

The Commission

A BAPTIST WORLD JOURNAL



Their First Motion Picture

British Official Photo

February 1946

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A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief

Marjorie E. Moore, Managing Editor

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

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

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Duke K. McCall is president of Baptist Bible Institute, New Orleans.

W. Maxfield Garrott, twelve years missionary to Japan, was repatriated in 1942 after internment by the Japanese.

Baker James Cauthen, missionary to China since 1939, became the Foreign Mission Board's secretary for the Orient on January 1.

Mary T. Franklin, a student at Eastern Theological Seminary, formerly a student at Woman's Missionary Union Training School, Louisville, last year taught English to a class of Russians in Washington.

Jane Carroll McRae is Mrs. J. T. McRae of Winston-Salem, a regular contributor to *World Comrades* and other Southern Baptist literature.

The Ministry of Home Missionaries

By Courts Redford

During the three years following 1940 the population of the South increased 1,993,184 and that of the West 2,264,572. Thus, the Southern and Western states, as a whole, showed a gain of approximately 4,000,000 while the Northeastern and North Central states showed a decrease of 2,000,000.

This movement of population and industry to the South presages rapid development of the natural resources and potential farm wealth in this section.

This increase in the wealth and in the population of the South increases both the opportunity and the ability for a mission program.

To meet this growing challenge, the Home Mission Board has strengthened every phase of its work and is launching out in additional activities which these changing conditions require.

It is placing an added emphasis on evangelism. Through the Department of Evangelism the Board is co-operating with Association and city mission boards and committees in associational-wide or city-wide evangelistic efforts. Every city in which the Home Mission Board is helping to direct and support a city mission program has had during the past year, or will have in the immediate future, a city-wide evangelistic program. Results have been gratifying.

As we near the close of our Centennial Evangelistic Crusade we face the danger of a decline in soul-winning. There is a peculiar need at this time for the encouragement and the assistance that this Southwide agency can give to churches and other denominational agencies in a perennial persistent soul-winning crusade.

The radio is being used in this evangelistic emphasis. Sermons in English and in other languages are broadcast regularly. These messages are definitely evangelistic and those who listen are urged to accept Christ and to find their place in Christian service.

The West offers an evangelistic opportunity. California alone has had an increase in population of 1,559,135 in the last three years. Arizona has had an increase of nearly 40 per cent in this period. Many of these are unchurched. Many others are Southern Baptists who have found no church home in the West.

A survey indicates that there are at least 260,000 Baptists from Southern Baptist territory in California.

About 210,000 of these have never joined any church since moving to the West. This means that we have more "unattached" Southern Baptists in California than we have in all the white Baptist churches of Arkansas.

The population of Los Angeles county alone is almost as great as the entire state of Georgia, yet they report only forty white Baptist churches while Georgia has over 2400 such churches. Only 15 per cent of the population in Los Angeles is actively affiliated with some church.

The need for workers and buildings in New Mexico, Arizona, and California is imperative and the Home Mission Board must help meet this need.

A survey of the condition among the peoples of the South indicates a distressing dearth of evangelistic ministry. There are about 4,000,000 persons of foreign-language groups and 250,000 Indians in our midst.

The Home Mission Board now has 326 mission centers among these peoples and needs immediately 194 additional mission stations. They have 343 workers among these peoples and need 185 additional workers. There is a missionary or missionary couple for 12,689 of the Spanish-speaking people, one for 60,000 of the Italians, and one for 11,000 French. "How can they hear without a preacher?"

There is an outstanding need for better buildings among these groups with whom we are working. Many missions have no buildings. Others have inadequate plants. To bring our properties to a minimum standard of efficiency the Board needs \$731,900 and to construct buildings on new fields they need an additional \$702,100.

The enlarged program includes more work among Negro Americans. Last year the Board supported only fourteen teacher-missionaries, but there are now twenty-four such workers employed which means that such a worker is provided for every Negro Baptist school in the South.

The Board is now co-operating with the Negro Baptist convention or city mission boards in establishing a Baptist center in the large centers of Negro population to help correlate the work and to help train a Negro ministry.

Through the Rural Church Department, the Home Mission Board is co-operating with the respective state mission boards in growing a well understood program of work designed to revitalize and strengthen the thousands of struggling country churches that have been the source of our Baptist strength in years passed. Special attention is being given to the weak churches and to the unchurched areas of the mountains, to the imperative need for better buildings in these rural fields, and to the need of the migrants who are ever on the move and must have a special type of ministry. Special workers are being appointed to meet these particular needs.

The University of Havana has an enrolment of 15,000 students. An increasing number of these are Baptists. We need a student center adjacent to the campus where we may help train these Baptist leaders. The Board proposes to construct such a building and furnish a worker to minister to these young people.

Years ago the Home Mission Board purchased a very desirable site for a school in Cuba, but thus far money has not been available for the construction of our school buildings. Growing Baptist influence in Cuba and a growing interest in education makes this a most opportune time in which to construct these buildings and open this school. Dr. M. N. McCall, superintendent of Southern Baptist Missions in Cuba, considers this one of the most pressing needs of the Cuban Mission.

There are at present thirty-nine churches which have no church homes in Cuba and there are a large number of places in the interior where churches should be constituted. This offers an additional challenge.

The needs in Panama, Canal Zone, Costa Rica are even more imperative since these fields have not been de-

veloped. The Board is planning to give considerable attention to the work in this area during the next few years.

Every phase of the work continues to grow and deserves additional support in personnel and in money.

The work among the Jews, the City Missions, the department of Schools of Missions, the new department of

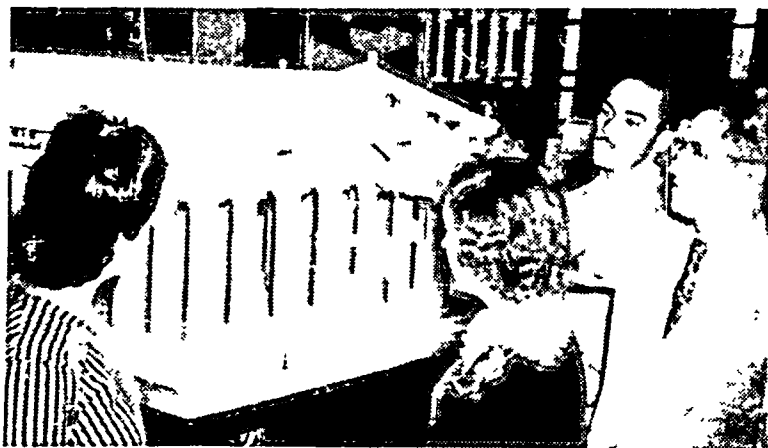
Visual Education, and the general field work of the Board all demand the increased support that will make it possible for these phases of home mission work to keep pace with growing opportunities.

A recent survey of home mission needs indicates that the Board can place 1,146 workers, a budget of \$1,316,000 for operating expenses and

Photos by Moore



Baptist students of the University of Havana need a student center adjacent to the campus. Last year they considered this residence on the 27th of November Street, a half block from the main entrance.



At left, Professor Carlos Yero, Baptist layman, shows his replica of the Parthenon to Dra. Josephina Silva, Missionary Agnes Malloy, and Carlos de la Fey, the 1944-45 president of the Evangelical Christian Students' Association.

\$2,334,580 for improvements and construction of buildings. The added support expected from Southern Baptists will make it possible for the Home Mission Board to help strengthen the home base so that Southern Baptists may be better prepared to answer the call of the world for the Baptist message.

B.B.I.

ADVANCE TRAINING BASE

for Latin American Missions

By Duke K. McCall

The atomic bomb blew the lock off the gates to a new world. Southern Baptists entered in the rickety machine left over from an era of debt.

In the face of discussion about the atomic secret, a South Carolina paper editorialized: "The atomic bomb has come to stay, but have we?" Dr. Park H. Anderson, professor of missions at the Baptist Bible Institute, wrote when the atomic bomb exploded in Hiroshima: "Now we must either save the world or destroy it."

We know that only Christianity will save it, but we had pitifully few missionaries before the atomic age and we have inadequate equipment to train more.

The Home Mission Board reports that there are 3,000 pastorless churches in our territory today. The thousand chaplains returning from military service cannot fill the gap. The drama of this home need is lost in the melodrama of a blighted, bomb-blasted, bleeding world. Yet the Foreign Mission Board searches the South to find qualified men and women with healing, helping hands, and the good news of Him who is the Way, the Truth, and the Life.

It took the obliteration of 100,000 men and women by our own nation to wake us.

Now we know that each of us and every Southern Baptist agency and institution must carry out the Master's Commission. The gospel must be proclaimed to all if the world is to be saved from self-annihilation.

The Baptist Bible Institute cannot begin to do all that needs to be done. Some things it can do and will do.

As a training institution, the highest academic standards will be maintained. Not only does the new day which we enter demand more trained ministers, but it demands a better trained ministry. It is becoming increasingly difficult for the pulpit to keep up with the pew.

The day when the people gathered at the feet of the preacher as the community's sole dispenser of knowledge is gone. The preacher does not need to be a walking encyclopedia with a specialist's knowledge in every field. Almighty God does not call his ministers to become oracles in the realm of economics, politics, sociology, and psychology, but he does expect them to be specialists in the realm of religion.

The preacher's task is to speak as a religious leader to the leaders of all other realms of life. To do that, he must have the earmarks of a leader. Otherwise, he will be repudiated, his message scorned, and his authority denied. An educated ministry becomes increasingly important as the level of general education of the society in which the preacher works rises about him.

In 1890, only four per cent of all youths of secondary school age were enrolled in the public schools of America. Shortly after the first World War, the enrolment was 28 per cent. In 1940, it had risen to approximately 68 per cent.

At the turn of the century, there were about 700,000 pupils in all types of secondary schools. Today there are more than 6,500,000.

This is the justification of the Baptist Bible Institute in seeking and se-

curing accreditation for its degree courses, while continuing to offer other classes to non-college graduates at the level of their ability. Our graduates will continue to meet the high academic requirements of the Foreign Mission Board for its appointees, while providing the home land with the best trained religious leadership possible.

In the second place, we expect to keep the world's demand for trained religious leaders upon the conscience of Southern Baptists. We believe our request for adequate equipment to train these men and women whom God has called is fair. Shortly before his retirement as secretary of the Foreign Mission Board, Dr. Charles E. Maddry said: "Unless we do more for our theological seminaries, we are all sunk together." The late Dr. George W. Truett referred to our seminaries as "life and death institutions."

