go immediately to reconstruct buildings, rehabilitate bodies, and help to feed the hungry: then, the minister can heal the hearts.

... that Baptists, with the keys of the Kingdom, are not very good stewards. Possessing the answer for a groping and groggy world bent to find some answer, we toy with the precious gift. Restricted media, means and missionaries appear little to those who have seen first-hand the "bigness" idea of war, and will never implement expansive plans which God is thrusting into our hands. O, that Baptists would turn from tinkering to the task!

HAROLD G. SANDERS
Chaplain (Lieutenant) U.S.N.R.

Members of the Third Fleet are now nearing San Pedro, California. Many of us were provincial Americans with narrow interests when we left our homes. We are now cosmopolitans with a global mentality.

Southern Baptists have a glorious opportunity when we consider the world's needs. Jesus looked on the multitudes with compassion for they were scattered abroad—in military language, displaced persons. We stood in a Tokyo railroad station and watched thousands of small ragged people coming from the hills with all their belongings on their backs. Many of them had no place to go, for their homes were burned in the bombings.

There is a Saviour who can satisfy the world's needs. Our modern inventions, radio, airplanes and atomic energy have reduced the distances between nations, and now we know that we cannot exist unless we have universal values. If the world is not centered about the teachings of our Lord, there is no hope. Baptists have a unique contribution in their concepts of freedom and the rights of the individual.

As we return to our homes with victory "under our belts" we are not filled with pride. God has given us victory over those who would enslave mankind. Many of us who have seen the Japanese and the Germans in their

Chaplain Roy N. Hillyer of the Tenth Army holds special Sunday evening services for Okinawans who desire to become Christians. This service was at Shimabuku.

homeland still wonder if the masses really caused the war. They were driven to war by the mighty few.

The Baptists must continue to struggle against the wiles of the devil, the cruel despotic ways of the dictators, the scheming diplomats and politicians who love advantage more than honor. We have a church of the people with no throne, no sacraments, no edicts, and no compulsion other than conscience and intelligence. Let us go forward confident in the hope that God will redeem the masses of the earth.

J. F. PARKER
Chaplain (Lieutenant-Commander) U.S.N.

Our men, overawed by fear, learned the advantages of faith in God by personal experience. By this same method of experience, they observed

and were sold on the almost miraculous advantages and fruits of foreign missions.

We worshipped with former barbarians on Bougainville, we found the handiwork of missions in the Philippines, and even in the citadel of Shinto, Tokyo, we find silent evidence of the cause of Christ. These peoples have been witnesses to the economic and military might of America; they have seen too little of America's source of power in the teachings of Christ. Especially in the Philippine Islands, there is a ripened vineyard for missionary labors.

An officer friend who has been through the bitterest of our infantry campaigns and has remained a professed atheist, after observing the bewildering situation of Japan said to me: "There is only one hope for Japan—and that is Christianity." Kagawa commands respect in Japan because he is a Christian. The Japanese have learned the hard way that people without the grace of Christ are not to be trusted.

Now is the time for gigantic missionary enterprise. Our best is not good enough. Less than our best is shameful.

FINLEY W. TINNIN, JR.
Chaplain (Captain) U.S.A.

The war may teach us three lessons concerning the future missionary task. The first is the need of increasing co-operation with all Christian groups in the missionary endeavor. Chaplains are familiar with the question mark that is placed after the divisiveness of our strict denominationalism. This does not call for organic union but it does call for co-operation which has not always been evident and has done the missionary endeavor incalculable harm. Some of us have seen it in our ministry in lands where missionary activity has been carried on.

A second lesson concerns the need for allowing Christian nationals a major role in direction of their church affairs. Our goal and aim should be indigenous churches, free from any control by a mission board. Failure at this point is a direct violation of one of the fundamental principles Baptists have proclaimed to the world, the freedom of the local church.

The third lesson is the growing need for better trained missionaries—missionaries trained for specific tasks,

men and women who stand high as leaders by virtue of their culture as well as the depth of their consecration. It is imperative that our missionaries be chosen from the cream of our

youth, not only for their keen spiritual perception and consecrated zeal, but their intellectual stature as well.

RANDLE R. MIXON
Chaplain, U.S.N.R.



Religious News Service Photo

Chaplain Ben Wofford, U.S.N., enrolled nearly a hundred boys and girls in the Beginners class when he announced a Vacation Bible school at Agana, Guam.

A Layman in Uniform Speaks

Here in Cebu the Evangelical and Presbyterian churches did mission work before the war. It has had a tremendous effect upon the lives of the people. Their interest, desire to learn, and love for Him who has changed their lives so greatly from the ignorance and idolatry and even paganism here are as unquenchable as the fire bombs that fell on Japan.

Before coming overseas I was a strong backer of our mission enterprise; but now I have actually seen the situation.

At a recent public gathering to celebrate the peace, a high public servant made this statement: "We are looking to America to bring us a higher type of Christianity." The statement was made in the face of priests and the large group of our ranking naval officers and men.

Large numbers of Filipino young people want to be trained for Christian service. What one missionary could do here now with adequate supplies cannot be estimated!

The established church is degenerate. In a large measure it has lost its hold on all but the very ignorant. These people are rising from their ignorance at a dizzy speed. They are building a country that can hold its own in the world. If we help them now, they will be the foreign missionaries to the Malay world and to Asia and Japan. All they need is someone to guide and to teach them for a few years. A white missionary can live here much more easily than in some countries and, I think, he can be far more fruitful. He could start work the day he arrived.

ELWOOD R. ORR, Staff Sergeant

The Filipinos Await Liberation

By William H. Andrew

When General Douglas MacArthur set foot on Philippine soil back in October, 1944, there was great rejoicing all over these beautiful islands.

With the brave remnant of the American army that was left in the Philippines in early 1942, another American force was left—Christian missions. Before a gathering of American chaplains recently, Mr. John Mabong, a prominent Manila attorney and faithful church member, stated that practically all of the billions of pesos invested by the Americans during the forty-odd years since American control of these islands began was now a total loss, whereas the pitifully small amount invested in Christian missions had not only not been lost but had grown and produced large dividends. He added that during Japanese occupation Christian faith had increased, deepened, and become a vital reality in the lives of believers.

The story of Protestant missions in these islands was told by Dr. W. H. Fonger, representative of the American Bible Society since 1934 and resident of the Philippines twenty-two years. Both he and Mrs. Fonger were interned in the prison at Santo Tomas and were liberated early last February.

Mr. Fonger prefaced his remarks with a brief description of general conditions in the Philippines. Until the Japanese occupation, there was no poverty as is found in China, India, and Africa. At the present time malnutrition is acute, but there is no suffering from cold weather. Few aged or orphans remain uncared for, thus there is little need for homes. The Government takes care of medical, sanitary, and educational needs. Since liberation, public schools and hospitals have reopened throughout the provinces and will soon be expanded. Separation of church and state is already a cherished reality in the Philippines. Christian forces have established a few hospitals and schools for leadership training.

But the primary job of missions in the Philippine Islands is evangelism.

The entrance of Evangelical Chris-

tianity was sudden. On August 13, 1898, the American fleet under Admiral Dewey brought an end to Spanish domination. Before any American missionaries arrived Christian denominations already represented in the Philippines met to organize the whole field. To prevent overlapping, each denomination accepted a certain territory in which to work. Manila was to be an "open city" in which all denominations would be free to work.

Three types of missionary work—evangelistic, medical, and educational—were offered and will be resumed at full speed upon the return of missionaries now being repatriated, and the arrival of new forces and funds from the States.

Thirteen hospitals had been established prior to 1942, but four were closed during the American depression. The others were closed by the Japanese. In the short period that these hospitals were in operation many Christian nurses were trained and were immediately absorbed into public health work by the Government. These hospitals also sent doctors and nurses into the provinces to conduct clinics. These teams were an evangelistic force and brought healing in soul as well as in body to many.

In the educational field some Missions established schools from the first grade through college. The Seventh-day Adventists had the strongest school system. Others have grade and high schools and some have provided dormitories to furnish Christian home life for public school students. In the process of formation at the present time is a Protestant girls high school in Manila.

Theological education is not neglected. The Union Theological Seminary in Manila, supported jointly by all denominations except Baptists, is a vital evangelistic force, although at the present time its beautiful building on Taft Avenue is in ruins. Much of the library has been saved. Fourteen Bible training schools have been established, and are well dispersed from Luzon in the north to Mindanao in the south. These are the equal of

similar institutions in the States.

The principal activity of non-Catholic Missions in these islands is evangelism. Workers from the Bible training schools conduct revivals, Vacation Bible schools, institutions, and colportage work. Trained Philippine pastors are well placed and are rapidly, though conservatively, extending the work.

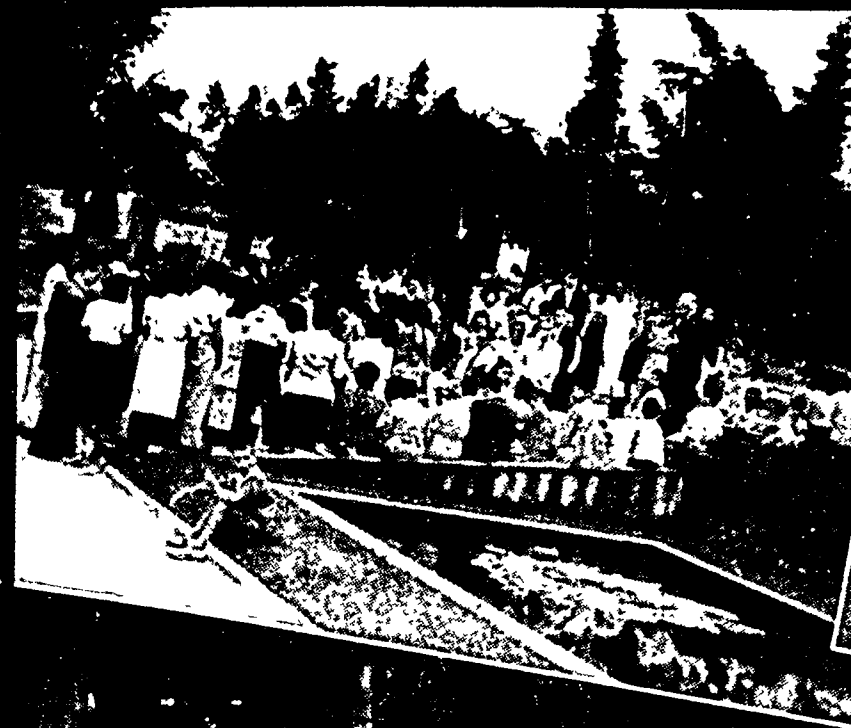
Several denominations have pooled their efforts by organizing the "Philippine Federation of Evangelical Churches": Presbyterians, Methodists, Congregationalists, Baptists, United Brethren, and Disciples, plus a few independent Methodist groups. The Federation represents more than seven hundred churches. About 1937 the Presbyterians and Congregationalists united to form the "United Church of the Philippines."

Denominations that did not enter the federation are the Episcopalians, Seventh-day Adventists, Christian Missionary Alliance, and some other independent Baptist and Disciples groups. These are represented by some three hundred churches. Over six hundred ministers are on the mailing list of the American Bible Society. A few other Evangelical groups were working here before the Japanese came, having fled from Occupied China.

Since liberation most of the missionaries have been returned to America, leaving some to carry on the work until relief comes. These, together with faithful laymen, are rapidly re-establishing the churches. Some buildings were destroyed and all were damaged. Transportation constitutes a critical problem. The two beautiful buildings of the Methodist compound, the buildings of the Knox Central Methodist Church, the Englewood-Milate Presbyterian Church, and the Chinese Evangelical Church, all in Manila, are still intact. The Chinese church is used as a refuge for its destitute, homeless members. The Episcopal cathedral is a mass of ruins, but the hospital is untouched and in operation.

(Please turn to page 28)

Joy to the World of 1946



Photos from Religious News Service, Church Committee for Relief in Asia, United China Relief, Inc., UNRRA, British Information Services, OWI, Office Chief of Chaplains, Reformed Church in America, Edgar Hallock of Rio, and Ignazio Rivera of Florence, Italy.

Kingdom Facts and Factors

TWO WAYS

By W. O. Carver

"I have set before thee life and death, the blessing and the curse"
(Deut. 30.19).

Before the United States today lie two ways: the way of power and dominance, and the way of justice and brotherhood. Our choice may well be decisive for the next era in the course of all the world. Thus far we vacillate, wishing for peace but preparing for war. We talk of United Nations but demand universal military training. We project vast billions for military preparation and a few millions for friendly intercourse among nations. We have three departments of warfare, one department of peace—and that by no means fully committed to peace, or expected to make the welfare of all nations its first concern.

Our President discloses no steady confidence in the co-operation of governments and manifestly is too much the voice of our military leaders. When he affirms that we are to maintain a fighting machine more than a match for any possible combination of opposing powers, he looks down the road to death and destruction. When he announces (as on the day this is written) twelve items in a foreign policy, he seems to be looking toward the way that leads to life. Such a policy does not call for the universal conscription and the billions for military equipment which he seeks from Congress. He should make up his mind. The American people must make up their mind.

We can better afford some risks for righteous peace than risk plunging the whole world into ruin in the deluding method of insuring our own security by militaristic imperialism.