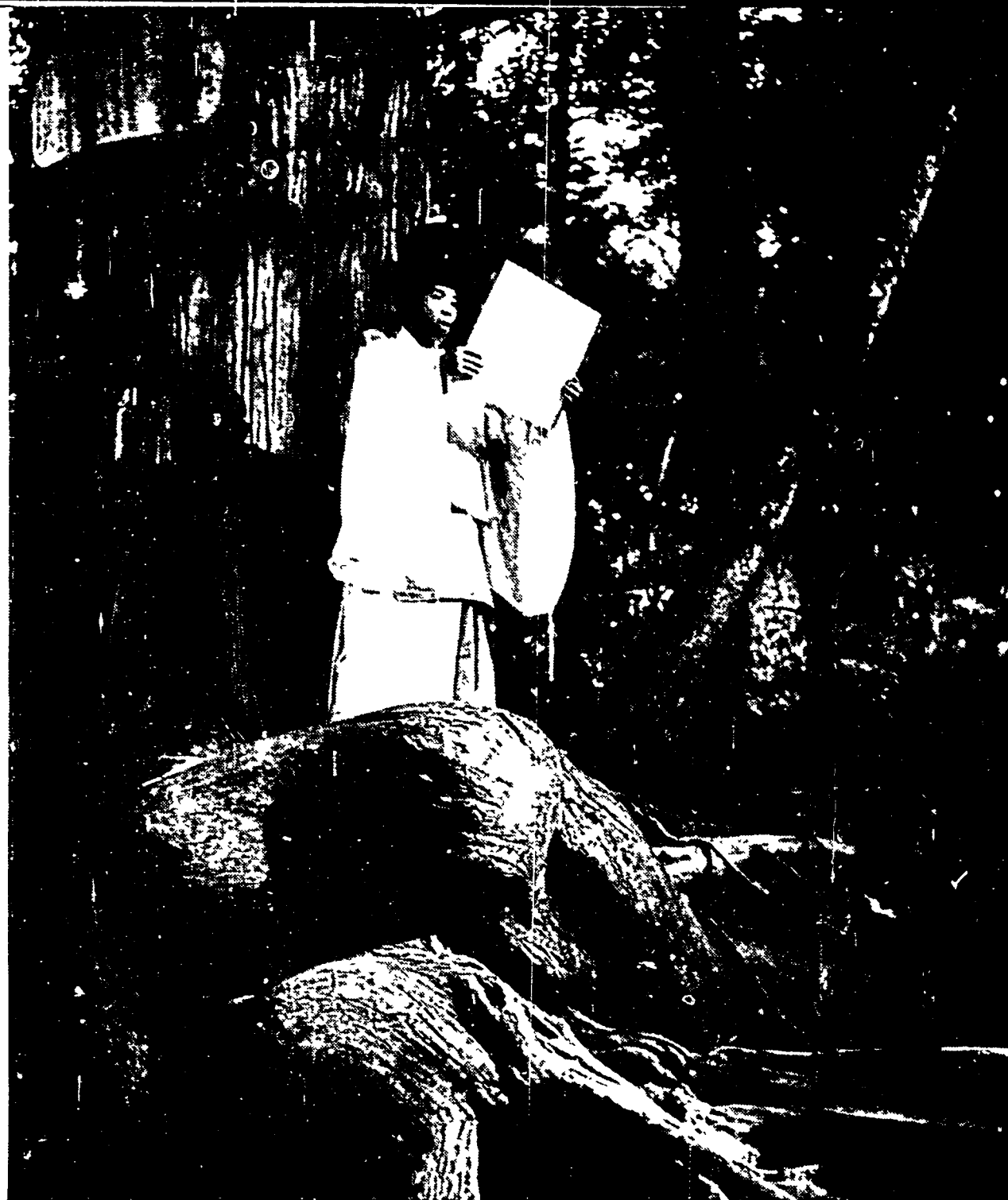
May God forgive us for turning away those whom he calls because we make no adequate provision for them in our schools. The good news which we have deserves the best telling. We must train those he calls.

To that end we plan the immediate erection of a new dormitory for men. Government priority was granted before the surrender of Japan. Construction waits until Southern Baptists have contributed sufficient funds for the building to be completed debt free.

The Baptist Bible Institute, located in the heart of a mission field, has ever been a missions-minded school. Its students are foreign missionaries; they actually minister to foreign-language groups, often in their native tongue of French or Spanish. Our training of missionaries has been the very best educational practice, because our students have learned to do by doing. Every student who graduates from the Baptist Bible Institute must not only take a course in missions, but actually engage in missionary activity.

Thus, if our graduates remain on the home field, they are eager supporters of missions, while many find their place in the purposes of God through their contact with missions in southern Louisiana. The throbbing need gets upon their hearts, and they dedicate themselves to missionary service wherever God may lead.

(Please turn to page 16)



Religion Japan

By W. Maxfield Garrett

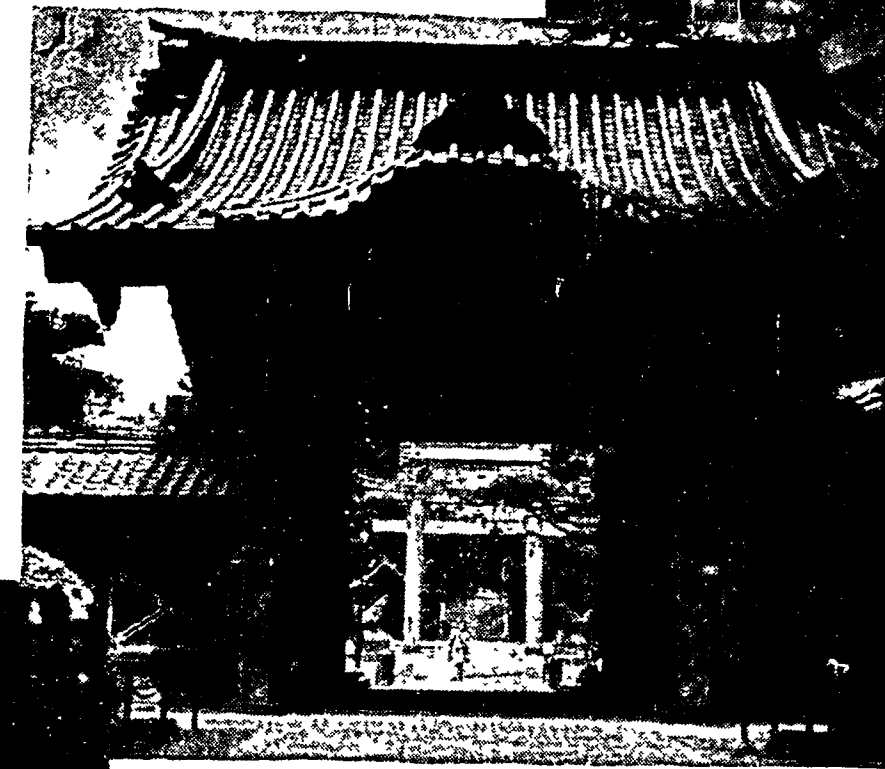
S.B.C. - '51

A Shinto priest chants prayers at the root of a cedar tree. The Shinto shrine near the Imperial Hotel, Tokyo, pictured on the opposite page, is known to all tourists. The Japanese idol is equipped with emblems of war.

Photos from Three Lions.

"Four Noble Truths" were set forth by Gautama as his philosophy of life, the essence of his insight into reality. They are:

1. Existence is suffering.
2. Existence is caused by desire.
3. The cure for suffering hence consists of doing away with desire.
4. The way to do away with desire is the "Noble Eight-Fold Path," a plan



and salvation by self-discipline leading to enlightenment.

Some Buddhist sects, especially Shinshu, have adopted many activities and methods from Western Christianity, such as Sunday schools and sermons and hymn-singing.

There is much superstition in both Buddhism and Shinto as they are practiced by the masses of the people, and many low elements in striking contrast with the best; sometimes the

The "three religions" in Japan used to be Shinto, Buddhism, and Confucianism. Now they are Shinto, Buddhism, and Christianity.

Christianity claims a quarter of a million church members in Japan, Shinto (sectarian) 17,000,000, and Buddhism 42,000,000. State Shinto (which has been proscribed by the occupying forces and which the Japanese Government persistently declared was not a religion) assumed that it was supported by all Japanese irrespective of religion. There has also been much agnosticism in Japan.

Shinto is the "Way of the Gods," of the "eight million gods." It was the first religion of Japan, more like the religions of ancient Greece and Rome than anything else Americans are familiar with. There are nature gods, such as Amaterasu Omikami, the Sun-Goddess, Japan's chief deity, declared to be ancestress of the Emperor. And there are multitudes of

men-become-gods, outstanding men of the past who have come to be worshipped.

Purification is the central thing in Shinto worship, whose ceremonies are a little reminiscent of ceremonial purification in the Old Testament. There is little idea of sin, and the conception of purification is ceremonial rather than of heart-felt repentance. There is little morality connected with the idea of deity.

The great virtue in Shinto is *magokoro*, "sincerity." In recent times, especially, this sincerity has been interpreted as loyalty, so that in practice the primary virtue of the Japanese people, the one most valued and most conspicuously practiced, has been loyalty.

Shinto by its very nature is a national religion and can never become a universal religion. It has been called the self-dedication of the Japanese people. Its gods are gods of

Japan, essentially, and can hardly be worshipped in other places except as those come under the sway of Japan.

Buddhism, on the other hand, is not limited by its national origin. Born in India, it spread through Southeast Asia, China, Korea, and Japan. While it has largely died out in India, it is still strong in these other regions, and nowhere is it stronger than in Japan.

Compassion is the virtue most dear to the heart of Buddhism. Gautama, the Buddha, who founded Buddhism, was a man of deep sensitiveness to human need and suffering, and he set the standard for his followers. The consistent Buddhist will not willingly take life, even of an animal or insect, though in practice Buddhists have taken part in bloody wars, and Buddhists in Japan in recent years have very patriotically backed up their country's war effort in contradiction of their principles.



is given to the baby by its mother during the christening ceremony in the temple.

of disciplined living designed for that end.

Although this fundamental philosophy is considered basic by all Buddhists, Buddhism in Japan today is often extremely different from the Buddhism of Gautama. In contrast to the salvation by enlightenment of early Buddhism, the sect most influential in Japan today speaks of salvation by faith, the believer simply calling over and over on the name of Amida Buddha.

Buddhism had divided into various sects before 552 A.D., when it was introduced into Japan. Several of these early sects still exist, weakly; the influential ones are those which have developed later. The two strongest are Shinshu and Zen, which are at opposite poles; they stress respectively "outside strength" (*tarikiki*) and "self strength" (*jiriki*), salvation by faith

lives of the priests are but poor recommendations of their teaching, or worse. However, superstition has subsided considerably with the spread of education, and the best of the priests, especially among the Buddhists, are men of sincerity and spiritual discernment who exert great influence for good.

Christ brings to Japan both denial and fulfillment of her old religions. To Buddha's fundamental postulate that life is evil, he says, "I came that they may have life, . . . abundantly." To Shinto's provincialism and nationalism he brings the challenge of a creator God who is Father of all.

And the compassion and the loyalty that are the finest flower of these religions find their richest fulfillment in "the love of Christ which passeth knowledge" and in the loyalty which takes up its cross and follows him.

Kingdom Facts and Factors

Daily News

By W. O. Carver

The Christian should read the current newspapers with this question always foremost: What of this is significant for the kingdom of God? To illustrate this procedure I wrote down day by day what impressed me most on the first eleven and the last four days of November.

Nov. 1—Secretary Byrnes' powerful declaration of American policy to insist on one world for all the nations, with no spheres of exclusive influence, is greatly encouraging.