A New Order for War-Makers

For the first time in history the rulers and politicians and war strategists are being held responsible for the crime of war and its crimes. Always since war was "civilized" the

common soldiers were slaughtered, the survivors were either continued in training for the next war or forgotten as unfit. The victorious generals and rulers in previous wars have honored their vanquished leaders for heroism and treated them with all courtesy.

This time the war-makers are conspirators and criminals to be punished for the atrocities, the ruin, the millions of deaths that followed their cunning and their barbaric ambition.

One is reminded of Samuel who "hewed Agag to pieces before Jehovah in Gilgal" because his sword had made women childless. Very primitive and savage! Yet Samuel went to the source of the sin of war—the rulers who started the wars. So now again. Still we must not forget the "fortunes of war," rather than actual facts of responsibility, may decide who is to be condemned as the war-maker. The victors might be the guilty aggressors, who now glorify themselves by blaming and punishing the vanquished.

We move toward the truth. War itself is the supreme folly and sin, and all the rulers are under judgment if they have not done all that justice and friendliness could have done to maintain brotherhood and co-operation.

There will be no monuments to Hitler and Mussolini, none to the "great" generals of their armies. This marks a new stage on the road to "a warless world." Now, woe to the statesmen who rely on the strong arm of militarism, and forget justice and mercy and the humble walk with God among their fellows.

And woe to the churches and their prophets if they fail to declare the righteousness of God, the justice of his reign, and his grace which hath appeared bringing salvation to all men.

Sentence Facts

The Christian church membership in Negro Africa more than doubled in the last twenty-five years.

General MacArthur, at the end of October, directed the Government in Japan to abrogate all its controls on Christian churches and institutions, reverting to the status of 1937, thus leaving the Christians to determine their own course.

Baptists will have a permanent public relations office in Washington. Luther Rice desired Baptists to have a great center in Washington a hundred and twenty-five years ago.

Japanese Christians, so far as heard from, are unanimous in urgently desiring return of missionaries and resumption of mission work.

There is a notable warning of effort for ecclesiastical merging of denominations in one over-all organized church; and increasing effort for co-operating federations.

The chairman of the National Christian Council in China is a woman—Dr. Wu Yi-fang, president of Ginling College, member of the Baptist denomination.

The National Health Administration of China six months ago cabled an urgent plea for fifty medical workers. There is the very great demand for medical missionaries.

Cornell University offers a special "one-year rural training course for missionaries," and many are taking advantage of it.

Dr. Ida Scudder recently returned to India where the medical college which she founded for women has been opened now to men and has become one of the foremost medical colleges and hospital centers of the world.

British Baptists on October 10 took account of the ceremony of the birth of Timothy Richard, one of the greatest missionaries to China; and on October 15 of the centenary of the death of William Knibb, missionary and "leader in the emancipation of the Negro slaves in Jamaica."

Report on Kagawa

Courtesy Foreign Missions Conference of North America

From Chaplain Franklin Cole, USNR,
Tokyo Bay, Japan, October 6, 1945

Have you ever ridden in a jeep, Dr. Kagawa?" I asked him as we walked from the door of the Church Union Building toward the curb.

"No, but I've taken worse risks in my life," he said . . . And now he is engaged in other risks more testing than riding in a jeep; he is head of the relief organization of Japan, and adviser to the new premier, Prince Higashi-Kuni, on questions of education and religion. . . .

He has aged unbelievably since his last American tour. He is several pounds thinner. Few Japanese beggars on the streets of Tokyo show the gnawing effects of malnutrition as much as Toyohiko Kagawa. The lines of his forehead are many and deep; the tattered collar of his shirt was at least three sizes too large for his shrunken neck. His sight, from his one eye having vision, is apparently failing; he reads with his eye close to the page, with the aid both of glasses and a magnifying glass. It was shocking to see him so frail, so undernourished—a poor, old man.

But that impression was only momentary. As I followed him into his office, I was cheered by his brisk, steady gait. His genuine smile, his penetrating thought, his direct yet often poetic expression, were evident throughout the interview.

It began, not by my asking him a question, but by his asking me, "Would your ship like to have some of our church members sing Handel's *Messiah* for you at Christmas? We've organized a chorus of three hundred people who are rehearsing in English. We hope they can sing for various groups of the Eighth Army and I know they would like to sing aboard an American ship. Could you arrange it?"

I told him I could think of no greater privilege—if we are still here at Christmas. . . . Then I asked him several questions. . . . Yes, it was true—he had been arrested three times during the war; the last time he had spent nine days in jail. . . . Dr. Kagawa told me that all of his books had been confiscated, but the police were not satisfied with that action; they com-

pelled his publisher to destroy all the plates from which the books had been printed.

He said there had been a "terrible decrease" in church attendance, but an increase of fellowship and spirituality among the faithful few. Then he used a poetic figure of speech, "Christianity has been like a sprout pushing its way up through the crusted earth—and the sprout has life!" . . .

"Would missionaries from the West be welcomed back to Japan?"

His concise answer: "If they come to help."

"Do you think that Christianity has a hopeful future in Japan?" He answered, "That depends upon us—what we do in this crisis. It will take more than sermons to win the people to our faith; we must, as best we can, 'feed the hungry and clothe the naked' and lose ourselves in their welfare."

"Would Japanese Christians accept gifts from American Christians to rebuild the bombed-out churches of Japan?"

The most unusual of his answers (considering that two hundred of the three hundred churches of Tokyo and six of his own settlement houses in Kobe, Osaka, and Tokyo had been destroyed by our bombers): "Material building must *follow* spiritual rebuilding. We may not be ready to have our church sanctuaries rebuilt—certainly not before our homes. But at present I'm concerned about rebuilding the spiritual life of our nation from the foundations up."

(Note that here is one man who differs from hundreds of millions at home and abroad, for he is not interested in reaching into 'The Great American Grab-bag.' I would have agreed with him, however, if he had said, bluntly, "You destroyed our churches; it is up to you to rebuild them." But not he, as he said: "Spiritual rebuilding must come first.")

Kagawa spoke of the terrifying job he has as chairman of Japanese relief. No typewriters or mimeographs in the office; no telephone or postal service between cities; little clothing of any kind—no woollens for the winter; more than two million families home-

less and 'not even nails' to rebuild their houses; the desperate food situation, worsened by the recent typhoon that laid low many of the rice fields of western Japan. He was not complaining; as he spoke he seemed to gather strength, like a man looking summit-ward, and girding himself for a long hard climb.

Yes, he would appreciate a ride in the jeep to the Imperial Auditorium where he was to attend a meeting. When we arrived there, several thousand people had packed the vast auditorium, and hundreds were standing. Dr. Kagawa was to be the principal speaker!

As he rose to speak, he was given a tremendous ovation by the audience. He was a different man as he spoke; his frail figure seemed electrified by the cause of international peace for which he was pleading anew, with no threat now from the police. His resonant voice rang with conviction as he began (his secretary translating for me): "What a privilege to be again at peace even though our rejoicing is tempered by our great losses."

He paid tribute to the fairness of MacArthur, whom he had met, and to the orderliness of the American occupation. (Earlier he had said to me, "Russia is our terror now. If the American Army is withdrawn, we're afraid the Red Army will move in." Although I tried to dissuade him of the idea, he said it was held by most thinking Japanese.) . . .

But most of his brief speech centered around the theme that "the sacrifices required for rebuilding the nation are even greater than those of waging war."

Leaving the auditorium, I again drove along street after street of ruins and rubble. "Perhaps I can forget this tragic picture; no use ever boring the folks back home trying to describe it. . . . Kagawa's 'new spirit' rising from the rubble, like Ezekiel's 'hand of the Lord' in the valley of dry bones. . . . *The Messiah*, sung in English by Japanese Christians aboard our ship . . . if the captain consents . . . if we are still here. . . ." So go one's thoughts,

(Please turn to page 15)

Only Spiritual Weapons Can Win *in the Atomic Age*

By Edgar Godbold

The old world is dead; a new one is born. For generations we Americans have taken unusual pride in our natural resources, in our oil and gas wells, our coal mines and our fertile fields. For fifty years we have become more and more engulfed in a sea of materialism. The capitalists have had right-of-way in our society and have exploited the masses to accumulate enormous fortunes.

The day of intense capitalism is dying and a time of regard for social relationships is on us. We are beginning to realize that each one of us is his brother's keeper. In the industrial world, our interest is turning from smelting furnaces to cyclotrons. We are beginning to learn about the atoms that make up this material universe.

When Dr. Einstein nearly fifty years ago announced that matter and energy are the same, we gave him a rather unbelieving shrug of our shoulders. We are now learning that when we get inside the atom, we are face to face with the energy supply of creation, that the neutrons, protons and electrons, which hold the supply of energy of this universe, can be destroyed as matter and released as energy. This brings a new era.

Our world has become very small and we can go around this earth in fewer hours than it required Benjamin Franklin to go from Boston to Philadelphia. Other nations are right at

our backyard or knocking at our front door. We are forced to admit that the day of nationalism must pass, that we are now world citizens, that every person on this earth is our direct responsibility, and we must have regard for our relations with him.

We have had to revise our laws of matter. The release of atomic energy will bring on us either the destruction of the human race or the richest blessing in power for constructive purposes of which we have ever dreamed. This may mean that sweat and muscle may have very little value in the future. Politics may be altered so as to include the world in its plans. Old social values may disappear. Taxation may take on an entirely different character.

Moral concepts and requirements must be put under new study. The worth of the individual in society, of the parent in the home, may be measured by his qualifications as a personality and not so much by his ability as a wealth acquirer or "provider."

These facts and probabilities demand new relationships among the members of the human race.

Following the close of fighting in the most destructive war our planet has ever known, because of changing values in the financial world, there is unrest on every hand. We must give new significance to intellectual, esthetic, and spiritual views.

These relationships will demand that success in life be determined by other accomplishments than material; that the day of racial supremacy may be ended; and that Paul's assumption that "He hath made of one blood all nations of men for to dwell on the face of the earth" be learned; that social maladjustment, industrial injustice, and economic insecurity must be eliminated; that scientific and technological advances be forced to contribute to the social and spiritual betterment of man instead of to his enslavement; that all progress be used not to create leisure for commercialized recreation but for living the fuller life of blessing; that we stress not so much our freedoms as our economic and spiritual controls which will make men able to master themselves and keep their cultural accomplishments under the control of moral character; that the affairs of government be conducted for the best welfare of the nations; and that because

of our small world and the impossibility of our isolation as individuals and groups, our relationships in the future be international in scope and effect.

The new era and these new relationships into which mankind is being ushered do not change the moral nature and needs of the individual. Varied adjustments in the application of effective weapons during this new era must of necessity be made, but we shall have to use the same instruments of warfare in our struggle for mankind and against the Evil One. Environments in this new era will change and relationships among human beings will be entirely different in many respects, but for the spiritual welfare of the human race, we have and must use the same remedy which since creation has been given us by our heavenly Father for blessing the human race.

God's Word as we have it revealed through divine inspiration must continue to be our guide in all our faith and practice. This Sword of the Spirit is the most fundamental weapon for any age—even the Atomic Age. God gave us his word to accomplish two things: first, to show us the way of salvation, and second, for "teaching, for reproof, for correction, for instruction, which is in righteousness that the man of God may be furnished completely unto every good work." Paul admonishes us to abide in these things for they are profitable.

It is a sad day for any people to have to be called back to the realization of the worth of divine truth. How much more blessed such people would be if they had never left the way of truth! Until our American people can give the Bible first place in their private devotions, around their family firesides, in their public worship, and in their everyday living, we shall be floundering in an effort to find the way through our difficulties. The Sword of the Spirit as a weapon of warfare must never be laid aside.

Prayer and fellowship with God and with each other must find a new place in the lives of our people. It is impossible in ordinary life for a person to get along without fellowship with God and Christian people. We can't be in loose contact with God and out of joint with our fellows and be successful in our social relationships. Our prayer life and our attitudes toward other people must be

adjusted so that we can use these weapons of warfare more effectively. What use can a follower of Satan make of spiritual weapons?

The first requirement in winning a spiritual battle in the Atomic Age is a new heart in every individual, one which results from an implicit faith in Jesus Christ for all that he can mean to each individual. A man can never be successful in his external relationship until he is wholly sound in his internal living. He will not treat his neighbor right until he is right on the inside. A prerequisite for the effective use of any spiritual weapon of warfare is that the soldier be a child of God through faith in Christ. World missions must come to have a new meaning to all of us. We must forget race, color, nation, and every other barrier that has been so difficult in the past, and girdle the globe with the good news which God has deposited with us.

In the sixth chapter of Second Kings we have an example of the use of the most effective weapon we can employ in our spiritual undertakings at this time. The Syrians under the leadership of their king made war against the Israelites. God thwarted their plans and delivered their hosts into Elisha's hands. He humbled them but saved them from destruction and then treated them as fellow human beings. The record of the incident closes, "And the bands of Syria came no more to the land of Israel." America, if she is to remain safe in the future, must use the weapon against those that would destroy her that Elisha used against his enemies.

The effective weapons in spiritual warfare are wholly different from those used during the world wars of the last two generations. American Christianity must be on its way to world mission fields or else it is on its way to its own funeral.

Cartoon from The New York Times Book Section



- ... prayer
- .. Bible study
- . meditation
- ... worship
- . witnessing
- .. neighborliness
- ... temperance
- ... truth
- .. self-control
- ... humility
- ... grace
- .. righteousness
- ... love

From Confucius to Christ

By George A. Carver

By nature, and by centuries of practice, the Chinese are extremely tolerant, always ready to hear a new idea, and to adopt it if it seems good. In the language of the historian of religion this makes them eclectic. And it makes it very difficult for the foreigner to distinguish between a Taoist, a Buddhist, and a Confucianist. The same individual Chinese may observe the rites of the kitchen god (Taoist) at the China New Year, go to the Buddhist temple to seek the ministering mercies of Kwan Yin, and strive to regulate his daily living by Confucian principles of conduct.

One generally speaks of the three religions of China. Two of these, Confucianism and Taoism, are indigenous, having had their respective origins in contemporary scholars who lived during the sixth century before the Christian era. The third, Buddhism, is an importation which came to China during the first century of the Christian era. Its Indian founder, Gautama, was also a contemporary of Lao-tze and Confucius, and of Jeremiah and Ezekiel among the prophets of Israel. Though Buddhism has virtually died out in India, it has taken firm root and undergone such development in China that it may well be considered there as a "native" religion.

While there may be much of rewarding value for the scholarly searcher in the doctrines of Buddhism and Taoism, for the masses of people both these religions have largely degenerated into well-nigh meaningless, multiple practices of an idolatrous and superstitious character.

It is true that there is rest for the soul in the quiet serenity of some of the Buddhist temples, especially those situated in the natural beauty of the sacred mountains. And in fairness it must be said that certain elements of Buddhist faith and practice find expression in acts of kindness and mercy that would put many a so-called Christian to shame. But by and large the fundamental doctrine

of Buddhism is one of denial of life and withdrawal, a pessimistic, futile approach to religion.

Lao-tze was a profound scholar and a great mystic, but there is no recognizable connection between the practices in necromancy which are the stock in trade of the Taoist priests of today and the exalted, philosophical search of the Old Philosopher for the Tao—the Way (or Law) of Nature.

Any attempt to understand the religion of the Chinese must begin and probably end with Confucius. This is a fundamental paradox in view of the fact that scholars are still not agreed as to whether Confucianism is, after all, a religion.

Whether he be Taoist or Buddhist, or a little of both, every good Chinese is a Confucianist. If he is a scholar he will be well versed in the Confucian classics; if an unlettered man he will know the teachings of the Master Kung as expressed in countless sententious sayings and homely maxims that have been handed down to him through the years. These are drilled into his heart, and are on the tip of his tongue when occasion for their need arises. He will have little else of an ethical nature in his memory, and on the whole their effect in the building of character is good.

The "rites" of Confucianism are not in the hands of a priesthood—for there is none—but are the respon-

sibility of public officials. The Confucian "temples" are quietly dignified structures containing only the memorial tablets to Master Kung and his most distinguished disciples. A beautiful and inspiring example is the Hall of the Classics in Peking, resting peacefully in the shadow of a gnarled old pine tree which is hundreds of years old, in a way symbolic of the hold which Confucianism has on the heart of China.

Such ritual as takes place in a Confucian Hall has to do with the ceremonies of respect for Confucius, akin to the rites of ancestor "worship." It has been pointed out that this worship is largely an act of reverence, at least as practiced today, which seeks no help from the dead, but only pays to the grandparents and forefathers an undying respect. Dr. Y. C. Yang, in his excellent book *China's Religious Heritage*, notes that the biblical commandment, "Honor thy father and thy mother," carries the promise "that thy days may be long in the land which thy God giveth thee." And he goes on to observe the interesting

fact that the nation with the longest history happens also to be the people who have given greatest attention to this commandment.

Confucius had no thought of founding a religion. He made no claims to divinity, nor even to divine revelation. He was a great moral teacher who felt that the evils of his day might be corrected by a return to the virtues, or supposed virtues, of the past. He was a humanist who felt that man was the measure and end of all.

All his teachings have but one central objective, to teach man how to live and what to live for. The poles of his teaching were the ideal (or superior, or princely) man and the ideal society. For him this superior man would be one fully developed physically, intellectually, and morally. "What the superior man seeks," he wrote, "is in himself; what the small man seeks is in others." And again, "The superior man is dignified, but does not wrangle; social, but not partisan. He does not promote a man

simply because of his words, nor does he put good words aside because of the man."

The ideal society of which he dreamed could be achieved only through the agency of the ideal man, the one who possessed *Jen*, a term which may be translated "love and benevolence," in other words a proper attitude and a proper relation toward the second man, the other fellow.

All of this is summed up in what has been termed the "silver rule" of Confucius: "What you do not like done to yourself do not do to others."

We may recognize a higher virtue in the positive form of the Christian "golden rule" as being more dynamic, but essentially there is little difference at this point between the teaching of Confucius and the teaching of Christ.

The rest of Confucian teaching is largely an elaboration and implementation of this idea. Thus Confucius has given China a series of excellent lessons on the text "Thou shalt love thy neighbor as thyself." But Confucius

(Please turn to page 15)

Three of the eighty-two woodcuts from

"China in Black and White"

Reproduced here by permission of the Chinese News Service, and the John Day Company, publishers. Cuts courtesy The Saturday Review of Literature.



Mopping Up by Huang Ye



Market Place, Artist Unknown



Water Buffaloes by Han Shang-I

The training of a world missionary is a lengthy process which extends over the entire life-span. Home, school, community, church, and higher education make their separate but related contributions to the development of consecrated, Christian personality and the enrichment of practical experience.

Adaptability, in a very real sense, is a key word in the missionary's vocabulary and thought life. Each new life situation demands evaluation, adaptation, and adjustment. The person who lacks the faculty of adaptation may prove to be ineffective in the missionary vocation. Strangely enough, some who readily make adaptations early in life are all too willing to neglect to do so in middle or later life. Unless they are very careful, they find themselves out of step with the times and at cross purposes with more progressive missionary associates.

Having noted both the length and complexity of the process of training world missionaries, this article proposes to discuss only one phase of the process. Our attention will be directed toward the technical phase of the missionary's training through the departments of missions in our theological seminaries and training schools.

The missionary's technical training must give due consideration to a comprehensive program of academic instruction; the use of personality resources; and the training of missionary leadership at the home base.

Academic Instruction

The department of missions is one among many within the organizational framework of a modern theological seminary. Each department has a worthy contribution to make to the prospective missionary's preparation. In the last analysis, however, the department of missions offers courses designed to point out and discuss the various aspects of our Lord's missionary program.

Fundamental to all else within the curriculum of a missions department is an emphasis upon the missionary message of the Bible. Once the student gets a grasp of this message, his whole philosophy of missions is radically revised. Perhaps he has thought of missions as something tangential or peripheral, an addendum to the church's program which has little or

no meaning to any one except the women and children. His totally distorted view is gradually brought into focus.

He begins to see the place God has assigned to "missions in the plan of the ages." Instead of being tangential or peripheral, the missionary program is seen to be central, expressive of God's purpose to redeem lost humanity. Convinced of the biblical basis of missions, he is in a much better position to study missionary history and theory with a greater degree of intelligence.

Secondly, the prospective missionary is encouraged to read as widely as possible in authoritative books on the history of missions. A thorough knowledge of the history of his own denomination's mission work is almost indispensable. In addition, it is essential for him to study diligently the history of Christian missions in general.

Missions is a movement participated in by a multiplicity of evangelical groups. The missionary recruit is scarcely in a position to examine the problems confronting the movement as a whole without some knowledge of what other groups are doing. He discovers a wealth of information bearing upon contemporary mission history by reading the *International Review of Missions* regularly, and by consulting the numerous volumes of reports published preparatory to the meetings of the great international missionary councils.

Thirdly, the youthful missionary, who represents the claims of Christianity to peoples who are devotees of primitive, ethnic, or "universal" faiths, should have some knowledge of the religious ideas they accept as authentic and authoritative. The study of comparative religions usually produces at least two impressions in the heart of an honest student: he reinforces his belief in the uniqueness

of Christ, and he develops a compassion toward the peoples studied because he realizes that many of their religious forms are indicative of a heart-felt longing to know God in intimate fellowship.

Fourthly, the missionary's training is not symmetrical until some attention has been given to "missionary preparation." This is not to say that the three branches already discussed are not important parts of missionary preparation. A course in "missionary preparation" usually gives consideration to the missionary, his qualifications, message, methods, and problems; and to the cultural heritage of the region in which the missionary volunteer aspires to serve. He thus makes an intensely practical approach to his intended vocation and the cultural environment to which adaptations must be made.

Personality Resources

It would be difficult to overemphasize the effect of the impact of missionary personalities upon the lives of embryonic missionaries. Missionary biographies reveal the intimacies of missionary life abroad. An intelligent reading of good missionary biography unwittingly prepares one for the rude shocks and disillusionments which are often so disheartening in the first few months on the field. Missionaries at home on furlough and missionaries emeritus, by granting personal interviews and by appearing before informal discussion groups, help to maintain a wholesome balance between the theoretical and the practical.

Scores of young people need guidance with reference to their call to mission work. They believe they are called but are not quite sure. Here again the testimony of the experienced missionary is invaluable. The sharing

of experiences serves either to resolve or confirm doubt. In either case, if the Lord's leadership is found, the result is desirable.

The missionary candidates enrolled for courses offered through a department of missions are only a small fraction of the total number of students enrolled for work through this department. At first glance, it appears that something is radically wrong. A bit of reflection clarifies the situation somewhat. The students who are not missions volunteers will pastor the churches, serve the denomination, create missionary enthusiasm, search out and develop prospective missionaries for this and the next generation, pray fervently for missions and the missionaries, and give of their means to support the program. The complementary task of training a missionary leadership for the home base is vital to the whole task of training world missionaries.

From Confucius to Christ

(Continued from page 13)

Confucius holds out no hope for man beyond his present life and his own human strength. While he acknowledges the existence of God, the concept is so vague in his teaching as to be almost impersonal. There is no evangelical appeal in Confucianism. It remains for the Chinese to go to the Christian gospel for the teaching on the more fundamental law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

And it is not hard for the Chinese to understand this in the terms of Him who said, "Think not that I am come to destroy the law, or the prophets; I am come not to destroy but to fulfill."

We Train World Missionaries

By Frank K. Means

Needed in Southern Baptist Missions Abroad

One physician to work among Bedouins.

Two medical couples for the Hadhramaut, Arabian peninsula.

One couple of superior education, culture, consecration, maturity, and refinement for Spain.

One couple for editorial and publication work in Italy.

Two couples, one for theological education and one for ministry to Moslems, in Yugoslavia.

Two couples for journalism in Nigeria.

One couple for printing and publishing in Nigeria.

Three secondary school teachers for Nigeria.

One couple for manual arts training in Nigerian college.

One couple for architectural service in Nigeria.

One couple for sale and distribution of books in Nigeria.

Two couples for editorial and publication work in China.

One dental couple for China.

Eight couples to serve in any way needed in Japan.

One evangelistic-educational couple for Colombia.

Two strong evangelistic couples with leadership experience for Chile.

One primary schoolteacher for the Amazon country.

Three couples for pioneer work in Argentina.

One Spanish-speaking physician for Paraguay.

Four stenographers with musical or other special abilities in religious education, for Latin America.

Preachers, teachers, doctors, and nurses for twenty countries.

J. W. MARSHALL,
Secretary, Department of
Missionary Personnel

Report on Kagawa

(Continued from page 9)

driving through the streets of Tokyo, after one has sat at the feet of Toyohiko Kagawa.

From Navy Correspondent Frederick J Lipp, October 17, 1945

Among the Japanese people the name of Kagawa is as beloved as the name of Abraham Lincoln among Americans. He is one of the great Christian leaders and thinkers of the world. During the war he was arrested . . . but was allowed to continue preaching in his own pastorate of Kamikitazawa, a small suburb of Tokyo. The military circle of Japan dared not imprison or execute Kagawa because of his popularity among the people. It would have been useless to imprison or execute a man who has already experienced prison and the threat of death, and who fears neither.

We met Kagawa in the little kindergarten which is a part of his Kamikitazawa church. He lives there with his family, having given his house and property to those of the neighborhood who had been bombed out. He shook hands with us, and his grip was strong and filled with warmth and friendship.

I concentrated on one question: What message can I give to the American Christians? . . .

"We want missionaries," said Dr. Kagawa, "only if they will work side by side with the Japanese Christians and not try to lead or direct us as members of a conquering nation."

Then he explained. Through suffering, privation and death, Japanese Christians have been forced to go underground during the war. They have been prepared slowly, deepened spiritually, and are now ready for the work of evangelism as never before. The progress of Christianity in Japan, just as the progress of democracy, must spring from the people themselves. They have the spiritual power and the leadership. The missionaries they need are those who will work with them.

"We need Bibles," said Dr. Kagawa. "Bibles and religious works already translated into Japanese. All our printing and publishing facilities have been destroyed through the bombings. We need presses and printing equipment, or money to buy them. These are the tangible needs with which you can supply us now."