Nov. 2—The Louisville, Kentucky, Council of Church Women announced that 3,000 servicemen have declared their purposes to enter the Christian ministry in some form. Many of them plan to be missionaries. The Council voted to appeal to individual churches each to become responsible for seeing that financial arrangements are made for the proper education of one of these volunteers.

Nov. 3—At last, what thousands have looked for begins—a proposal in the United States Senate that atomic bombs be outlawed and a commission of the United Nations Organization see to it that none are produced in any country. It has been distressing that discussion in all responsible quarters thus far has assumed that our own nation would certainly retain and be ready to use such bombs for warfare. Government authorities all seemed committed to this.

World order and atomic bombs are direct contradictories. If we believe in the prospect of unity we will not rely on bombs. This supreme power must be used for constructive good of mankind, not for destructive terror in behalf of some part of mankind. The great fact in today's news is that one senator clearly, and one or two others inferentially have seen the right road. Pray God our Government and country will take that road and lead on in the way of constructive brotherhood. (Throughout the month leading scientists have expressed this idea.)

Nov. 4—The most challenging item in today's news is the statement that 90,000,000 people in the Allied countries face starvation in the coming winter. To these must be added more than a hundred million in other lands. America's humanity and Christianity have a supreme opportunity and testing. Do something about it at once.

Nov. 5—For the Kingdom-minded, today's chief item is the tragedy of warfare, undeclared but terribly active, between Communist and Government-supporting Chinese, with hundreds of thousands of fighting men involved. To this is added the Japanese armed resistance to resumption of Dutch rule in the Indonesian areas, with the British armed forces holding the ground for imperialism. The "Christian West" is meeting a supreme test and there is no assurance thus far that our countries will not fail in the crisis.

Nov. 6—Palestine and the Jewish problem continue to claim prominent space in the news stories, with Arabs now complicating the situation by force and propaganda. There is much partiality for the Jews in America. (November 30 we read that the President has ceased to support the demand of the Zionists.)

Nov. 7—Molotov, substituting for sick Stalin on the 28th anniversary of the Soviet, reveals powerful ambitions of Russia and predicts international wars until only "true democracy," Soviet brand, becomes universal. This is a challenge for Christianity to do its utmost.

Nov. 8—The Commission on a Just and Durable Peace is meeting for two days in Philadelphia, seriously recognizing that the efforts of men of goodwill everywhere must be co-ordinated. They constitute a minority and must exert every effort to establish principle and morality in world control; else power and military expediency will thwart all hope of enduring peace.

Nov. 9—A correspondent from

Japan cites strong trends undermining the Emperor worship, state Shinto myth and system. Christian missionaries have a wonderful new opportunity if wisely directed.

Nov. 10—The arrival of Prime Minister Attlee to discuss with President Truman the atom bomb is significant for every high interest. The visit may decide how far the United States will be further committed to the way of imperialism. Religious leaders and all religious people need to be alert and in dead earnest.

Nov. 11—Armistice Day news from around the world emphasizes for us what has been so often said, that we have yet to win the peace. We do not yet have even cessation of hostilities except between the major groups of the dreadful conflict. The peace has yet to be made. The news of the day reveals how the vast majority are, at least for the moment, unwilling to think and plan and toil and sacrifice in the struggle to win a world order in brotherhood, as we thought and planned and suffered and sacrificed to win a victory. Armistice is the opportunity to win peace. God's message is "peace to them that are far off and peace to them that are nigh." That message is the task of the church in our day.

Nov. 27—Today's news again emphasizes the confusion, discouragement, dire distress, and bewilderment of the physically hungry and spiritually bankrupt peoples of most of the world. Truly the horsemen of war, famine, and death ride hard upon the heels of the horseman of imperialism.

Nov. 28—Today's story reveals the appalling confusion and disunity in Washington. International and national politics for the moment at least are destroying the sanity of our statesmen. If they will not have God in their thoughts and the good of all men as their controlling objective, truly the country and the world are in a bad way. "Look unto me, and be ye saved, all ye ends of the earth. For I am God and there is none else," saith our Lord and Saviour.

Nov. 29—China again holds first place with the exposure, or the politics, as the case may be, of the bungling if nothing worse, of our diplomats with reference to China's civil war. This keeps before us China's great need and the demand for high morality in American international relations.

We Return to the Orient

By Baker James Cauthen

The new secretary for the Orient outlines the work for the missionaries in that area now.

China and Japan are opening to Christian missions again. Opportunity demands an all-out dedication to the task of world-wide evangelism.

There is, first of all, the challenge to relieve the tragedies of war. For more than eight years war has raged in the Orient. The wail of the air-raided siren, the crashing of bombs, the roar of burning cities, and the cries of refugees have been the order of the day. Vast areas have been devastated, old and young slaughtered, millions made homeless and a trail of tears marked into the far west and back again in one of the greatest migrations of history.

Famine has gripped large areas, bringing suffering indescribable. Clothing, furniture, houses, land, and even children have been sold to raise money to ease the pangs of hunger, but the grim hand of starvation could not be stayed from helpless thousands.

Our hearts go out to our Christian brethren. They, too, have suffered. The horrors of war swept over them. An uncontrolled inflation made their pitiful income shrink into insignificance and forced them to sell most of what they had been able to save from their invaded homes. They have had no way to replace their losses. Many have been unable to provide what has been needed for the welfare of their own children.

Yet these hard-pressed men and women have carried on their ministry in the name of Christ. As far as possible, they were willing to share their meager supplies with others more destitute. Although they could have abandoned their work as preachers and teachers and made a more comfortable living in ordinary pursuits, they chose to stick to the task. Pastors, evangelists, Bible school and seminary teachers—many of them highly trained and cultured—carried on bravely, when even coolies and household servants of their countrymen were receiving more money than they.

After the missionaries were forced to leave and no financial help could

reach them, these brethren remained at the task. In one area they had to subsist on the leaves of trees, but they continued to work. In another, they fled to the mountains, built mat sheds, and reopened the Bible school. Through it all they maintained a marvelous spirit of cheerfulness and love.

The heroism of these noble Christians challenges us. We cannot relieve all the suffering of the Orient. We must, however, see to it that fellow Christians are relieved. They did our work for us. They proved their quality. Now we must help them to recover from the trial through which they have gone. If we meet this situation properly, we will make one of the best possible investments for Christ in the Orient.

In relieving the tragedies wrought by war, we must reconstruct property and rehabilitate a disrupted work. Many church buildings, hospitals and schools are either piles of rubble or scarred, ugly derelicts. Homes for missionaries will have to be rebuilt. Equipment for hospitals and schools must be replaced.

The challenge to relieve the tragedies of war is matched by an opportunity for preaching the gospel, which should arouse us to action as never before. The events of the war years have scattered Christians everywhere, making the name of Jesus known to multitudes.

Gifts of love and mercy have called attention to the Christ who cares. Providential deliverances and answers to prayer have made known a living Saviour unlike the dead idols of the people. In the migration, the masses have found standing in the parting of the ways heralds of the Cross who

cried out the Saviour's invitation. These hearers have gone their way strangely moved and deeply interested, if not in fact believing. They now press into the churches and chapels, thrilling the heart of the preacher by their desire to hear and their readiness to respond.

It needs to be stated with the greatest emphasis that one of the major needs in our missionary approach to the Orient today is that of preachers. We need doctors, nurses, teachers, and writers in an ever-increasing number, but all missionaries agree that the desperate need is for preachers: men with the fire of God in their hearts who could fill any pulpit in the homeland, men with faith in the old simple gospel, men who can be satisfied with nothing less than winning others to Christ.

If a preacher is impressed to go to the mission field, he may be assured that being a missionary does not require him to abandon preaching for something else. It is true that he will have a multitude of other responsibilities, but if he majors on preaching and his soul is set aflame, in the great city church or country chapel, in the school assembly or in the market place, he will praise God for his opportunity. He will not cross the seas only to hold his hands and wait for someone to ask him to preach. He will, as a man sent from God, seek and find his opportunities. With a great throng or a mere handful, he will find the gospel peculiarly sweet as he preaches it to those who have never heard.

There is also today the challenge to make secure the foundations of peace. At great cost in money and

life the militaristic power of Japan has been overthrown, and forces making for liberty and democracy are now being set free. Most careful thought is being given to the means to preserve peace but unless the heart of the Orient is changed by the gospel of

Christ, the efforts toward peace will ultimately fail.

Either we will lead the Orient to Christ or it will lead us again into war. The white crosses on Okinawa and Tarawa, the brutality of Bataan and the horror of Hiroshima and

Nagasaki call us to our duty. America has sent her bombs; she must now send her Bibles.

This day challenges Southern Baptists to construct a program of work on the world-wide scale of the Great Commission. The shackles of debt have been struck from our churches, boards, and institutions. Our colleges and seminaries are overflowing with students. Wealth abounds in our membership.

To us a crucified and risen Lord says, "Go ye, therefore, and make disciples of all nations."

To us millions of hearts broken by the ravages of war call, "Look, here is the tragedy of delay!"

To us a lost world cries, "Sirs, we would see Jesus!"

Relief and Reconstruction

Half the population of the entire world lives in an Asia bedeviled by unprecedented problems of human rehabilitation. Years of relentless war have robbed these impoverished peoples of the little they ever had. Millions have perished. Countless millions are homeless, helpless, hungry, sick and in rags. To whom can they look for help but to Christian friends in America?

For over a century American Protestant missions have carried on effective missionary work in mission fields of the Far East. Christian churches have been established everywhere. Christian schools and hospitals have also ministered most effectively in the name of Christ to underprivileged peoples. The war has completely wrecked or stripped large numbers of churches, schools, and hospitals. These must be rebuilt and their essential spiritual ministries revived.

American missionaries are returning to these lands in increasing numbers. Their immediate task will be to bring comfort and help. They are admirably qualified by long experience to carry to these suffering multitudes the sympathy, spiritual comfort, and material aid so desperately needed.

The official agency of American churches to continue this Herculean task of relief and reconstruction is the Church Committee for Relief in Asia. During the last seven of the eight years of war in China, the Church Committee sent a total of \$6,540,647 for extensive relief programs. In a single year as many as 3,000,000 persons received this Christian aid.

—A. HENRY BIRKEL, *Assistant Director, Church Committee for Relief in Asia*



Eugene L. Hill going through customs, East River Pier 13, Manhattan, November 21. Lucy Smith following her baggage up the gangplank from Pier 13, Manhattan, Nov. 21.



Photos by Moore

J. T. Williams and W. B. Johnson examining bon voyage gifts of the home office staff, the day before they left for Baltimore and Shanghai. Mrs. J. B. Hipps, right, sailed later to join Dr. Hipps.

How to Befriend Russia in America

By Mary T. Franklin

If one should visit the shopping district of Washington's busy Mount Pleasant section, he would be impressed by the large numbers of Russians that crowd the stores and markets, and the ability with which they make their purchases and conduct their business.