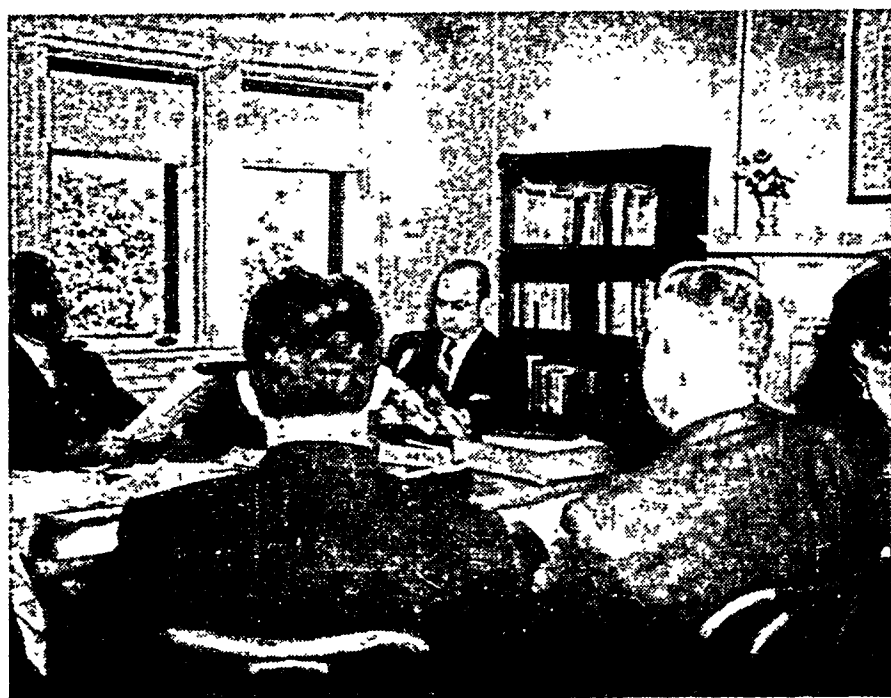
Administrative Committee

The administrative committee is composed chiefly of Baptist laymen, including as chairman the Board's attorney, Hill Montague. At the October meeting of the centennial year, this committee met in Dr. Rankin's office, gave lengthy consideration to the budget proposed by the executive secretary and his associates, and revised it for recommendation to the Board. All business matters of missionary personnel and policy are the responsibility of the administrative committee.



Missionary Education Committee

The missionary education committee correlates the work of five members of the home office staff: those responsible for mission study texts, non-periodical literature, audio-visual materials, schools of missions, and THE COMMISSION. Dr. T. Rupert Coleman is chairman. Upon the recommendation of the executive secretary, at the October meeting the Board established a department of education and promotion with a full-time director.



"Area" Committee

The "area" committees deal with the intimate problems of each Baptist Mission, the recommendations of the Missions, and the plans and policies of the regional secretaries. The committee on Africa, Europe, and the Near East usually meets in Dr. Sadler's office with Dr. T. F. Adams, chairman; the committee on Latin America in Dr. Rankin's office (during the absence of Dr. Gill) with Dr. J. Levering Evans, chairman; the committee on the Far East in Dr. Williams' office with Dr. Solon B. Cousins chairman.

YOUR FOREIGN MISSION BOARD

HOW IT WORKS

A PICTURE STORY BY MARJORIE E. MOORE

"That they may have life," the international agency of 25,000 Baptist churches in the South is organized in committees. Each committee consists of six to eight members of the Board, meeting at least twice each year. Every action of the Foreign Mission Board originates in one of its committees. Every member of the home office staff works under the supervision of one of the Board's committees.



The report of the treasurer gets the Board's complete attention. The spiritual support of the churches for their agency is measured by their gifts of cash, and Christian work abroad depends on the financial resources of the Board. After prayer, consecrated planning, and personal dedication to the work that needs to be done, the members of the Board can do only what Southern Baptists provide money to do. At the October meeting a 1946 budget of \$3,000,000 was adopted to exploit peacetime opportunities.



The Treasurer

Need for Intercession

One of the most neglected phases of missionary interest and endeavor is intercession. Our inability to find enough new missionaries to meet most urgent world needs may be due to our failure to pray the Lord of the harvest that he send forth laborers into his harvest. More than once when missionary societies have united in prayer that God would thrust forth additional missionaries, their intercession has been rewarded. On one such occasion a group of missionaries met and asked God for one hundred additional missionaries that year. Within the next twelve months there were six hundred applications, and one hundred were selected and appointed. There was a corresponding increase in gifts to take care of these missionaries.

We should make larger use of the calendar of prayer provided by the women. In addition, groups of the Lord's people should meet and pray for God's guidance and power in crises and opportunities which develop with startling rapidity. For example, God's hand is manifest in the opening of Japan to Christian missionary work. We should not wait until such opportunities are placed on prayer calendars. Churches and other missionary societies should designate days when they will meet to pray that God will send men and women, prepared in heart and mind and body, to labor in Japan and other areas in which missionary operations have been affected by the war; also, that increased gifts of money may be provided. Why not set apart some such day as the last Sunday in December when intercession shall be made not only for the Orient but for Europe, the lands in which so much devastation has been wrought by war? Then let us, with all of our might, help God to answer our prayers.

We are to pray for missionaries already under appointment. Around the world there are open doors and many adversaries to a degree never before equalled in the history of Christian missions. Years ago John R. Mott wrote that in his travels he had met thousands of missionaries representing scores of missionary organizations and their principal request was that the prayers of home Christians be enlisted in their behalf. "The day upon which you think the missionaries need your prayers least, they may need them most." We need to have the spirit of Samuel of old who said in his address to Israel, "God forbid that I should sin against the Lord in ceasing to pray for you."

Prayer opens paths to obedient service and settles many problems that arise in personal relationships. We shall never forget the story told by Dr. Egbert Smith, for a long time foreign mission secretary of Southern Presbyterians, concerning a young man who

EDITORIAL

many years ago went to Africa as a missionary. When the young man's father first heard of his son's desire to be a missionary he was disappointed and refused to give his consent. Finally the son asked his father if he would be willing

to go into a room and pray with him. He could not refuse that request. They knelt together and the son asked the father to repeat the Lord's Prayer with him. They began, "Our Father who art in heaven, hallowed be thy name; thy Kingdom come, thy will be done in earth, as it is in heaven." When the father voiced that petition, "Thy will be done in earth, as it is in heaven," he could withhold his consent no longer. Slipping his arm around his son's shoulder, he told him to go on.

God forbid that we should sin against the Lord in ceasing to pray for the whole world with its tragic spiritual and material needs.

The Biggest People in the World

Many of our readers will recall the story of an American army colonel who said to Dr. Robert E. Beddoe and a group of fellow missionaries, on Christmas Day, 1943: "We shall win this war, but we cannot win the peace. Only you missionaries and others like you can do that." Spiritual weapons are mightier than arsenals of war; the gospel has more power than bombs. If the world is to be saved it must be saved through the messages and ministry of our missionaries, home and foreign. In the new era which we are entering, missionaries will be the biggest people in the world.

Paul was laughed out of Athens. He was derided by the philosophers of that day. But he has influenced the world more than any other man who ever wrought and taught in the cities of Greece. He continues to be one of the biggest men in the world.

William Carey was despised by the powerful East India Company when he was an obscure missionary laying spiritual foundations in India, but long before the end of his earthly life he was honored by this same company which acknowledged that, as linguist and scientist as well as missionary, he was one of the biggest men in India. British leaders thought little of David Livingstone when he began his labors as missionary-explorer, but he opened the way for much of the British expansion in Africa and when he died his body was laid to rest in Westminster Abbey. He was one of the world's great men, measuring up to the standard of greatness defined by Jesus, "Whosoever would become great among you shall be your servant."

Around the world the leaders in lifting the standards of civilization have been missionaries who made life safe in the islands of the Southwest Pacific which

for generations had been stained by the blood shed by cannibals. Missionaries John Williams, James Chalmers, John Coleridge Patteson, John Geddie, John G. Paton were some of the mightiest personalities that served in that vast area. They changed murderers and cannibals to Christian communities.

Among our Southern Baptist missionaries during the past century may be named many men and women whose unselfish and sacrificial service has transformed the lives of multitudes and lifted nations to higher levels. Their names are inscribed on the honor roll of the world's heroes and heroines. They were great because they served and gave their best.

Four State Conventions

The editor of THE COMMISSION enjoyed fellowship early in November with Baptists in four state conventions—Missouri, Oklahoma, California, and Mississippi. Our brethren and sisters across the territory of the Southern Baptist Convention are of one mind in their belief that the most significant days of world mission opportunities are already upon us. We live next door to all nations and God has laid on us the obligation to be good neighbors to all men. Southern Baptists are expecting the Foreign Mission Board, as fields of urgent physical and spiritual need open to us, to respond to the call of our brethren and sisters in those lands devastated by war. Woe unto us if we disobey God and fail to extend our hearts and hands to suffering millions around the world!

The conventions are all well attended this year. Mission boards are reporting increases in baptisms and missionary offerings. However, we heard expressed, in more than one convention, the fear that the hearts of the people might be turned from the desperate needs of a war-wrecked world by big building programs of churches and institutions. The most effective plan for meeting the needs of local situations is to keep constantly before God's people Christ's commission to make disciples of all nations.

In the Missouri General Association meeting in St. Joseph, Secretary T. L. Holcomb of the Sunday School Board made a great world mission appeal based on Romans 13:11, 12: "Now it is high time to awake out of sleep . . . The night is far spent, the day is at hand." "Wake up, get up, stand up, look up." The General Association, of which Dr. T. W. Medearis is executive secretary, approved the plans worked out with the stockholders of *Word and Way* to purchase that influential Baptist newspaper founded fifty years ago by the sainted S. M. Brown, father of the present editor, Joseph E. Brown. Our understanding is that the change in ownership will become effective January 1.

In the Oklahoma convention one of the best hours was given to foreign missions Tuesday night in the joint meeting of the Convention and W.M.U. The

amount given for world relief totaled \$1072. Under the leadership of Secretary Andrew Potter all interests of the convention are growing rapidly. Oklahoma Baptist University, of which Dr. John W. Raley is president, is completing a new library and art building, all paid for. Ground is broken for a dormitory for men. The enrolment is already past five hundred. O.B.U. has furnished many foreign missionaries. After twenty-five years of glorious service, Mrs. Berta K. Spooner is retiring as executive secretary of W.M.U. Among the missionary speakers at Oklahoma City convention were Inabelle Graves Coleman, Dr. and Mrs. Robert E. Beddoe, Orvil Reid, and Wilson Fielder.

Hastening from Oklahoma, the editor spent a day and a half with the Southern Baptist Convention of California in session at San Bernardino. Here are found many fellow-workers whom we had known in other days in Texas and Oklahoma. Dr. A. F. Crittendon, who recently went from one of the strongest churches in Oklahoma, Ponca City First Church, is executive secretary. They have eight associations and approximately one hundred churches.

In that state in which the population is growing at a phenomenal rate, now the third largest of any state in the Union, the Baptists co-operating with this organization are, for the most part, in fields not already occupied by Baptists. One man, for example, is pastor of a new church in a community of 40,000 population in which there had been no Baptist church. We were informed that there are more than five hundred towns and villages in California in which there are no Baptist churches. The proportion of Baptists to the population of California is 1 to every 72. We believe that all students of mission needs will agree that California, with people representing every religious faith in the world and no faith, is one of the neediest mission fields in America. There is work enough for the two Northern Baptist conventions, Northern and Southern California, and for the Southern Baptists in California, with vast areas still unoccupied by Baptists.

On the return trip east, it was a joy to spend two full days with Mississippi Baptists in session at Jackson. Mississippi Baptists dedicated their new home in Jackson, one of the most attractive and best arranged office buildings we have seen. Secretary D. A. McCall is leading in a worthy fashion. The convention voted to continue Mississippi College as a co-educational institution. Two other Baptist schools, Blue Mountain College and Clarke College, are likewise doing good work. Mississippi College for Women at Hattiesburg will, it is hoped, be re-opened before a great while. With the exception of the *Baptist Standard*, the *Baptist Record* of Mississippi, the Rev. A. L. Goodrich, editor, has the largest circulation (51,723) of any Baptist state paper. The entire evening session Wednesday was given to home and foreign missions. The offering for relief went beyond \$225. The First

Baptist Church, Columbus, of which the beloved Foreign Mission Board state representative, Dr. J. D. Franks, is pastor, has voted to send THE COMMISSION to six hundred homes representing its membership. It is also creating an endowment fund of \$30,000, the income from which will be used to support a foreign missionary.

En route from California to Mississippi, the editor visited our Mexican Baptist Seminary and press at El Paso. Missionary Frank Patterson, editor, assisted by Missionary J. W. McGavock, business manager, is serving twenty-six Spanish-speaking countries in the literature issued from their press. Within the last two years there has been a 20 per cent increase in the circulation of their ten quarterlies. This is the only Spanish publishing house printing a full set of graded literature. While this is a foreign mission enterprise, 52 per cent of its publications goes to the Spanish-speaking people of the Southern Baptist and Northern Baptist home mission work in Cuba, Puerto Rico, and the United States. A large number of helpful doctrinal and devotional volumes have been translated into Spanish and issued from our El Paso press. The seminary, directed by Missionary W. J. Webb, has enrolled forty-one Spanish-speaking students, twenty-five from Old Mexico, matching the peak enrolment in previous years. Two more were expected by the end of November. The seminary hopes to be able to open the next session in Toluca, Mexico, where we already have some buildings. The press will remain in its present location.