Mothers and their children, and little families all together, walk around almost as much at home as if in Russia. Sometimes one sees a Russian officer standing in the doorway of a book shop reading the current issue of the *Reader's Digest*, or thumbing through other magazines, oblivious to the world outside.

These Russians, hundreds of them, were sent here by their Government to take care of the Lend-Lease program. Among them there have been doctors, librarians, educators, research experts, clerks, economists, military and naval officers, all purchasing supplies for the army as well as for the home front. To facilitate their work, their Government has employed American teachers to teach the English language, and good relationships have grown up between the teachers and the students.

This has provided rare opportunities for the two nationalities to get acquainted and to develop insight into one another's thinking. It will certainly deepen the friendship between America and Russia.

The American teachers have liked their Russian students. They find them warm-hearted, affectionate, appreciative, and naïve to the point of being childlike. They are industrious, and eager to learn, and have a great love for good music, the theater, and cultural opportunities. Many of them delight the heart of their teachers by their sincere gratitude, and sometimes by their extravagant praise. They bring many of their problems, especially those concerning the necessity of adjusting to the American way of life. Sometimes they talk freely about a personal problem, and sometimes teacher and student exchange ideas and information about Russia and America.

The first question that an American Christian asks is, "What are the possibilities of our winning them to Christ while they are here, so that they will go back and become missionaries to their own people?" To answer the question we should look at their religious background.

The greatest number of Russians belong to the Greek Orthodox Church. There are some Confucians, some Mohammedans, and some Evangelicals. There are a large number of Baptists among the Evangelicals scattered throughout Russia.

The average Russian, if he speaks of the Orthodox Church frankly, maintains that the church was an enemy of the people; that it was opposed to education and to the rise of the common man. We know from history that the so-called Orthodox Church was an instrument of the Czarist government which used its power for political ends; that the Holy Synod revelled in Eastern Church ritual while the working people and the peasantry had not even the necessities of life. Naturally there is much prejudice against that conception of the church.

This prejudice accounts, in part, for the lack of religious freedom in the U.S.S.R. Russia has no religious freedom as we conceive it. The Soviet Constitution grants freedom of religious worship, but this freedom is hedged around with innumerable restrictions.

Religious societies are not allowed to function in social or philanthropic activities. Religious instruction of children is forbidden, and Sunday schools have been illegal from the beginning. Cultural and economic activities of religious groups are still forbidden. This restriction extends even to the possessing of libraries and to the organizing of lectures. The Bible was last printed in 1926, by

Thousands of citizens of the U.S.S.R., now on duty in the U.S.A., witness true religious freedom for the first time.

the Baptists. Ministers and priests as a class are still discriminated against, and sometimes claiming or admitting kinship with religious persons is dangerous. No ministers or religious workers who were imprisoned have been freed yet, except those who are able to fight.

With this background, and with the handicap of a language barrier, citizens of Russia in the United States are not easily reached. Two points of

RNS Photo



Most Russians belong to the Russian Orthodox Church, of which Patriarch Alexei of Moscow is the head.

contact became apparent to Washington church people—a common interest in music and the language itself.

The National Baptist Memorial, situated close to the community in which the Russians live and work, had hoped to establish small groups for conversational practice. Church members were willing to give their time and were eager to know the Russians. The natural timidity of the Russians, their prejudice against the church, and the restrictions that are imposed upon them even here interfered with this project. Many of them work from early morning until late at night, and most of them study in class ten academic hours a week. In addition, homework must be prepared and the women have to buy their groceries, clean their apartments, and supervise their families.

A few pleasant contacts with various individuals have been possible. One of the most pleasant was an evening at the home of the chairman of our board of deacons. One of the officers from the Soviet Embassy and his friends played Russian records and interpreted them for a group from the church. The experience of being in an American home was appreciated and created a friendly atmosphere such as no formal program could.

Another helpful program was an "international night," a feature of the school of missions which the church conducts each year. This particular feature was under the direction of Professor Oscar Autritt, an Evangelical Christian scholar and educator from Russia. His tireless energy, his consecration and his missionary vision have enabled him to organize a comprehensive missionary program among international groups in Washington.

This program has attracted many nationalities. Dr. Autritt's missionary activities include economics classes; language classes in Russian, German, French and Spanish; a Spanish Sunday school class in which the lesson in Southern Baptist literature is studied in English and in Spanish, and Sunday afternoon services known as the "Congregation of All Nations." In this meeting the Bible lesson is given in motion pictures, and the sermon by Professor Autritt is preached in different languages. The Lord's prayer, written in several languages, is flashed on the screen and read by the congregation in their native languages. Dr. Autritt is planning good will tour of

South America just as soon as travel is feasible.

One of the parts of the international night at the church was a roll call of the nations. A Russian woman from the Embassy was present, and her enthusiasm was contagious. She told many of the other Russians about it, and they expressed their interest. Her attendance at this program led her to ask many questions about the church and religion.

One of the 'Young People's classes in the church sent two of their members each Sunday morning to care for the children of a Russian mother who had expressed a desire to attend church. This woman has come to the church services several times. The very first thing she noticed upon her initial visit was a lighted cross with these words underneath: "Peace

through the Blood of His Cross." She looked at it intently and then said, "What beautiful words!"

Regardless of the limitations in making friends with the Russian people, one thing is certain: Some of them will see that the churches in America are vital institutions actively at work in the lives of people; that they have something to give others who want it. Then when Russia, bleeding yet from war wounds and groping for spiritual help, grants true religious freedom, some of these people may seek to have the churches in Russia fill the same place that they do in America. In seeking the church, they may be led to seek the Saviour, and then they will say, not "What a wonderful program!" but "What a wonderful Saviour!"

The Methodist Church*

The annual meeting of the Board of Missions and Church Extension of the Methodist Church was held December 4-8, 1945, at Buck Hill Falls, Pennsylvania. At that meeting, it was reported that the Crusade for Christ authorized by the 1944 General Conference of the Methodist Church had successfully passed the first of its five goals; a Fund for War Relief and Reconstruction was a first objective. The Church was asked for twenty-five million dollars. Reported to date are pledges of nearly twenty-eight million dollars, and, on November 1, 1945 there had actually been paid in nearly twenty-two million dollars.

January 31, 1946 is the date set for the final payments. Of this amount, nearly three-fifths has been allocated to the overseas work of the Church—some of it for immediate relief of human need, but most of it for the return and rehabilitation of our workers to the war-devastated areas and for the repair and rebuilding of the properties. While this seems a large amount and all are grateful for the response of the Church, the funds, thus provided, will scarcely make a beginning on the reconstruction

of damaged and restored properties in the widely extended work of the Methodist Church, hit particularly hard in the war-devastated areas of Europe and Asia.

In addition to these reports, which brought much enthusiasm to the annual meeting, the Board appropriated for its next fiscal year, more than eight million dollars for its general and women's work at home and abroad.

There was an appeal for both evangelism and better religious care of children and youth in both the home and foreign fields. The need for new and better trained missionaries was clearly recognized. Christian literature, and the use of the radio and visual education were to the front. The Board was also aware of the vast readjustments which will have to be made to meet the changing situation caused by the war in many countries.

There was a feeling that the Church now faces the largest responsibilities and the greatest opportunities in its history.

R. E. DIFFENDORFER,
Executive Secretary
Division of Foreign Missions,
Board of Missions and Church
Extension.

*Repeated efforts to secure this statement failed to bring it in time to include the Methodists in the survey of major denominations in our December, 1945, issue.

What are you doing this winter

to bind up the wounds of war in Asia and Europe?
The price of a man's life may be hanging in your closet. In an old trunk in your attic may lie the decision as to whether a child shall live or die.

From Holland, Norway, Greece, Poland, China, the Philippines, Italy, Czechoslovakia, France, Belgium, Yugoslavia comes the same cry -- CAN'T YOU SEND MORE CLOTHING? Between January 7 and 31, UNRRA wants 100,000,000 garments with additional shoes and bedding, and invites you to enclose a good will letter as an adventure in international friendship.

Ship a box of good will to: United Church Service Center, New Windsor, Maryland, or Modesto, California.

Anything that is clean and in good repair is acceptable: coats, shoes tied in pairs, dresses, underwear, suits, shawls, sweaters, blankets, quilts, shirts, mufflers, caps, gloves and mittens, diapers, faded but clean draperies, old slip covers, pieces of yard goods, fragments of bed sheets, knitting yarns. List the total contents of the box in triplicate, giving the name of the church. Put one copy of the list in the box. Mail one copy to Church Committee on Overseas Relief and Reconstruction, 297 Fourth Avenue, New York 10, New York. Keep one copy on file.

Give money through your church for
**WORLD EMERGENCY
RELIEF**

German and Japanese civilians have been bombed and wracked with disease. Millions are homeless. Children, not responsible for the war, require care now; many of them are without homes, fathers or mothers. UNRRA is limited to caring for displaced persons in ex-enemy countries—a German or a Japanese is never classified as a displaced person.

Food, clothing, vitamins, and medicines sent by American Christians to the churches of Asia and Europe can strengthen their ministry to the people, and do what the occupying forces and UNRRA cannot do. This is the essence of peacemaking.



Baker James Cauthen at Huntsville, Texas, 1909.



The Cauthen children attended Lufkin schools.



Baker became a pastor during his first year at Stephen F. Austin College, was seventeen when he first administered the ordinance of baptism.



Dr. J. T. Williams, treasurer of China Missions.



Eloise Glass of China and Baker, with new Th.M. degrees, were married May 20, 1934, in Southwestern Seminary chapel.



Cauthen was pastor Polytechnic Church six years and worked for doctorate.

Secretary for the Orient

The Foreign Mission Board of the Southern Baptist Convention has an executive secretary and an associate for each of the three major areas of Missions. The plan was devised upon the suggestion of Dr. Charles E. Maddry in 1935, when the Board recognized that no one man could be held responsible for all the administrative work of the Board, and of Missions and missionaries all over the globe.

The position of secretary for the Orient was first filled by Missionary M. Theron Rankin, who was called from a seminary professorship at Canton to assume his duties as liaison between the Board in America and its two hundred missionaries in five Missions in Asia. Dr. Rankin established headquarters at Shanghai.

When Dr. Maddry retired, the Board's choice for executive secretary was the secretary for the Orient, and the next best informed man on Baptist Missions in that area was chosen.

interim secretary—Dr. J. T. Williams, treasurer of China Missions.

At the meeting of the Board in October, Baker James Cauthen was elected secretary for the Orient. The choice was logical. He is thirty-five years old, a former seminary professor of missions, a missionary with one term of service, chiefly evangelistic, in South China, and a year in Free China. Mrs. Cauthen was born in China of missionary parents. The family returned to the States from the Orient in August, 1944. Lufkin, Texas, is their home in America.

Dr. Cauthen assumed his new duties January 1, 1946. After an orientation at the home office in Richmond under the direction of Dr. Rankin, Dr. Cauthen will return to China to be close to the scene of action during the period of reconstruction and rehabilitation. The Board's only one-hundred-year-old Mission has become the lifetime job of Baker James Cauthen.



Local young Baptists at Hongkong escorted Dr. Cauthen to Henrietta Hall Shuck's grave.



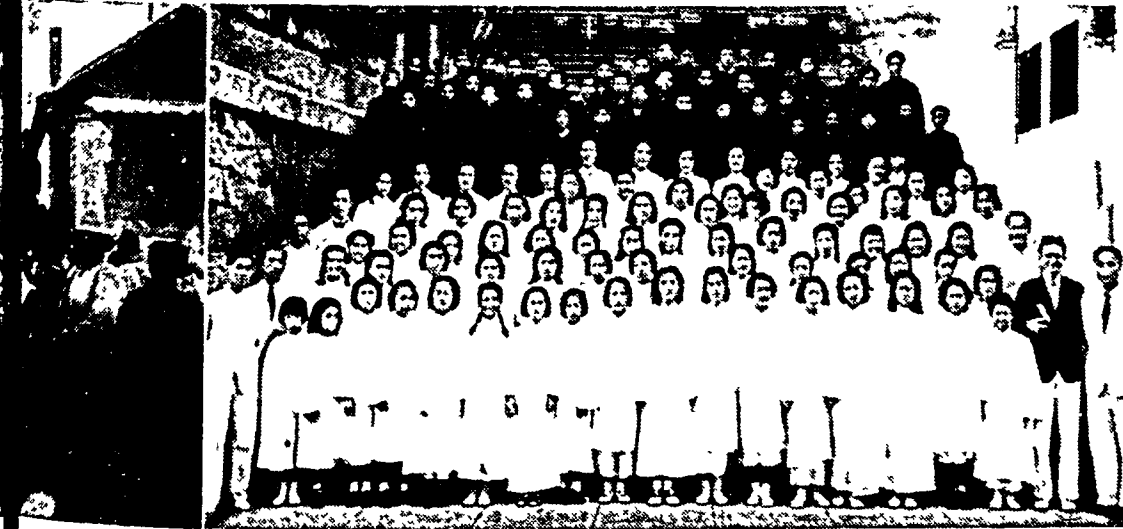
Dr. Cauthen, Southwestern's professor of missions, and Mrs. Cauthen were appointed missionaries 1939.



In Peking language school, play relieved the grind.



Children thronged when Missionary Cauthen gave away Gospels and tracts on the streets.



After Cauthen's revival services, June '41, 129 students of Pooi To and Pui Ching schools, Hongkong, were baptized.



The Cauthens on first furlough, 1944: Ralph, Eloise and Baker James, Carolyn.

Isaiah and Home Missions

EDITORIAL

Isaiah was a world missionary. Through him God spoke to all nations: "Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else. . . . The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God."

The experience of young Isaiah in hearing the call of God and in responding to that call is related in the sixth chapter: "Whom shall I send, and who will go for us? . . . Here am I; send me." But Isaiah's ministry was primarily to the people in his beloved city of Jerusalem. He was a home missionary. His vision was worldwide; he was ready to go wherever God sent him. God sent him not to faraway lands, but to the people of unclean lips among whom he dwelt.

The prophet of God pronounced judgments against lands far away—Babylon, Egypt, Ethiopia, but he declared God's decree of destruction against Jerusalem, against his own people who had depended on Egypt—on military might and alliances rather than on God; who had relied on horses, and trusted in chariots, but had not looked unto the Holy One of Israel. In fact, the prophecy begins with the words: "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem."

A heavy responsibility rested upon Jerusalem for all nations were turning to the mountain of the Lord, even as all nations are now turning to America. Only as men walk in the paths of God as they have been taught in the word of God coming from Jerusalem, shall they beat their swords into plowshares, and learn war no more. Isaiah goes on to picture the tragedy that will come to Jerusalem—or to any other city or nation, in any age, when the leaders cause the people to sin and lead them astray. In every area of life—social, economic, political, religious—the men and women of Zion sin against God and invite his just judgments upon them. When the Lord looked for righteousness in the land which he had formed above all others, he saw the shedding of blood and heard the cry of the oppressed.

Through this home missionary, God has a message of comfort and courage for his people when they are led by the discipline of his judgments to forsake their evil ways and turn unto him. To the people who have learned the futility of idol worship, comes the assurance of God's presence and protection when they pass through fiery trials.

Their vision widens and they see that their God is the only Saviour for all nations. As the Lord makes bare his mighty arm in the eyes of all the nations, the ends of the earth shall see the salvation of our

God. The call comes to Zion to enlarge the place of its habitation, to lengthen the cords and strengthen the stakes. God's house shall be called a house of prayer for all peoples. "Foreigners shall build up thy walls and

their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee"—a solemn and significant reminder that in our own land we may, by indifference and iniquity, abdicate our place of leadership and give it to others, even as Jerusalem did centuries later. We may be sure, concludes God's messenger, that he who knows our works and our thoughts, will gather all nations and tongues, and they shall come and see his glory.

Reinforcement by Younger Men

Some of the most intriguing character studies in the Bible and in missionary history are the reinforcement given veterans in service by younger men. Moses was greatly indebted to Joshua, Elijah to Elisha, John the Baptist to John the Beloved and other young men.

The Apostle Paul was strengthened and encouraged by such young men as Titus, Timothy, Apollos, and Mark. His remembrance of Timothy, whom he called his "beloved child," was unceasing. He was comforted by the assurance that Timothy followed him in teaching, conduct, purpose, faith, long-suffering, love, steadfastness, persecutions, and sufferings. In his loneliness in Roman imprisonment he wrote his faithful child in the gospel, "Hurry and come to me. Bring Mark with you. Bring also my cloak and my books. Come to me before winter."

In the second letter to the church at Corinth we catch a glimpse of his dependence on Titus. Paul had been sick, almost to death. He was disappointed when he reached Troas and failed to find Titus. He was so discouraged that, although there were open doors at Troas, he went on to Macedonia. But the tone of his letter changed to joy when he was able, a little farther along, to write: "Even when we were come into Macedonia our flesh had no relief . . . fightings . . . fears . . . God comforted us by the coming of Titus. . . . In our comfort we joyed the more exceedingly for the joy of Titus."

In the missionary advance through the centuries we note all along the way the reinforcement given the pioneers of faith by younger disciples who followed in their steps. We think, for example, of Robert Moffatt and David Livingstone. The young missionary-explorer urged Moffatt to complete the translation of the Scriptures into the Bechuana language. That task finished, Moffatt wrote that when the last verse was written a feeling came over him that he would die and he would be perfectly resigned. "My feelings found vent by my falling upon my knees

and thanking God for his grace and goodness in giving me strength and goodness to accomplish my work."

The joy of the older missionaries on every mission field when young missionaries arrive to help them in their labors finds expression in the following reference in one of Matthew T. Yates' letters: "My long-expected reinforcement arrived. . . . I opened the door and found two strangers standing without who called out, 'Herring and Bryan.' Need I tell you that there was joy in this old house?"

Around the world are veterans, men and women, who have given years of sacrificial but joyful service in the name of the Saviour of the world. Now, when doors of opportunity are opening everywhere, they anxiously await tidings that reinforcements are on the way. Shall we disappoint them?

Do You Hear Their Cry?

A missionary mother wrote home concerning her two-months-old baby: "For three days and nights he cried all the time. He had no fever and I finally concluded that he was hungry. We gave him more to eat and now he sleeps when he should, and smiles and coos when awake."

As we read those personal words concerning a precious baby in a distant land, we kept hearing the cry of millions of little babies around the world whose cry is not hushed, because they never get enough food to satisfy their hunger. Many of them die daily from starvation.

As we hear their cries shall we not do something to save them? With their pitiful pleas for food we hear the voice of our Saviour who is saying to us: "I was hungry and you fed me; I was thirsty and you gave me drink; naked and you clothed me. . . . Inasmuch as you have done it unto one of the least of these, you have done it unto me."

Millions of men and women, other millions of little children, are starving throughout Europe and the Orient. We can save the lives of many of them by sending relief, by sending relief now. What shall be our answer to their cry of need? What shall be our answer to the call of our Saviour?

Dutch East Indies and Missions

The eyes of the world are upon the East Indies, or Indonesia. According to Bernard H. M. Vlekke, the well-known Dutch historian, the distance from the western point of Sumatra to the eastern limit of Dutch Borneo, is nearly 3,000 miles and the land area is almost twice that of Texas. Java, of which Batavia is the capital, is the most important, the most highly civilized island in the group.

The Portuguese were the first Europeans to arrive in Indonesia early in the sixteenth century. Toward the end of that century Dutch ships visited the East Indies and, early in the next century, dispossessed the Portuguese in much of the territory. In Napoleon's day, the Netherlands Indies were involved in the struggle between the British and the French, with consequent loss of prestige and security.

Following the return of the Prince of Orange to The Hague, the Netherlands and Great Britain agreed on a treaty which provided for the restoration to the Dutch of the East Indies. In recent years, especially since World War I, there has been a growing spirit of nationalism among the Indonesians, especially Java. Then came the Japanese invasion, with a struggle for independence since the liberation from Japan.

In the early days of the occupation by the Portuguese, Christian missionaries entered Indonesia, but they were preceded a few years by the Moslems who spread more rapidly. Basil Mathews is authority for the statement that fifty thousand Indonesian Moslem pilgrims went to Mecca in one year—about 1925.

But Christian missions has made notable progress in some areas of Indonesia. Mathews says that in Sumatra and the small island of Nias off the southwest coast of Sumatra there are more Protestant Christians than in China and Japan alone. Christianity has made considerable advances among the Moslems of Java.

One of the most remarkable stories of missionary achievement in the Dutch East Indies is that of Ludwig Nommensen's ministry among the Bataks of Sumatra under the auspices of the German Rhenish Mission. He translated the Bible into the Batak tongue and the literate Christians read it eagerly. Toward the end of his long and sacrificial service he was decorated by the Queen of the Netherlands for his work which had enrolled in a half century nearly 200,000 Christians. American Methodists, the Netherlands Missionary Society, and other missionary organizations have done good work in Indonesia.

Medical School in Palestine

According to the *New York Times*, plans are being developed for a great medical school in Palestine, the crossroads of three continents. A group of New Yorkers set a period of two years in which to raise \$4,000,000 desired for new buildings on Mount Scopus, just outside the city of Jerusalem where the Hebrew University was located twenty years ago. This projected medical school will be a part of the university. The school, to be open to students of every creed and race, will make use of the science laboratories of Hebrew University for premedical training, and will have available the Rothschild-Hadassah-University hospital for clinical experience.

One of the most significant and encouraging concepts coming out of World War II is the intensified insistence on human rights. The San Francisco Charter states as one of the objectives of the trusteeship system: "To encourage respect for human rights and for fundamental freedoms for all without distinctions as to race, sex, language or religion." Later, in line with this declaration, Uruguay submitted to the American Republics a proposal for intervention when one of the American Republics denied essential rights to its people. Whether such proposal is wise or unwise, it indicates a growing concern for the essential rights of the people of every land.

★ ★ ★

Announcement is made that the First Baptist Church, Memphis, Tennessee, plans to send Pastor Caudill on a series of annual missionary journeys which will eventually reach all of our foreign mission fields. His first journey will probably be to South America sometime during 1946. The Foreign Mission Board will arrange the itinerary and contacts, but the church will take care of all expenses.