Shall America Falter Now?

One of the most poignant descriptions we have heard of desolation wrought by the war was given recently by Dr. Douglas Southall Freeman after a trip around the world. The number of homeless people in nations involved in the tragic conflict equals the population of the United States—approximately 132,000,000. Innocent people in many lands are suffering. There are "far more victims of war in homes and streets than in military cemeteries." The war of arms is over but the war against cold and hunger and disease goes on. This winter is one of colossal tragedies, with millions perishing from starvation and freezing weather.

America, with its vast resources, must lead in relieving desperate needs. England is weary, France is perplexed, Russia has big problems, China has no real nationalism. America has the means, the power, the opportunity, the obligation. Men are needed, above all else, to stabilize democratic processes of rehabilitation in stricken lands. Through some form of selective service, men of the right type must be provided to replace men who have rendered valiant service overseas and should be brought home. We must help to rebuild these countries by patterns of peace.

"The greatest diplomat in the world is not Byrnes or Bevin or Molotov, but G.I. Joe," said Dr. Freeman. He is our greatest minister, for he makes friends with little children. It is a familiar sight to see a hundred or two hundred Japanese children, adorable and adoring, gathered around an American private who has made friends with the leaders of the nation in the years ahead. They are the hope of the next generation. "And a little child shall lead them."

"Jesus Went with Them"

Two disciples of Jesus, disappointed and discouraged, were on their way from Jerusalem to the nearby village of Emmaus. Their world had toppled in. They had hoped that Jesus would redeem Israel, but he had been put to death. They were perplexed by rumors that he was risen. As they were walking along, they were trying to find the meaning of the baffling circumstances relating to their leader and teacher. Then Jesus drew near and went with them. Life was given a new meaning to them as he opened to them the Scriptures concerning himself. Their hearts burned within them as their new traveling companion talked with them along the way.

In these days when, in every land, questioning hearts are seeking the meaning of life's mysteries, the story of those experiences related by Luke gives comfort and courage. The tragic conflict through which we have passed has cast its shadows over the whole world. In our own land many homes are bereaved; in other lands multitudes are starving. Christ, our Traveling Companion, goes with us to show the way through the dark places.

But for him, our missionaries, home and foreign, would lose heart. He comes to these loyal witnesses on every continent and in the islands of the sea with the assurance which strengthened the lonely John on Patmos: "Fear not; I am the first and the last; I am he that liveth, and was dead; and behold I am alive for ever more, and have the keys of hell and death." He opens doors which no man can shut. He is Lord of life and death. He thwarts the designs of wicked men. When he goes with his disciples to the ends of the earth, as he has promised to those who keep his commandments, strength and wisdom are granted for every task however difficult. Many a missionary can testify to God's deliverance in perils by land and sea.

Sometimes he restrains, or holds back, those who in their eager impatience seek to run ahead of him. He imposed years of desert discipline on Moses before that chosen leader was ready for his big work. Saul of Tarsus was in training a long time before he was sent out from Antioch as a missionary. God did not permit Robert Morrison to be an evangelist in China, but gave to him the essential task of laying foundations for other missionaries in translating the Scriptures and in preparing a grammar and dictionary

in the Chinese language. Today teachers and preachers must be trained before they can be sent to their chosen fields. Jesus Christ can as truly be a Traveling Companion in the period of preparation as in the days of world mission service.

Jesus not only sustains and restrains but constrains men by his love to receive him as Saviour and Sovereign. The secret of Paul's dedication to his high office as an ambassador of the Lord Jesus Christ is found in his testimony, "The love of Christ constraineth me." That explains why many men and women have left the comforts and conveniences of home to follow their Lord to the ends of the earth. The love of Christ is constraining young people as they hear God's call, "Who will go for us?" with the response, "Here am I, send me." Let us keep on praying the Lord of the harvest that he will send forth many laborers into the world's harvest field.

Dr. Carpenter's Tour

Bearing a commission from the Joint Staff of the American Armed Forces, Dr. Alfred Carpenter, superintendent of chaplains of the Home Mission Board, recently made a trip around the world. He visited North Africa, Egypt, Iran, India, Burma, China, Korea, Japan, Okinawa, the Philippines, Guam, Hawaii, and other islands of the Pacific. He held many conferences with commanding officers, chaplains, missionaries, and Christian civilian groups. He came in touch with more than seven hundred chaplains and many missionaries of various lands.

He brought back direct information concerning Southern Baptist work in certain areas in the Orient. He spent some days in Shanghai, as well as in Chungking and Kunming. He visited Tokyo and Yokohama and also Kyushu Island, Southern Japan, where most of Southern Baptist work has been done. In Tokyo he visited the church where Missionary Maxfield Garrott served. The Japanese pastor of that church was led to Christ years ago by the father of Missionary Coleman Clark, appointed last spring to go to Japan. Wherever Dr. Carpenter went, commanding officers and chaplains were of one mind in declaring that missionaries are needed—hundreds of them. They should be sent

at once. Four or five years from now will be too late in many areas. This is the day of opportunity.

He heard Kagawa in conferences and had a private interview with him. This great evangelist had just preached to thousands, a few nights before, and witnessed the public confession of faith in Christ by 164 Japanese. In a series of three nights' evangelistic meetings there were 306 declarations of faith in Jesus Christ. The major emphasis in the Orient, Dr. Carpenter thinks, should be on evangelism.

In Shanghai, some buildings are completely gone; practically all of our property there will have to be repaired and reconditioned. The old heating and water system of Shanghai University was taken away. A temporary system has been provided.

The third issue of the English edition of the *Korean Times* had the following editorial comment: "Our country is in need, above all, of leaders in the moral, spiritual and intellectual fields. We are in need of leaders from

America who will guide us in the spiritual realm."

Everywhere the ravages of war are apparent. The destitution is appalling. Material relief should be sent speedily. Missionary tools are needed—Bibles, hymnbooks, and other equipment for an effective missionary program.

Qualified chaplains acquainted with these fields should volunteer for service and be sent out as speedily as possible. "A missionary emergency of world proportion exists," Dr. Carpenter said. "As our people responded to the war emergency with their men, means and material, willing to suffer any hardships and heartaches necessary to win an armed conflict, so will Christians likewise respond to the present missionary emergency, with all they have and are, if the emergency is presented and they are alerted. An all-out missionary program is necessary now to meet the spiritual and moral needs of this world. If this conflict is not won, former triumphs called military victories are lost."

MISSIONARY

Tidings

All of the Christian forces around the world would do well to join in unceasing intercession not only that God's will may be done in all nations, but that his people everywhere may seek first his Kingdom and his righteousness. In January the Universal Week of Prayer enters its ninety-ninth observance.

✦ ✦ ✦

One of the Doolittle flyers who had been held a prisoner in Japan for forty-one months wrote his mother that the Japanese have not had a chance spiritually and that he intended to become a missionary.

✦ ✦ ✦

We take the liberty of quoting from a remarkable editorial by Roe Fulkerson in the *Kiwanis Magazine*:

This global war has given us a new appraisal and a new appreciation of our foreign missionaries. Over and over again comes the word from our men in the South Seas who have been in contact with natives who have known our missionaries, and in every case the Christian or half-Christian natives have been helpful and friendly. In Iran, in New Georgia, in New Guinea, in practically every one of the South Sea islands and oriental

countries where our troops have fought, lives have been saved, scouting parties have been aided, wounded men have been brought in and hunted men have been hidden by these natives who have come under the influence of the missionaries of the Christian church. One thing can be depended on. When G. I. Joe gets home from this war and the plate is passed for contributions to foreign missions, he is going to dig deeply and promptly into his pocket because he knows that all the fine work done by these missionaries has not been wasted.

✦ ✦ ✦

They say that we American Christians can't provide the amounts that are being asked by the various church agencies for relief and reconstruction! They say it is unrealistic to imagine the faith, the sacrifice of American men and women in terms of a few millions of dollars given to Christ for the help of their fellow Christians in distress! The race track crowds have their millions to wager—and lose—on each running of the horses or dogs. Our respectable moderate drinkers helped run the 1944 liquor bill of the nation to some nine billion dollars for a new record.—R. W. BARSTOW.



Adrian Emory Blankenship, Marie Hall Blankenship
Brazil

Tucker Noyes Callaway, Elizabeth Clark Callaway
Japan via Hawaii

Merrel P. Callaway,

Beth Fountain Callaway
Palestine

Coleman Daniel Clarke, Elizabeth Sheffield Clarke
Japan via Hawaii

James Dreher Crane, Edith Carden Crane

Mexico



Burton DeWolfe Davis, Sarah Nesbitt Davis
Brazil

Carrol Frederick Eaglesfield, Pauline G. Eaglesfield
Nigeria

Sarah Rebecca Eddinger

James Henry Hagood, Julia Sacer Hagood
Palestine

Bertie Lee Kendrick
Hawaii

Raymond Lowry Kolb, Martha Ann Cochran Kolb

Brazil



Minnie Lou Lanier

Robert Lisle Lindsey, Margaret Lutz Lindsey
Brazil

John Sidney McGee, Doris Thompson McGee
Palestine

Nigeria

Albertine Denfot Meador, David Mein, Lou Demie Segers Mein
Brazil

James Ulman Moss, Ruth Jordan Moss
Brazil

Colombia



Ada Lois Newman

Jesse Paul O'Neal, Meta LaTuille O'Neal
Nigeria

Jarrett Wood Richardson, Margaret S. Richardson
Nigeria

Nigeria

Emily Crea Ridenour
Colombia

Susan Roberta Ryan
Chile

Hazel Irene Smith
Argentina

Sara Frances Taylor
Argentina

Anna Frances Todd
Colombia

Ambassadors of Peace



Edith Rose Weller

Ralph Lee West, Frances Murphy West
Brazil

Nigeria

Between March and December, 1945, these forty-three new missionaries of the Southern Baptist Convention left America for foreign duty. The majority of them were appointed during the Foreign Mission Board's centennial year. In response to the urgent

requests from the Missions for a minimum of one hundred recruits at war's end, the Board could furnish less than half. The missionary personnel committee of the Board is now searching the South for volunteers who qualify for appointment in April, 1946.

Peter Finds His Master

By Jane Carroll McRae

Gray Goose waddled across the cold floor and honked very loudly right in sleeping Peter's ear.

Up jumped Peter.

Down went the cover.

But Gray Goose was safely perched in the window out of Peter's reach. It was time for her young master to get up, the lazy thing! She sat there and smoothed her soft feathers while Peter slipped into his gay holiday trousers and one of Father's shirts that Mother had cut down to fit. The shirt was covered with lovely Hungarian embroidery and its sleeves were long and wide.

The high black boots took longer, for they were worn out. Carefully he placed bits of sheepskin inside to cover the holes. Then away he ran to the well to wash in a pail of water, scrubbing the stained places with sand. He dipped his finger into a bowl of salt and rubbed his teeth shiny and white. It was a holiday and he had to look his best.

"Happy New Year!" he called to Mali* as he ran to the kitchen.

Mother had already milked old Mali and staked her near the blue Danube to feed on the tall grass. Mali was old and gave very little milk, but Mother cared for her as tenderly as for a dear old aunt, for what would they ever do when she gave no more milk? At night Mali slept against the kitchen wall, warmed by the little clay oven Peter had made for Mother. In the daytime she had to look for food along the banks of the river, for there was no feed for her in the burned shell of the old barn across the plain.

Mali and Gray Goose were all that was left of the beautiful little farm that had been theirs on The Master's land. The soldiers had first taken away the sheep and horses. Then they came back for the cows and the geese. Peter had hidden Mali and Gray Goose far across the plain in a wooded nook.

*Pronounced *Molly*.

Then one day the tanks came, and planes and long guns, and so many soldiers the farms shook under their tramping feet. Peter and his little family trembled in their hideaway as they heard the thunder of war around Budapest, their lovely city just up the river. When the smoke and dust had settled they saw that their little home was burned to ashes. Through the long months the three of them had tearfully gathered clay and reeds and built a tiny hut on the river.

But Peter had no tears today.

"This is the day, Kate!" he shouted as he picked up his little sister and squeezed her tight. "Today I meet the train in the village, for they say The Master is coming back!"

The Master was kind and had always helped them in planning the work of the farm. For many years he had been away in the war. No one had heard from him, but word had flown across the plain that "a beloved villager" was returning. Who could that be but The Master!

Peter gulped down his hot milk and honey, slipped into Father's sheepskin coat with the wool inside and began his long walk to the village. It made him sad to wear Father's coat and shirt, for it reminded him that Father would never return from the war. Against his side he felt something bulky. Running his hand inside the coat he drew out a flute. A lump came to Peter's throat as he stroked the familiar flute. It was the one Father had always carried as he rode through the fields. Many quiet hours Peter had spent on a sunny plain, listening to his Father play as they watched the sheep or rested from their work. Sometimes they were the gay, laughing tunes of his country, but more often they were grand old hymns of God's love and his tender watchcare over his children. Peter rammed the flute back into the coat. "I will never play it again," he muttered. "God has forgotten. People do not love each other any more."

From behind him came a loud honk. There



Peter had learned to play hymns on his flute.

was Gray Goose waddling along, fussing about the frozen ground.

"Go home," shouted Peter, throwing a lump of dirt.

Gray Goose flapped her wings and followed right along.