★ ★ ★

While William Carey was the first missionary in modern times to go as a representative of an organized denominational group, Evangelical mission work was done in foreign fields nearly a century before William Carey was sent. For instance, the Danish-Halle Mission, sponsored by the Danish Government, sent Ziegenbalg and Plütschau in 1706. The greatest name connected with this mission is Christian Frederick Schwartz. Early in the eighteenth century, as a result of the missionary interest and inspiration of Count Zinzendorf, who said, "I have but one passion, it is He, He only," Moravian missionaries were sent to widely scattered parts of the world.

★ ★ ★

To a Christian center in China there came, one morning, a delegation of American soldiers. There were perhaps fifteen of the men altogether. To the worker who answered their summons they presented a very small, very dirty little girl. Could she, they asked, be washed? *She* could, but her clothing was quite beyond redemption. Some of the men set off to the village and returned with a proper

MISSIONARY

Tidings

outfit, in spite of inflationary prices. They wanted her fed and taught, they said.

Clean, fed and comfortable, she became quite a charming little girl, and devoted to the American soldiers who paid her frequent visits. But the workers at the center were worried. The child had been found abandoned by the roadside, and undoubtedly no one would claim her. But what of her future—these American soldiers would not always be in China. Were they only getting her used to "luxuries"

which could never be supplied when they were gone?

No, the men said. They wanted—the whole fifteen of them—to be her family. They would adopt her legally as a sort of corporation or partnership. They would assume the responsibility for her education and for whatever food, clothing, and shelter she needed, till she was grown. If anything happened to some of them, the others would take over that share of the responsibility.

And so this little girl, who was abandoned by the roadside because her parents had not even the food to keep her alive for a single day, will grow up and be educated in a mission school, and perhaps, when she is older, she will come to the United States to finish her education and to visit in the homes of her fifteen big brothers and express to them and to their country the gratitude of China for the help that American Christians sent to them in her hour of crisis.

—CCORR

B. B. I.—Advance Training Base

(Continued from page 3)

With the attention of Southern Baptists focused on the Republics of Latin America, the location of the Baptist Bible Institute becomes even more strategic. In the appropriate departments of our school, we expect to give increased emphasis to the countries to the South. Our library is seeking to secure the most authoritative works on these new fields of Southern Baptist missionary endeavor. The use of New Orleans as the gateway to the South gives our students frequent opportunities of contact with missionaries of all denominations who serve in Latin America.

Our students are familiar with the Latin Catholic religion which dominates Central and South America. They know about its subtle paganism, not only from the textbook, but from actual contact with its teachings and its adherents in southern Louisiana.

It is our hope that the Baptist Bible Institute will serve not only as a training station for North American missionaries going to the South American peoples, but as a seminary for those servants whom God calls from the peoples of the South American Republics. We believe that we have

in the Baptist Bible Institute something to offer to Latin American Baptists, and they, in turn, with their dynamic, vigorous faith, have a contribution which they can make to our campus life.

It will be the purpose of the Baptist Bible Institute to keep Southern Baptists aware that they must contribute not only money, but also men for the ongoing of Christ's kingdom. No church can appoint or call a minister or missionary, but every church can seek to provide such an atmosphere of consecration that young men and women will be listening to hear the voice of God in the determination of their destiny.

In many phases of the life of the world, we are unprepared for the age that is upon us. We cannot stop the progress. We can only catch up. In no area of life is it so important that we be prepared as in the realm of religion. The supreme need of the tomorrows will be, not faith—not faith in a God—but faith in God, who so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life.

EPISTLES

FROM TODAY'S APOSTLES

NOVEMBER 1

Bahia, Brazil

Just two years ago today Mrs. White and I left Petersburg, Virginia, to begin our fifth term of service as missionaries to Brazil. We flew from New Orleans to Panama—down the west coast to Santiago, Chile—over toward Buenos Aires (Our plane dipped as a courtesy to the "Christ of the Andes")—then to Brazil. Even Porto Alegre, which we had never seen, felt like home to us. In the city of Salvador, we had a cordial welcome. Much has happened in these two years.

August, September, and October are wonderful months in Bahia, most delightful in climate. Salvador, capital of Bahia state, has over 300,000 people. The state is nearly as big as Texas with three and one half million inhabitants.

Dr. Everett Gill, Jr., our Latin American secretary, took occasion to visit the Bahia and Jaguaquara fields at convention time. He saw the Convention at work, sat through its sessions, understood most of what went on, and asked about what he did not get. He said the Convention seemed quite Baptist—"but just a bit too peaceful to seem natural." The people liked Dr. Gill's messages and seemed to appreciate him. This Convention is in spirit and in practice in complete harmony with the North Brazil Mission and with the Foreign Mission Board.

On leaving Bahia City for the Convention Kate suggested to Brethren Gill and J. B. Underwood, both going out for the first time, that they take warm clothing along, for Conquista, 3,000 feet above sea level, might be cold. Dr. Gill said he left his warm clothes behind—that he had come to the tropics! On the train it was hot and dusty. Our visitors would pretend to shiver with cold, and complain of it to Kate. The third day of the Convention a misty wind began. Kate put on a couple of dresses and a coat suit and went to church. There we found our two visitors—purple with cold. Kate went over to them and offered a fan for their comfort!

After the Convention we all stopped overnight at Djalma Dutra, the next important center back north from Conquista, for the dedication of the new house of worship of the Baptist church. It is a beautiful and ample building in the public square where the courthouse and public school are located. Dr. Gill took part in the dedicatory program, as did also the mayor of the city, who is a



Two views of Danny Kong's class of Primary boys at Heleman Camp.

physician and a member of the local Baptist church.

We came back to the railroad at Jequié—for we had gone a day's journey south from the end of the line—and all of us went to church. The house was full. The folks wanted to know and to hear Dr. Gill, and also to get a report of the Convention. We did it all for them and the next day got up at 3 A.M. to get the train. Our visitors and several messengers stopped off at Jaguaquara. Dr. Gill spent Wednesday through Monday there, where the J. E. Lingerfelts (now on furlough) work and where the J. A. Lunsfords have recently gone from the Pará Field. The Taylor-Egidio High School is located there.

Dr. Gill then spent two full days in the city of Bahia with us. In a spirit of understanding and keen interest he listened to our story, asked questions and took full notes on all the work of Domestic School and Sion Church. He not only got information on the work being done but entered into the study of future plans with interest and helpfulness. We feel we have now a new partner in the work of the Lord in Bahia.

On suggestion of the North Brazil Mission the Bahiana Convention elected a board of trustees to administer the Kate White Domestic School beginning January 1, 1946. The board has nine members.

When Dr. Gill came to our home and found four of the pastors he had met in the Convention and traveled with, he said: "Well, is it possible that the Bahiana Convention will never be over?" These pastors were here for an evangelistic campaign in Salvador, Bahia.

Initiating the campaign for the new year, seven churches in Bahia City held simultaneous meetings from October 21 to 28—two services on Sundays and one each night except Saturday. The total membership of these churches is 1,001. There was an average attendance of 102. There were 117 decisions, most of them acceptance of Christ as Saviour. Some were for rededication of life.

M. G. WHITE
Bahia, Brazil



Photos by T. N. Callaway

NOVEMBER 2

Wahiawa

That pineapple in your salad almost cost a boy his soul. Not your fault, of course; it's just the system.

Here in Hawaii the pineapples are grown on great plantations. It takes many men to tend this precious crop. In order to increase the efficiency of the work, these men with their families are housed in little communities situated like islands in the midst of the vast green fields. The camps are miles from town. No chance for the kids to get to Sunday school. In fact, many of the children in these pineapple camps have never heard of Jesus.

This situation existing, you can appreciate one of the activities of the young people of the Wahiawa Baptist Church. At present three teams of them are going to pineapple camps each Sunday. Since the children cannot come to church these young Christians are taking church to the children.

Here are pictures of one of the Sunday school classes at the Heleman Camp. The class and its teacher are typical. Teacher Danny Kong is Chinese, aged seventeen, with a great big smile and filled to overflowing with the love of Jesus.

Thirty-six of us (no women) sailed from San Francisco, September 1, on a Filipino freighter, *Donna Anicita*. Our cargo included a social worker, a Salvation Army major, a Baptist missionary, a Christian Science lecturer, fifty cows, and two million dollars' worth of whiskey. Among other interesting experiences, we had the unique adventure of being aboard on the night when radio orders permitted the lifting of blackout regulations on ships around the world. What a thrill it was to our crew after slinking through the night for nearly four years to tear down the blinds and to set the decks ablaze with lights!

Hawaii welcomed me royally. Ropes of violently colored, deliciously scented flowers were hung about my neck. Gentle, strangely-inflected voices spoke and firm brown hands gripped a welcome. Five thousand miles from home I

was at home—for it is warm Christian hearts rather than a house somewhere that is truly home.

Rarely have I been moved as I was moved on the first Sunday morning in this church to which God has led me. In a way that I had never had a chance to do before, I saw the working of God's power to make a family of the nations. Worshipping with me in the neat white auditorium of the Wahiawa Baptist Church were Chinese, Japanese, Koreans, Filipinos, Caucasians, Spaniards, Negroes, Hawaiians, Okinawans, and combinations of these. How obviously artificial do the racial barriers which men have constructed between themselves appear when all kneel before the Father of mankind! Praise be to God that when he paints his picture-revelations upon the world he is not limited in the variety of colors he can use. "Red and yellow, black and white, they *all* are precious in his sight!"

Monday is our day of rest. Excepting Sunday, the other mornings are given to study—preparation for classes, for Bible study groups, for prayer meeting, sermons.

On this island the teaching of the Bible in the public schools is permitted. The Methodists, the Baptists, and the Catholics participate in this program in our town, and it is left to the parents of the pupils to determine in which of these groups they will study. We have one hour a week with students from every grade in the four different schools in this community. This work is done for a few hours each day Tuesday through Friday. It proves to be one of the best conceivable means of getting hold of lost young people for the Lord, since many students attending these classes have never been inside a Christian church.

Wednesday night the people come to the church to *pray*. Following a soul-lifting fellowship of prayer, the Sunday school teachers study together the Scriptures to be taught in their classes the next Sunday.

Every Thursday some missionary organization meets. Y.W.A. and W.M.S. alternate. On Friday afternoon the Intermediate girls meet, one week as G.A.'s and the next as Girl Scouts.

Friday night the Boy Scouts meet at the church, and the older young people come to the parsonage for what they call the "Christian Canteen." the "canteen" begins at 6:30 with volley-ball, ping-pong, badminton, checkers, and other games. About eight the thirty-five to fifty young people present come in for an hour of serious Bible study and group discussion. Then follows chorus singing, refreshments, and more games till the "canteen" closes with a fellowship circle and the singing of "Blest Be the Tie That Binds."

Saturday night is choir practice.

Naturally, Sunday is the big day. At

7:30 A.M. a carload of young people leaves for the Heleman Sunday school. Our own Sunday school begins at 9:15. After the morning worship service a group of teachers goes to Pomaho camp, and at 3:30 another team teaches classes at Kunia camp. Training Union is at six and evening service is over about 8:30. Some of the young people participate in all these activities, which means that they are at work for Jesus literally from sun-up till after sundown on this day.

I have never been busier or happier in all my life. I thank God and the mission-minded Christians who are paying our way for giving us this unspeakable opportunity.

TUCKER N. CALLAWAY
Wahiawa, T. H.

OCTOBER 10

Shanghai

To leave Chungking, we were told we could take 145 pounds of baggage for the two of us, but we did not know this was contingent upon the total weight in the plane. We had not packed with that in mind: when the limit was reduced to 33 pounds each and we had to take seven million dollars (Chinese), there was little space for clothes.

Fortunately we were allowed a few minutes to make changes, and also, fortunately, Pastor Wei Tan Chen and Miss Esther Lin were at the field to tell us good-by, so we were able to get our surplus back to the house to be sold or given away or brought on down the Yangtze later.

After one crack-up in Kunming, the take-off called for prayer and absolute dependence upon the Lord from the time the plane started until a safe landing was made. We were up through the rain and clouds and away, leaving behind the friends, and the mist, smells, hills, and crowds of China's wartime capital.

What a price China's patriots have paid to keep their spirits free! Those stories of students, teachers, tradesmen and officials who trudged the crowded ways, while the dying lay about, are true. Tens of thousands perished in these flights to keep ahead of the invader. Others survived to endure the privations, disease, and overcrowding of this murky spot.

The cry of the "Down River" people is to get out of Chungking. They have known better times and places. We, too, felt we ought to leave. For weeks the missionary body had a committee negotiating with the U. S. Army authorities for transportation for six to the coastal areas. They got nothing but promises. A few of us, endeavoring to find our own way, fell into the hands of a "specialist" who cleaned us for a lively sum.

Then we turned to the Chinese Government: Honorable Chen Ke Wen of the Executive Yuan very courteously ar-

ranged for Dr. Ralph Mortensen, China secretary of the Bible Society, Dr. J. B. Hipps, of Shanghai University, and me to come out on the same plane. May God grant to him and his country a better day! We bear testimony that rarely have we ever been more kindly favored than on this trip. The British Government was making every effort to get key missionaries back to their places; the American was not.

For two hours we flew through fog, but the rugged mountains, the hills and beautifully patterned fields began to unfold as we passed out of the mists of Szechuen. Hankow, Hengyang, and Wuchang—the Wuhan cities—lay bright and shining beside the Yangtze in the noon sun.

We were to spend the night at Nan-king and leave by train the next day, but fortunately Dr. Mortensen knew the pilot, and we were able to buy tickets right on in to Shanghai that night. The manager of the Park Hotel was a former student of Dr. Hipps. We were soon seated in his dining room for steak and pie a la mode. So this is Shanghai!

We say, "Good-by, Chungking," with heavy hearts. Our Baptist brethren are determined to carry on the church. Pastor Wei feels called of the Lord to this area, and he is an able man. Others will come, but we believe the Lord through Southern Baptists has begun a work there that is the beginning of a great mission enterprise in the West. Chungking is the center of the greatest mission opportunity in China.

GREENE W. STROTHER
Shanghai, China



Chaplain Rutledge was entertained by Sadamoto Kawano, who was a Louisville seminary student ten years ago. He is shown here (right) with C. K. Djang.



Seinan Gakuin, whose student body is now 2,000, had a good ball team in 1940.

Japan

Today I visited Seinan Gakuin Baptist Church in Fukuoka, Kyushu, where Shuichi Ozaki, a graduate of Louisville seminary, has been pastor for ten years. I felt as if I were on holy ground, viewing for the first time direct results of mission money I had helped raise.

They have a nice little building, a splendid organ, and cushions on the pews (two things always present in Japanese churches). The membership is about 100, but attendance is small now. The pastor was drafted and has just resumed his work here. He also teaches in our school.

Pastor Ozaki took us next door to the Baptist high school and college—Seinan Gakuin ("Southwestern School")—where two thousand students are enrolled, two hundred and fifty of them in the college.

We were ushered into the president's office where we met a neat, snappy young man who introduced himself as Sadamoto Kawano, chaplain of the school. I presented my companion, Chaplain Earl Sidler. Kawano grabbed our hands when we told him we were Baptists, and beamed with delight. When he found I was from the South, hand-shaking took place again, and when he learned I was a Southern Baptist Theological Seminary man, I found his arms planted firmly about my shoulders. He graduated there in 1937. He called the professors by name, inquiring about them, about the school's progress, and other things.

We had hot tea, strong and straight, served in beautiful Japanese cups. During tea the president arrived. He is Y. Mizumachi, who has served the school for twenty years. Eighteen years ago he studied at Louisville seminary for eight months while en route around the world.

This boys' school was founded in 1916 in Fukuoka by Japanese Christians and the Southern Baptist Convention. The students begin here at about fifteen years of age, or high school, and may continue through college. Formerly there was a theological seminary but now Bible

courses are offered in the college. Bible is required of all students.

The present enrolment shows the high standing of the school, for students pay tuition to attend here rather than public schools. About 10 per cent of the students and half of the one hundred teachers are Christian.

Northern Baptists have stronger mission fields in the other islands of Japan, but here it is exclusively Southern Baptist work.

We were invited to attend chapel exercises, which are held daily. Entering the auditorium with the faculty we found the student body seated. Someone called "hut" and, as one man, they stood at attention. The president bowed, they bowed; he mounted the platform and there was more bowing. They were seated, and the professor who had charge of the exercises took over. Standing there with more than two hundred young men, we sang all stanzas of that grand old hymn of praise, "Holv, Holy, Holy"—in two tongues, but really one language. The singing was marvelous, and I spent half the time listening, rather than singing. The tempo was just right, perfect unison and harmony.

After the prayer the professor gave a lecture. Then Kawano introduced the guests, to much clapping and bowing in true Japanese style. Chaplain Sidler with an interpreter gave a few words of greeting.

Japanese youth seem to have one burning desire: to learn the English language. Most English studies were abolished during the war. The school is teaching many English courses now. Afternoon classes in English Bible are being held, with the aid of American soldiers. We are furnishing English Testaments. Night classes are attended by 250 people. Three days a week the teachers and older students meet to study English literature and language so as to be able to teach others. In their classroom I observed their methodology. On the board were English words: "Jesus loves me, this I know."

I was invited by Kawano to meet with this class of teachers once or twice a week to lecture on the Bible; also to attend the afternoon and night school classes. Pastor Ozaki is planning a Sunday afternoon service, inviting me to speak, with him to interpret. Kawano (called *Kiwanis* by his friends in America) has a wonderful sense of humor, and teases me about being the first post-war missionary to Kyushu.

Our next trip took us to a Baptist school where sixty to eighty girls of eighteen and over train as nurses. The principal, a Japanese trained in the States, was attending a meeting of educators in the city. Our interpreter told the girls who we were and they invited us in. Just inside the door we took off our combat boots and stuck our toes

into rubber sandals (not big enough for American feet) which were provided.

After seeing the dining room, and class rooms, and the Japanese war orphan babies who were being cared for, we gathered about a piano. None of the girls spoke English but found the musician, and I chose Mendelssohn's "Rondo Capriccio." It was difficult, especially for short fingers, but she did well. We listened and smiled our approval, which embarrassed her very much.

Next on the agenda was Seinan Jo Gakuin (*Jo* means *girl*) which is the Baptist high school for girls in Kokura north of here. This school was a dream from 1913 until its founding in 1922 by Mrs. J. H. Rowe, its first president.

The first enrolment was 96, and by 1935 when the Rowe Memorial Auditorium was dedicated it had reached 543. This is one of the very highest type schools in Japan. The buildings are among the best, though probably inadequate now. They were used by Japanese troops during the war, and classes were held elsewhere. The school has custody of the buildings now and is carrying on nobly with an enrolment of about five hundred girls. The president, Matsuta Hara, a graduate of Oberlin College, took office in 1934 when Mrs. Rowe retired because of ill health.

These bodies have had no contact with the Southern Baptist Convention since the war began. The present status of the schools is a glowing tribute to the persistent faith of these, our brothers in Christ.

AARON L. RUTLEDGE

Chaplain AUS

% Postmaster, San Francisco

OCTOBER 20

Iwo, Nigeria

We are all as busy as can be these days. Our dispensary work has outgrown its buildings. Tonight we have twenty-seven patients. We only have beds for twenty and the people are bringing their own beds or mats with them. We think we have ten hospital beds on the way from home. They will be so much more comfortable!

Only two of our beds have mattresses. The others are planks, over which we spread a grass mat and sheets. I thought they were terrible until I realized that so many of the people don't even have beds. Two of our college students have smallpox. Miss Manley and I are vaccinating all missionaries and students who need it.

Miss Daniel is a real joy. We wish we could keep her here but she still wants to go to Hungary. Miss Walden is with us for a few days doing some mimeographing. She and I went to Ibadan yesterday to buy groceries. We were delighted to find American cheese, cookies

(Continued on page 24)

Studying Missions

By Mary M. Hunter

Schools of Missions and Deputation Work, 1945

By W. B. Johnson

During the past twelve months the Baptist churches in every state in the Southern Baptist Convention, except California, have been touched by our schools of missions and missions emphasis programs. California and the District of Columbia, which have not had regular schools of missions, have had mission study programs in many of the churches. Plans are being formulated for conducting simultaneous church schools of missions in California and Washington, D. C., early in 1946.

All our missionaries on furlough, except those who were sick or engaged in some other special work, have been kept busy with schools of missions programs and other engagements. During the summer months there were more requests for missionaries for work in camps than we could supply. Several of our missionaries helped in as many as eight or nine camps during the summer. Reports from the camps here show many conversions and a good number of dedications to Christian service.

In addition to large numbers of our people being informed and inspired concerning our mission work, reports from schools of missions programs have shown a number of conversions and many dedications to Christian service. An incomplete report from Illinois shows the following: During schools of missions programs in 204 churches in 24 associations, there were 88 conversions and 23 dedications to Christian service. Also 802 subscriptions to *THE COMMISSION* were secured. These programs were financed by free-will offerings. After paying all expenses including travel and entertainment of the 171 missionaries, there was a balance of \$2,541.32, which was given to world relief and the Cooperative Program.

In April of this year Arizona put on a schools of missions program in

which every Southern Baptist church in the state co-operated. In June, Mrs. Crow wrote, "We are still receiving letters of appreciation for our schools of missions. It is the greatest thing that ever happened in our state. We shall be eternally grateful to the Board for making possible such missionary inspiration in our state."

As I turn back to my work in China, I sincerely hope the Education Committee and the Board will be able to work out plans to carry on this important task of informing Southern Baptists about our mission work at home and abroad. May the people in our churches be awakened to the great opportunities and obligations that are ours now in winning men and women everywhere to Christ.