Peter scolded. He stomped his feet and ran after Gray Goose. But she only honked and hissed and came right along.

"Well, I guess you'll have to come," grunted Peter as he picked her up and tucked her under the heavy coat. "You are my friend, for you have given me many feathers for my warm cover."

Before he had time to think again, there he was at the station, watching the snorting train roar in. Out of one coach stumbled several ragged, bearded men. There was Mr. Vidor, from the next farm, but he looked so pale and weak as he walked slowly toward his waiting family. Peter could not even recognize the others, though he knew they must be his neighbors, returning from prison camps and work shops.

But where was The Master? The last man to step down from the train had a familiar look. Peter stared. Could it be true? Yes, there

was the same old smile, the same twinkling eyes. Peter grabbed him around the neck and sobbed. It was the village schoolmaster, the pastor of Peter's little church.

Peter could not tell him that the little church was burned, the school house a wreck, his own home in ashes. He just pulled The Pastor toward his own little hut by the river, Gray Goose trailing sadly behind. The Pastor did not weep as he looked across the ruined village.

"Here is where we will build the new church, and there on the hillside the new school."

Peter turned with tears in his eyes. "But haven't you heard? The Master is gone and his lands are ruined and all our stock is taken away. We haven't even seeds for planting this spring."

The Pastor still smiled. "Yes, my son, but the Real Master and his people have not forgotten us. Christians from other lands are helping us in Hungary. They are sending seeds and tools and even cows for fresh milk."

"But aren't the other countries our enemies?" asked doubtful Peter.

"There are no more enemies," explained The Pastor quietly. "We are building a new world where all are friends and love each other."

"And no more war?" Peter whispered.

"Not if we learn to love each other as the Real Master taught us," said The Pastor slowly.

"That sounds like the things you taught us long ago—the stories of Jesus, and the songs my Father sang," mused Peter.

By that time they were in front of Peter's little white-washed hut and there were Mother and Kate running to meet them. As they gathered around the little clay oven in the kitchen, what joy there was as they planned together to build their village again, working with their friends around the world as the Real Master had taught.

Slowly Peter reached inside his coat pocket and brought out the flute. With skilled fingers he formed the notes of the loved old hymns his Father had taught him long ago. As the happy group sang together that good New Year's Day, Gray Goose sat in a corner and dreamed of a nest of little goslings. "The Real Master has come," whispered contented Gray Goose.

EPISTLES

FROM TODAY'S APOSTLES

Colombia, S. A.

Four years ago this month the first missionaries to Colombia were appointed. Even for us here in Colombia it is hard to believe that so much has happened.

In Barranquilla there are three church buildings, one of which has been built entirely with funds given by the Baptists of that city. Last month the total offering of the two organized churches of Barranquilla was over 700 pesos (\$400). One of these churches now pays half of its pastor's salary; we feel it will soon be entirely self-supporting.

The Baptists of Barranquilla also have three mission points in other parts of the city and care for a mission in the near-by town of Soledad.

In the town of Sabanalarga the church has had to move to a larger building in order to take care of the crowds that come to the Sunday services. The congregation there is looking forward to the day when they will have a church building.

Last month we opened another mission place here in Cartagena. The Sunday school has had an average attendance of forty-seven during this first month, and this in spite of much work by the priests against it. The building for our central church here is about half finished and we hope to enter it for the Christmas services. When finished it will be by far the best Evangelical building in all Colombia, and a great asset to our work.

Recently we had something to happen here in Cartagena that proves once again that a group of people with the Bible as their only creed are Baptists. Some years ago a man was converted in a church of another denomination, and in time became a member of that church. This young man, Victor Martinez by name, started to study his Bible daily and found doctrines in it which his church did not follow. In order to carry out the convictions he formed by Bible study he was forced to separate himself from his church. In the living room of his home he began a mission, supporting his family by working as a carpenter.

After some years of hard work he had gathered together a small group of saved men and women. These he organized into a church, baptizing each by immersion, he himself having been baptized sometime before by a Baptist preacher who was in the city a short while.

When we came to Cartagena we made friends with Senor Martinez and some

members of his church. They made a careful study of our system of church government and our doctrines. They found that Baptists were like them in every point of doctrine and in government, and so a few days ago in a meeting of their church they voted, all forty-four members, to change their name from *Mission Evangelical de Cartagena* ("Evangelical Mission of Cartagena") to *La Iglesia Bautista de Alcibia* ("Alcibia Baptist Church"), Alcibia being the part of Cartagena where their church is located.

Needless to say this is a big surprise to some other denominations but to us it was the natural outcome for this group and any other who is willing to take the Bible as the only creed and system of church government. We have seen a modern New Testament church discover there were other New Testament churches which are called Baptist.

TOM L. NEELY
Cartagena, Colombia

Cuyo District

In colonial times "Cuyo" was the name given to an enormous province in western Argentina. The name is still in use for the region that comprises three provinces: Mendoza, San Juan, and San Luis. Baptist work in Cuyo is limited to Mendoza and San Juan. We have been hoping for a missionary couple to open work in San Luis.

The Baptist Convention of Cuyo has recently met with the church in the city of San Juan. We should call it an associational, meeting—it is small even for that but we use the word "convention" because some day, as our work spreads over three states, there will be several district associations.

Delegates assembled among the rubble left by the earthquake of San Juan. In the makeshift homes of the members the

delegates found a cordial, even affectionate, welcome, for though the houses of the *Sanjuaninos* may be cramped, their hearts are big and warm.

Our emergency temple filled to overflowing day after day. The fervor of delegates and visitors was in harmony with the earnest, inspiring sermons, reports and discourses. The splendid Christian fellowship and social contacts served as a tonic for the people who have suffered the horrors of death and destruction during many months.

In rebuilding our church in Caucete, San Juan, after the 'quake, we took special pains to get a baptistry in which the ordinance could be administered with dignity and be witnessed reverently by the congregation. On the night of October 7, Pastor Rodolfo Sambrano "troubled the waters" for the first time. With the church full of witnesses, many of whom had never been present before, the rite was solemnized and its spiritual meaning went to the hearts of the people. There were tears of joy, feelings of spiritual uplift, as the converted were "buried with Christ" in baptism, which was clearly visible through the plate glass which forms one wall of the baptistry.

The only native *cuyano* engaged in pastoral work in this district is Brother Nester Quintero, who took charge of the church in General San Martin, Mendoza, early in May. Baptized as a mere lad ten years ago in Godoy Cruz by the missionary of the district, he has grown to manhood, completed his seminary course, and returned to his native province to preach Christ.

The little congregation has rallied to its first resident pastor, who is showing real gifts as preacher and pastor. At present he is handicapped for the lack of a suitable church building. We began to build, and thought we had "sat down and counted the cost," but at present we



Photo courtesy Tom L. Neely.

Alcibia Baptist Church in Cartagena posed for its picture the Sunday after it changed its name to Baptist. The founder, Sr. Victor Martinez, is the second man from the left.

feel like the man in the parable: we need more money to finish building. In the meantime Pastor Quintero is winning many friends—among them a Catholic priest—preparing for the day when his ministry will be better housed.

Brother Quintero was elected president of our Convention of Cuyo, and also preached the annual sermon. Our church in Godoy Cruz, Mendoza, has baptized eight men who have gone into the ministry, Brother Quintero being the eighth one. This year the churches of Cuyo have two men in the Buenos Aires seminary and four young ladies in the Training School preparing for Christian work. Four of these young people are members of the San Juan church.

JAMES C. QUARLES
Mendoza, Argentina

South Chile

Spring has come and southern Chile is at its best. This is our season for revival meetings. During the long winters with cold and rain the churches are handicapped. On the other hand, after midsummer, everybody migrates to the country for the harvest, to visit grandma, or just for vacations, and so the churches are again at a disadvantage. Our time for special evangelistic effort is limited to spring.

The First Church, Temuco, together with the Baptist school, have just held a revival of a week, with Missionary Cecil McConnell of Santiago preaching. He spoke each morning in the school and at night to good crowds in the church, with excellent results in both places.

Our churches do not receive people and baptize them immediately on profession of faith, but have them wait from three to six months. As a result not more than half of these who make a profession of faith are actually baptized. Also due to the cold and lack of facilities, most of our baptizing must be done in the summertime. The Temuco church has baptized twenty-three this year, has forty approved for baptism, and a good many more are expected. We plan to reach and pass our goal in the centennial effort. The goal for this church is eighty.

Dr. Maer is anxiously awaiting the lifting of rationing restrictions on gasoline in order to go afield with his evangelistic automotive equipment. He shows religious movies and then with sound equipment is able to present the gospel most effectively in the small towns and country settlements. He has been held back by lack of gasoline but hopes to be able to use this valuable method this summer. Meanwhile, he and Brother Bryant are kept extremely busy aiding the churches in revivals and Bible institutes.

Woman's Missionary Union of the ex-



Chinese naval cadets in Miami have a Sunday school class at Central Baptist Church, which is five-minutes' walk from the Navy barracks. Missionary Fay Taylor, appointee-in-waiting for the Orient, teaches them—at their request, in English. Chinese-American sailors often attend this class in the Young People's Department.

treme south of our territory has just held an institute with the Osorno church, Brother Docmac, pastor. Mrs. Moore taught *Home Life in the Bible*, Mrs. Gill's excellent book, and Mrs. Bryan taught Sunbeam methods. At night there was an inspirational hour. Of course the women didn't "preach;" they made "evangelistic talks." Called by whatever name, they were effective.

R. CECIL MOORE
Temuco, Chile



Arnoldo Canclini, Author

The past three years in Argentina have seen the moving of many pens of youthful adventurers in writing for the glory

of God and blessing to the River Plate youth, but Arnoldo Canclini is our newest and youngest full-fledged author.

At fifteen years of age he had the joy of seeing in print his first book, a book on missions in Madagascar. Now, three years later, another manuscript, "Miriam, the little Gipsy," has been approved for publication by the River Plate Publishing Board. Last summer Arnoldo made a trip to Tierra del Fuego, Argentina's southernmost and coldest territory, in search of first-hand information for a new missionary book.

When only seven years old, Arnoldo could be seen writing a "little novel" in his small notebook. Through the years since then, his father has made vacation evenings pleasant with original stories that he and his sister could reproduce. A series of episodes on the "Life of Mary, the Exploring Ant" inspired Arnoldo to produce a manuscript (That was during his tenth year.) that he still treasures as his first successful literary effort.

Besides books, Arnoldo writes original dramatizations, and adapts others from Dickens and Victor Hugo. He has written in English a dramatization of "Rip Van Winkle" that was given in the Cultural North American Institute where he is a student. After finishing the national college course, he will probably take a special course in journalism.

He is one of the principal contributors for *Albores* ("Dawn"), an interdenominational magazine for young people; he writes the "Religion in Philately" section. His contribution to our own *Sendas de Luz* is Bible Cross-Word Puzzles that interest our readers in Bible study.

We are proud of this promising young author, who expects to follow in the footsteps of his grandfather, Juan C. Veretto, our most prolific author, and his father and mother, who have written several books each.

In the River Plate Republics our talented youth are making a valuable contribution to the enrichment of Evangelical literature, and to the bringing in of Christ's kingdom.

MINNIE D. McILROY
Buenos Aires, Argentina

North Brazil

A year ago today (November 6) we arrived in Recife. Happily, we found an immediate opportunity for service in the English Bible class Friday evenings and the worship service Sunday evenings for U. S. servicemen stationed here. We were inspired and encouraged by the dedication of these men to the Lord, blessed by the friendship of many, made to rejoice in the conversions of many.

In spite of my deficiency in the language, which unhappily lingers, I attempted some work with the students of our Baptist school. We have a B.S.U. council and are attempting an adaptation of the program. Through monthly meetings sponsored by this organization for the students we have reached many with the gospel message. In the chapel we sponsored two weeks of vocational guidance. The B.S.U. sponsored the revival last April, the beginning of our school year, in which we rejoiced because of the decisions of 23 students. In a class for the study of the plan of salvation and the Christian life I have been able to reach many of the boys of the school.

It was my privilege to conclude the year by spending a month in the state of Bahia, attending the Baptist convention, visiting some of the churches in the interior, where I spent two weeks, concluding with a revival in Salvador, the state capital.

On our return trip we stopped in Pocoes, a town of 5,000, to dedicate their new church building. The mayor, a doctor, is a Baptist layman. It was a very impressive service, adjourning after midnight with the baptism of five. Dr. Gill, our Latin America secretary, preached the sermon.

JOSEPH AND MARY LEA UNDERWOOD
Recife, Pernambuco, Brazil

The Filipinos Await Liberation

(Continued from page 5)

Bible printing was interrupted by the Japanese. The American Bible Society's plates of the whole Bible in Tagalog (Philippine standard language) were hidden in a vault but the



The Wahiawa Baptist Young People's Union was host to the Olivet and Nuuanu Young People's Unions for an all-day outing Saturday, October 6, twenty-five miles from Honolulu. Missionaries Jenell Greer, Virginia Mathis, Elizabeth and Tucker Callaway shared the fun and the inspiration of the "retreat" in Hawaii.

Photos courtesy Virginia Mathis



Japanese found and completely destroyed them. Some of the plates in Cebuan were destroyed. Still intact are the plates of the whole Bible in Ilocano, Pangasinan, Pampangan, Bicol, Samarengo, and Panayan dialects. Also available are plates of the pocket New Testament and Gospel portions in most of these dialects. The Society's representative is waiting for the rebuilding of printing and engraving facilities and funds from the States in order to recast the miss-

ing plates and resume the all-important task of printing the Scriptures in native tongues.

The Philippines must be evangelized now. Situated as a gateway to the Orient and destined to become the center of air travel and commerce for the Far East, these islands should be considered the number one priority of American Evangelical missions. Physical liberation is an accomplished reality. Spiritual liberation still waits.

BOOKS

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

A good book on Japan is hard to find today. One released during 1945 entitled *The Japanese Nation* by John F. Embree (Farrar and Rinehart, \$3.00) is worth while. Missionary Maxfield Garrett reports: "Probably the most informative book on Japan I have seen, packed with facts presented objectively by an observer trained in social anthropology. The heart of the book is concerned with social structure and culture patterns, including education and religion, but there are also chapters on the historical background, modern economic base, and government structure, and even brief remarks on factors likely to determine future developments.

"The book is factual rather than interpretive, and while it was written before the war ended it is not 'dated.' I recommend it highly as a foundation book for any serious study of Japan."

For those who suffer, Russell Dicks, with a background of years of experience as chaplain in hospitals, has a message of comfort and courage in *Thy Health Shall Spring Forth* (Macmillan, \$1.25).

The eyes of the world are upon the Soviet Union and any literature relating to Russia attracts attention. *USSR Foreign Policy*, by Victor A. Yak-hontoff (Coward-McCann, \$3.50), is not only a valuable reference source, but contains factual information which will aid the reader in interpreting trends in Soviet Russia. The author had wide experience as a high officer in Russia during and following World War I.

Bernard Iddings Bell has given us in *God Is Not Dead* (Harper, \$1.50) a stimulating discussion of fundamental questions about God and man, provoked by replies from fifty representative leaders to questions asked by the author. He gets out of the beaten track. The discriminating reader will find here the clue to problems which are perplexing many thoughtful people.

One of the most timely books published recently is *Germany Is Our*

Problem (Harper, \$2.00), by Henry Morgenthau, Jr., former secretary of the Treasury. He was led, to a study of this question by request from President Roosevelt that a program be outlined for treatment of Germany after her defeat. He discusses the economic and political implications of the questions involved. Out of his experience he speaks with deep conviction on matters that involve the welfare of our own country as well as that of the German people.

One of the most vital questions engaging our attention in the reconstruction era is the relationship of the United States and Great Britain. George Soule faces these problems in *America's Stake in Britain's Future* (Viking, \$2.75). He discusses the economic problems of both countries and concludes that if we join Britain in the struggle to exterminate unemployment, we shall be serving ourselves as well as that country.

Right now we are interested in the influence of the Shinto religion on the Japanese people. Robert O. Ballou traces the development of Shinto and gives much source material from Japanese literature in *Shinto, The Unconquered Enemy* (Viking, \$2.75). We do not follow him in his conclusions concerning the relationship of Shinto to other religions, particularly to Christianity, but his book has material for the student of comparative religions and statecraft.

In *Italy and the Coming World* (Roy Publishers, \$3.50), to which Sumner Welles has written an introduction, Don Luigi Sturzo expresses the opinion that Italy will emerge from its struggles and sufferings to "return purified into the family of nations." He shows, as Sumner Welles points out, that we cannot expect Italy, or, for that matter, any other country, to be saved primarily by imposing our own particular brand of democracy on the people.

The Gauntlet by James Street (Doubleday Doran, \$2.75) is a novel—"The Story of a Man Who Sought and Found God"—about a Southern Baptist preacher in Missouri. Southwestern Baptist Theological Seminary and a village Baptist church are the settings. It is a mediocre description of a village pastorate, which misses the mark in stating the motives and purposes of the true minister. Unnecessary profanity spoils the book for sensitive readers.

"*Stepchildren*" of France by Charles Odic (Roy Publishers, \$2.50) is a Paris physician's account of the tragedies under the Nazi regime. It is one more picture of the nauseating truth of human bestiality at the depths of depravity, the pitch darkness before the dawn of V-E Day.

Harcourt, Brace and Company has released four children's books of especial interest for missions. Lucille Knight Coleman evaluated them for THE COMMISSION as follows:

Little Boat Boy by Jean Bothwell (\$2.00) is a book that parents will enjoy reading to their children. Kashmir is a delightful little boy, a lover of the beautiful, and a child of resourcefulness and ambition. His life portrays the hardships, deprivations, and yet indomitable spirit of the river people of India.

Echo of a Cry by Mai-Mai Sze (\$2.50) is the compilation of a Chinese girl's memories of childhood, a childhood spent in China, Europe, and America. As one reads this book, he realizes that all members of the human race are essentially the same, despite differences in customs, manners, dress, and the like. The author says that for many of us the memories of childhood were each in their way the echo of a cry for security, tranquillity, identity, or something.

Orange on Top by Henrietta van der Haas (\$2.00) is the story of a Dutch boy and the underground movement in Nazi-held Holland. The author, a native of Holland, understands and portrays vividly the freedom-loving spirit of her people, their respect for the ruling House of Orange, and their rebellion against oppressors. Although fiction, the story is based on fact.

Two Is a Team by Lorraine and Jerrold Beim (\$1.75), a book for primary children to read, is a story of two American boys of different races who learned to play and work together happily. In the story, the authors have emphasized the similarities of the two boys and their common interests rather than their differences. It is an excellent introduction to the attitude of mutual respect and co-operation for children in the Southern states.

Julia Lake Kellersberger has produced a book of true stories about children afflicted with the "leprosy sickness," *The Salt Baby and Other Stories for Children* (Revell, \$1.00).

NEWS Flashes

Newton By-Line

The June, 1940, issue of *THE COMMISSION* carried a new feature, "News Flashes" by Gene Newton. That was one of her assignments when she became secretary for the executive secretary, after five years as stenographer at the Foreign Mission Board.

With increasing responsibilities as assistant to Dr. Rankin, Miss Newton prefers to relinquish her job as columnist or department editor for *THE COMMISSION*, but she will continue to contribute to this page the valuable news items which cross her desk.

Departures

Dr. J. T. Williams and W. B. Johnson left Baltimore November 10 for Shanghai.

Dr. Eugene L. Hill and Lucy Smith left New York November 21 for Shanghai.

Dr. N. A. Bryan and Mrs. J. B. Hipps sailed from Brooklyn, New York, November 27, for Shanghai. Mrs. Hipps will join Dr. Hipps in the Orient.

Mr. and Mrs. Cecil Roberson and young son left Philadelphia November 5 for Nigeria, where they will teach under contract in the Baptist College at Iwo, for three years.

The Rev. and Mrs. W. C. Harrison left New Orleans November 5 for Rio via Recife, and Minnie Lou Lanier left Miami November 7 for Rio.

Recovery

Virjama Hallock, the small daughter of the Rev. and Mrs. Edgar Hallock of Rio, has safely recovered from a seven-weeks illness with meningitis. The parents report she seems to have suffered no permanent ill effects.

Birth

Dr. and Mrs. S. W. Vance of China announce the birth of Robert Lee, September 30.

The Rev. and Mrs. Maurice J. Anderson of Honolulu announce the birth of a son November 1.

Secretary for the Orient

Dr. Baker James Caution of Kweilin, China, and Lufkin, Texas, will assume his duties as secretary for the Orient, of the Foreign Mission Board, January 1. He will spend several months in Richmond before he and Mrs. Caution return to China. The present status of Baptist Missions in Asia requires the presence of the Orient Secretary on the field for a few years. He will keep in touch with the Board by mail and cable, and return to the States as needed.

Secretary Emeritus

Dr. Charles E. Maddry, the sixth executive secretary of the Foreign Mission Board and its field secretary for the year 1945, officially retires December 31, to become executive secretary emeritus.

Dr. and Mrs. Maddry are at home in Raleigh, at 129 Hillcrest Road.

Resignation

The Rev. and Mrs. Harley Smith of the South Brazil Mission, appointed in 1923, cabled their resignation as missionaries of the Foreign Mission Board. Upon the recommendation of the administrative committee, the Board accepted the resignation, effective November 1, 1945. The Smiths are residents of Porto Alegre, Brazil.

Mission Secretary-Treasurer

Miss Carree Spears of Conway, South Carolina, graduate of Baptist Bible Institute, left Miami, November 15, for Barranquilla, to assume her duties as secretary-treasurer of the Colombia Mission. Miss Spears will serve as an employee of the Baptists of Colombia, not an appointee of the Baptist Foreign Mission Board.



Photo courtesy Everett Gill

Their fiftieth wedding anniversary album, the gift of their children, is the object of interest in this anniversary photograph of Dr. and Mrs. Everett Gill at "Dun Travelyn," Wake Forest, North Carolina. Above the desk at the left is a portrait of distinguished son Everett, Jr., the Board's secretary for Latin America, now in Rio de Janeiro.

Bereavement

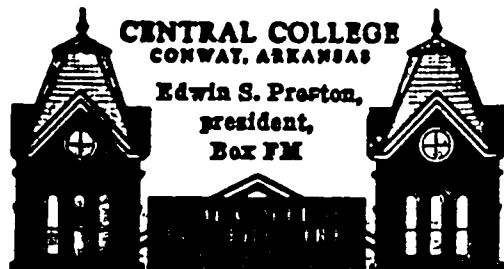
The Department of State has notified relatives in the United States of the death of Mrs. Bela Udvarnoki (née Gladys Smith) and her young daughter in Budapest. No details were given.

Arrival

The Rev. and Mrs. Ray Ingram of Nigeria, Asheville, North Carolina.

Centennial Publication

"That They May Have Life," a 28-page booklet on Christian missions, came from the press November 20. The Board mailed a copy to every missionary at home and abroad, and to 2,500 Baptists in the South. A reprint of the publication is now under consideration.



JANUARY BIRTHDAYS OF MISSIONARIES

1 Cornelia Brower, Casilla 20-D, Temuco, Chile; Cecile Lancaster, Box 7, Kekaha, Kauai, T. H.

2 Mary C. Demarest, Seminary Hill, Texas; Alice Guynes Muirhead (Mrs. H. H.), 1660 East Elmore, Dallas 16, Texas.

3 John A. Abernathy, F.A.B., Liaison Officer, A.P.O. 879, % Postmaster, New York City; Elizabeth R. Rea, Baptist Old People's Home, 315 Pine Street, Maywood, Illinois.

4 L. Raymon Brothers, 422 North Florida Avenue, Deland, Florida; Marjorie Spence, Casilla 20-D, Temuco, Chile; Edith Rose Weller, % John Mein, Caixa 221, Recife, Pernambuco, Brazil.

5 Merrell Price Callaway, Box 154, Jerusalem, Palestine; H. H. Culpepper, % Hendrix Station, Conway, Arkansas.

6 Edith Chaney, 3415 Junius, Dallas, Texas.

8 Vera Humphries Orrick (Mrs. B. W.), Calle Colorado 1876, Montevideo, Uruguay; Erhardt Swenson, Bahia Blanca, Argentina.

9 John David Hughey, Jr., UNRRA, 8 Shari, Dar El Shifa, Garden City, Cairo, Egypt; Nelle Self Lingerfelt (Mrs. J. E.), Route 2, Seymour, Tennessee; Robert F. Ricketson, 5200 H Street, Little Rock, Arkansas.

10 G. A. Bowdler, F.C.S. Negro, Cipolletti, Argentina; Ruth Jordan Moss (Mrs. J. U.), Cali, Colombia; J. Paul O'Neal, M.D., Baptist Hospital, Ogbomoso, Nigeria, West Africa; H. B. Ramsour, Jr., Brownwood, Texas; Dr. J. T. Williams, Box 5148, Richmond 20, Virginia.

12 Minnie Foster Moore (Mrs. J. W.), 711 South Fifth Street, Waco, Texas.

13 Connie Mae McElyea Harris (Mrs. L. O.), Seminary Hill Station, Fort Worth, Texas; Louise Dugguid Langston (Mrs. A. B.), Laurens, South Carolina; Doris Thompson McGee (Mrs. J. S.), Baptist Mission, Lagos, Nigeria, West Africa.

14 M. S. Blair, General Urquiza 186, Buenos Aires, Argentina.

15 Nelle Fowler Olive (Mrs. L. B.), 3 Dixie Trail, Raleigh, North Carolina; J. Franklin Ray, 220 North Locust Street, Inglewood, California.

16 Mrs. S. L. Ginsburg, Lordship Road, Stratford, Connecticut.

17 Jennie Sheffield Clarke (Mrs. C. D.), Box 7, Kekaha, Kauai, T. H.; William L. Wallace, M.D., Stout Memorial Hospital, Wuchow, China.

18 Floy Jacob (Mrs. R. A.), Franklin, Kentucky.

19 Joseph B. Underwood, Caixa 178, Recife, Pernambuco, Brazil.

20 Dr. Jeannette E. Beall, Cornell Hotel, 1107 Linwood Boulevard, Kansas City, Missouri; Alice Johnson Hayes (Mrs. C. A.), 309 Mission Road, Glendale, California; Mary H. Sampson, 2121 Speed Avenue, Louisville, Kentucky.

21 M. W. Rankin, 726 West 18th Street, Houston, Texas.

22 Jessie Green, Seminary Hill Station, Fort Worth, Texas; J. C. Powell, Warsaw, North Carolina.

23 Greene W. Strother, 466 Rue Lafayette, Shanghai, China.

24 Mary Jane McMinn, 311 West Sixth Street, Carthage, Missouri.

25 W. E. Allen, 1313 Willow Avenue, Louisville, Kentucky; Jennie Saunders Quarles (Mrs. L. C.), Buenos Aires, Argentina.

26 Tommie Tomlinson Cooper (Mrs. W. L.), Pino 3290, Buenos Aires, Argentina; J. Christopher Pool, Ogbomoso, Nigeria, West Africa; Claudia McCann Walne (Mrs. E. N.), 1419 Tranquila, Dallas, Texas.

27 Lt. E. Kay Bryan, 0-928319, Troop Movement, Team No. 4, Shanghai Base Command G-3 Section A.P.O. 290, % Postmaster, New York City; Mabel H. Crabtree (Mrs. A. R.), Caixa 1982, Rio de Janeiro, Brazil; Wilson Fielder, 6244 Belmont, Dallas 14, Texas; Dr. Charles G. McDaniel, 1512 West Avenue, Richmond 20, Virginia.

28 Dr. Robert Cecil Moore, Casilla 167, Temuco, Chile, S. A.; Mrs. Carrie Chiles Rowe, 829 East Colton Street, Redlands, California.

29 Elizabeth Buch McConnell (Mrs. H. C.), Casilla 3388, Santiago, Chile.

30 Dr. Hugh P. McCormick, Iwo, Nigeria, West Africa.

31 C. W. Pruitt, 635 North Highland Avenue, Atlanta, Georgia.

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SOUND PICTURES

"AN AMERICAN MISSION." Black-and-white. 25 minutes. Rental fee: \$6.00. Professionally produced photoplay of the modern missionary movement and Southern Baptists' part in it since 1845. (A 35-mm. print for use in theaters and city auditoriums is available at a rental fee of \$30.00.)

"THEY SHALL INHERIT THE EARTH" and "OUR NEAREST FOREIGN MISSION FIELD," (Mexico) Color. 30 minutes. Rental fee: \$3.00 for one reel; \$6.00 for both. Photographed by Dr. and Mrs. J. W. Marshall, narrated by Dr. Everett Gill, Jr.

"NEW LIFE FOR CHINA." Color. 14 minutes. Rental fee: \$2.50. Photographed by Dr. and Mrs. J. W. Marshall, narrated by Dr. M. Theron Rankin. Wartime condition of Baptist churches and schools.

"HERE IS CHINA." Black-and-white. 28 minutes. Service charge: 50 cents. Produced by United China Relief, showing work of relief agencies in China.

"CHINA FIRST TO FIGHT." Black-and-white. 14 minutes. Service charge: 50 cents. Produced by United China Relief, showing destruction and suffering.

"WESTERN FRONT." Black-and-white. 22 minutes. Service charge: 50 cents. Produced by United China Relief, showing current conditions in China.

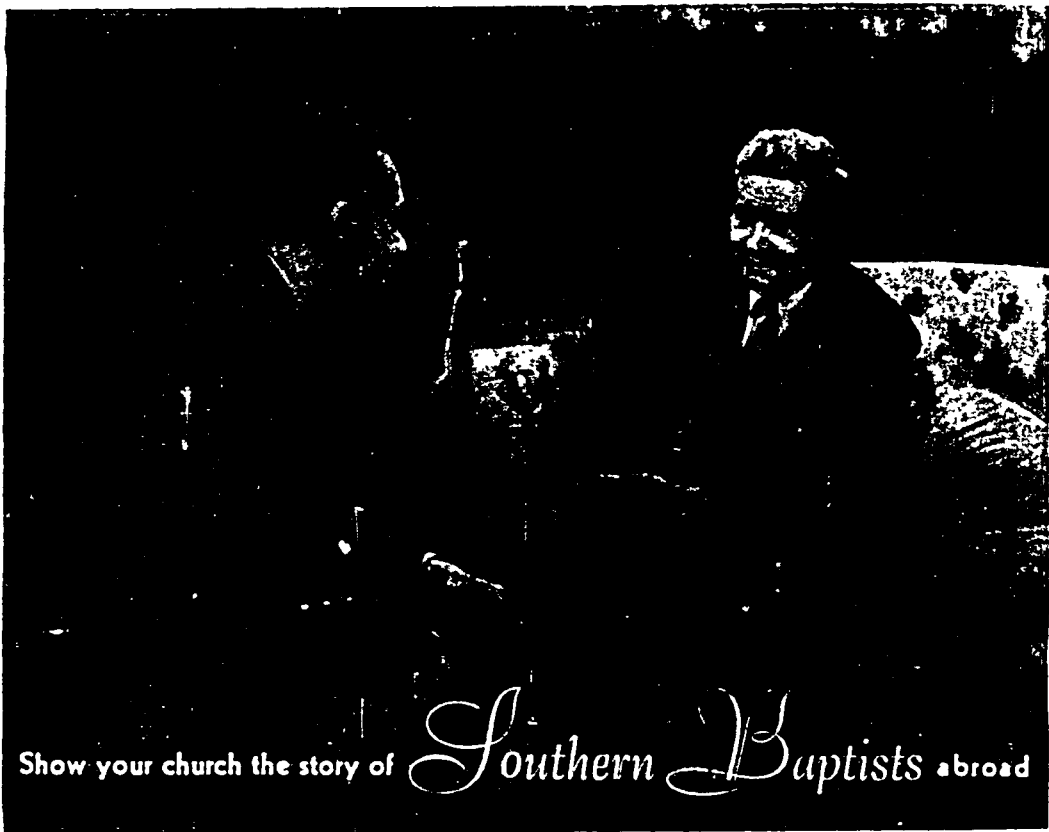
"THE FORGOTTEN VILLAGE." Black-and-white. 60 minutes. Rental fee: \$12.00. Produced by John Steinbeck. Story of a family in a remote village of Mexico.

SILENT PICTURES

"THE STORY OF BAMBA." Black-and-white. 45 minutes. Rental fee: \$3.75. Produced by Africa Motion Picture Project. The story of an African boy in the Belgian Congo, and the influence of Christianity.

"THE HEALING OF M'VONDO." Color. 30 minutes. Rental fee: \$2.00. Produced by Presbyterian missionary in Africa. The story of an African boy healed of leprosy in a Christian hospital.

To reserve films, write the Department of Literature and Exhibits, Foreign Mission Board, Southern Baptist Convention, Richmond 20, Virginia.



"AN AMERICAN MISSION"

Already over the threshold of its second century of missionary endeavor, the Foreign Mission Board now enters upon another new year of service. Deeply conscious of its challenging opportunities under present world conditions, the Board recognizes the fact that the discharge of its duty in enlarged mission service will insure an unprecedented ingathering of souls on foreign mission fields. Millions in foreign lands are ready to accept Christ and his way of life, if Southern Baptists will but provide an adequate number of missionaries to carry the gospel message to those heart-hungry people.

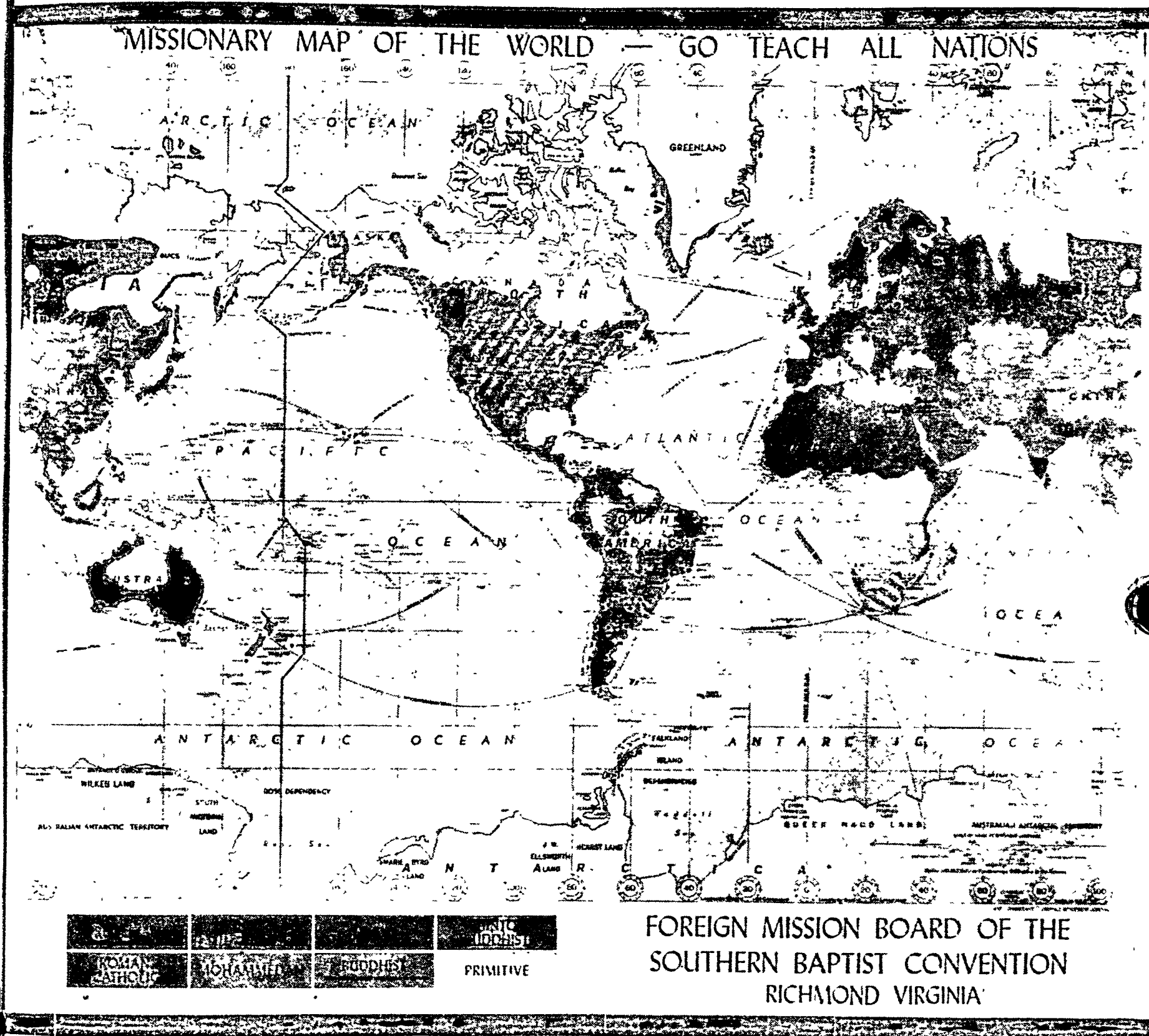
To this end, we in the homeland need to be awakened to existing conditions. We need to know the facts regarding our mission fields. To the progress of Kingdom work, missionary information is vitally essential. Hence the Foreign Mission Board is placing increased emphasis upon a wide range of literature and promotional materials, motion pictures, mission study books, and supplementary helps suited to the needs of Woman's Missionary Union mission study classes, church schools of missions (under whatever name they are known), assemblies, camps, institutes, conferences.

For groups which have not ordered the most recent free literature, we recommend "Thanking God and Taking Courage," the 1945 report of the Foreign Mission Board to the Southern Baptist Convention, "Forty-Four Foreign Mission Facts" and "Opening Doors," two small pamphlets, and a new mission study folder listing the latest series of graded study books, together with the publications by the Board in other years. This material is furnished free upon request.

Write to the Board's Department of Literature and Exhibits, Box 5148, Richmond 20, Virginia.

The mission study books and the new missionary map of the world (shown on the opposite page) are on sale in your state Baptist Book Store.

Completely Revised Missionary Map



Every church in the Southern Baptist Convention should have at least one copy of this map on constant display. Every teacher of missions should own a copy for personal use. The most substantial copy is cloth, mounted with a small wooden rod top and bottom, and strings at the top to hang it. The price is \$3.75. It is four inches more than a yard wide, and exactly a yard long. The same size map is available without the wooden rods for \$3.25. The paper map is \$2.75.

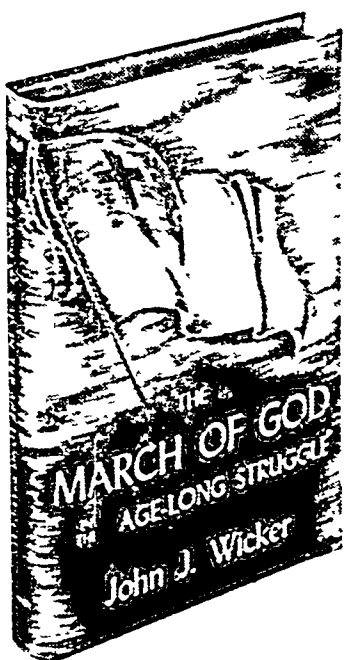
The map shows the main stations of Southern Baptist

Missions abroad. By color patches corresponding to the color blocks at the bottom, the main areas of the world's major religious bodies are shown. The major countries and cities of the world are also clearly indicated. Other information on the map includes the international time zones, world steamship distances, air routes, and the like. It was manufactured with the best technical consultant available, and the data is authentic as of summer, 1945.

This map is a visual aid of the first order in studying missions.

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