Junior Mission Text

How It Began, by Nan F. Weeks, is now on sale in the state Baptist book stores. Starting with the advent of him who is the Light of the world, the author traces for Juniors the progress of Christian missions from Palestine to Europe and thence to the lands in which Southern Baptists began their work and now have Missions. Price, 25 cents.

Helps for leaders are provided in a separate booklet, free.

The pupils' workbook prepared by Nan F. Weeks for use with the new mission study textbook for juniors, *How It Began*, will be greeted with pleasure and interest by teachers and members of classes studying the book. Arranged in accordance with modern educational methods, Miss Weeks' workbook provides interesting ways to stimulate keen interest in the beginning of the foreign mission enterprise and the present work of the Foreign Mission Board. The high points of the chapters are recalled by the pupils through questions to be

answered, proper arrangement of words and sentences from the textbook, drawings, tracing the missionary map of the world, puzzles and quizzes.

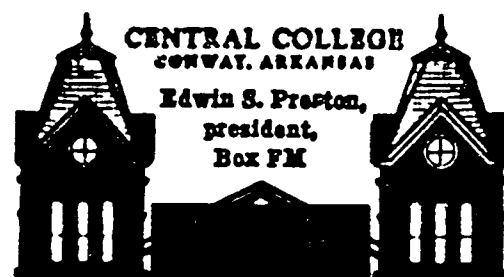
The book is available from the Baptist Book Store serving your state. Price, 10 cents.

Kodachrome Lecture on Mexico

Within another sixty to ninety days, the Board hopes to release a new visual aid for churches which have slide projectors.

The 125 Kodachrome slides on Mexico, the nearest mission field of the Foreign Mission Board, were made by Dr. J. W. Marshall, personnel secretary of the Foreign Mission Board, and Mrs. Marshall. These slides are in two sets: "Bridges to Tomorrow", 47 slides, 16 minutes running time; "A Letter Home", 78 slides, 23 minutes running time.

Each set is accompanied by a ten-inch recording of the narration by Dr. Theodore F. Adams, member of the Foreign Mission Board, with appropriate background music, hymns, classical numbers, and Mexican music.



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Soldiers of God, by Christopher Cross in collaboration with Major General William R. Arnold (Dutton, \$2.75), is a thrilling story of the activities and achievements of American chaplains around the world. These chaplains represented all faiths and faced dangers repeatedly in order to help keep alive spiritual values. At the close of the volume is a long list of chaplain casualties and decorations, including many Southern Baptist representatives.

The second of a series of what Pearl Buck calls her "Talk Books" (the first of which was *Tell the People*, a study of mass education in China) is *Talk About Russia* (John Day, \$1.75). Desiring to see Russia through the eyes of a Russian, the author thought of Marsha Scott, the wife of an American correspondent, John Scott, who now lives in New York. This volume is a result of those conversations in which Marsha, who was a Collective but not a Communist, described the peasant life from which she came. It is an interesting and illuminating picture of Russian life, although the Russians have made much progress religiously since Mrs. Scott lived in Russia. Economic and social equality and security have been demonstrated in Russia.

One of the most significant volumes of recent weeks is Norman Cousins' *Modern Man Is Obsolete* (Viking, \$1.00), an elaboration of an editorial which we first read in *The Saturday Review of Literature*. Men need to mobilize their scientific and intellectual energies for purposes of life as they have already done for purposes of death. He needs to be co-operative rather than competitive. The whole man, he says, requires whole education and not unilateral training. We need not be complacent and think we can keep the secret of the atomic bomb to ourselves. "We just happened to finish first; the others will be along in due time. . . . Whatever is done must be done with an imme-

diacy which is in keeping with the urgency." International control should be representative rather than dictatorial. The atomic bomb plus another war equals global disaster.

A Man from Kansas by David Hinshaw (Putnam, \$3.00), is an unusual biography of William Allen White and the high ideals he demonstrated in journalism. "The pessimist is the man who has compromised with life, who has lowered his flag for expediency, who has surrendered." The tribute which Will and Sallie White paid to their daughter, Mary, who was killed accidentally, and the story of the joint authorship are pictures of poignant beauty.

J. B. Powell, editor and publisher of the *China Weekly Review*, landed in Shanghai in February, 1917, carrying his suitcase along the muddy street to his hotel, because he "was still too

new to the Orient to feel at ease in a vehicle drawn by a human being." When he left in August, 1942, he was carried aboard the ship, because inhuman treatment as a Japanese prisoner had deprived him of the greater part of both feet. In *My Twenty-Five Years in China* (Macmillan, \$3.50), he tells of China's struggle for nationalism during those years, giving in the telling the background of our own conflict in the Pacific. Along the way he scatters brief biographical sketches of many notable Chinese leaders, including Dr. Sun Yat-sen and Chiang Kai-shek. He has an engaging habit of digressing from heavy historical or political discussions to bring in amusing bits of human interest. For sheer adventure, the chapter on his captivity by Chinese bandits rivals stories of pioneer experiences with the American Indian.

China Sings

Something new and very Western is happening all over China which, for eight incredible years, fought a terrible enemy; groups of people, of all classes, are singing together, the phenomenal result of a mass singing movement initiated in 1935 by Liu Liang-Mo.

When in 1937 Japan attacked, China needed unity, and believing in music as a great unifying force, Liu Liang-Mo, a handsome, deeply intelligent young man, travelled over the great distances of war-tortured China and taught the people to sing together, something they had never done before. Though China has the oldest musical history in the world, her people had always considered it immodest to sing in public. But in a few short, cataclysmic years, community singing has become a national habit.

Liu Liang-Mo, who had studied music in the Baptist missionary schools of Shanghai, made a collection of the songs that all China now sings. Several of these songs have been gathered into an album and published by Carl Fischer, Inc., music publishers. The album, entitled *China Sings* (United China Relief, 50 cents), has great charm as well as historical significance. It helps to fill what has long been a hiatus in the literature of the world's music, and it should greatly alter some common Western misconceptions of Chinese music. This is no

plink-plink-chopsticks music. The songs are warm, tender, courageous, sometimes amusing and satiric.

The songs of *China Sings* are not all unfamiliar to American audiences. Paul Robeson has recorded the now famous "Cheelai" (March of the Volunteers), which was the first song to sweep China at the beginning of her great war. It has been a powerful call to arms.

Kenneth Spencer, well-known baritone, has included on his programs the "Road Building Song" and "The Flower Drum", a gay and charming mockery; in China it is frequently performed by street singers who pound a little flower-painted drum as they sing the whimsical duet in which a husband complains about his wife's big feet and the wife complains of her husband's laziness.

As a result of the work of a man of vision and great patriotism, mass singing is, in China, a national custom that through the terrible years of war helped to unify the people and to give them courage; now, when she faces the problems of reconstruction, China sings to combat illiteracy, to improve health, to build up morale and inculcate patriotism—for even greater unity.

"In ears-out mouth-left in mind" is Liu Liang-Mo's pithy summary of the effect of mass singing.

—BERTA KLAIF

George Frederick Keeps His Job

George Frederick's Papa was sick. George Frederick could see him through the window, his gray woolly hair sticking out of Mama's best quilt as he sat huddled by the mud-plastered fireplace. Mama was busy heating rubbing oil for his chest. When George Frederick opened the door, the chilly air made Papa cough so hard the ashes flew.

"I'm sorry, Papa," said George Frederick as he put his school books down on the willow table. "Let me build up the fire for you."

George Frederick put on a pile of the dry heart pine he had cut and the fire blazed up and danced all over the fireplace.

"Guess what, Papa! I'm invited to a Valentine party. My Sunday school class is having it this afternoon."

Papa didn't say anything. Mama didn't say anything. Even old hound One Eye turned his head.

"Papa, didn't you hear? It's a Valentine party!"

Papa just shook his head and coughed again. Mama put down her rubbing oil and looked at George Frederick.

"Son, you're proud that Papa works at the big white Baptist church, aren't you?"

George Frederick said, "Yes, Ma'am."

"You've always had a good time helping Papa with his janitor's work, haven't you?"

George Frederick said, "Yes'm."

"And you wouldn't want somebody else to have to do that job while Papa's sick, would you?"

George Frederick was quick to answer, "No, siree. Papa and I know better than anybody in the world how to polish the pews just right and how to manage the old furnace and how to shine the hand rails and everything."

Then he began to understand. "Mama, is there a meeting over there today?"

Mama spoke slowly. "Yes, son. The Sunbeams are having a Valentine party and they will need a fire and someone to help with the party."

George Frederick didn't say a word. He just put his cap back on and buttoned his coat up tight.

How Sunbeams had a Valentine party when the church janitor got sick.

"Com'on, One Eye," he called to the bony hound.

Together they ran through the cold wind over to the big church basement. George Frederick shook the ashes and placed the coal just as he had helped his papa do so many times. As the fire began to puff and roar softly, old One Eye went sound asleep on a pile of ragged carpet.

George Frederick washed his hands clean, slipped into a fresh white jacket, and ran to help in the kitchen. All afternoon he worked and whistled, moving chairs, carrying dishes, finding tacks and a hammer and all the things the Sunbeams needed. He could hear the children laughing and singing at the party when he sat on the steps to rest a minute. He thought about his class and hoped they were having a good party. He thought about his papa and hoped he could soon be well again.

Then he knew something had happened. Everything upstairs was still as a mouse. There was not even a footstep. George Frederick was afraid to move. He just listened. There was just the puff of his good fire and sometimes a mysterious creak here and there. Then all of a sudden, right behind him on the stair landing, came a burst of song—the Valentine song! All the Sunbeams were gathered there singing to him. Then everybody began to laugh and clap and shout "Happy Valentine" all at the same time.

Two tall Sunbeam boys brought out the biggest red Valentine box George Frederick had ever seen. Across the top was written in white letters: "To the best janitors in the whole world." Inside the box were pieces of candy, stacks of Valentines, and several big packages wrapped in white. George Frederick grinned and he almost cried and he almost danced up and down. Then everybody began to sing without anybody telling them to—George Frederick and all the Sunbeams. And this is the song they sang:

"Oh, How I Love Jesus."

By Jane Carroll McRae

NEWS Flashes

Departures

Dr. R. E. Beddoe, M. W. Rankin, and I. V. Larson sailed from Houston on the *Norman Lykes*, via the Panama Canal to Shanghai, December 22.

Dr. Eugene L. Hill and Lucy Smith, who sailed from New York November 21, were delayed in Honolulu for ship repairs, and spent the time with Southern Baptist missionaries in Hawaii.

Arrivals

The Rev. Buford L. Nichols of China reached San Marcos, Texas, December 12, to rejoin his family after an absence of 813 days, according to his report.

Dr. and Mrs. Paul O'Neal and young son John, of Nigeria, returning to the States because of Mrs. O'Neal's illness, expect to arrive in Philadelphia in January. They may be addressed in

care of the Foreign Mission Board.

Dr. J. T. Williams and W. B. Johnson, who sailed November 10, cabled from Shanghai December 22: ARRIVED POOTUNG LATE 20TH CAME ASHORE 21ST MORNING REJOICING IN FELLOWSHIP WITH CHINESE AND MISSIONARIES GREETINGS STAFF LOVE TO WIVES. (Signed) JOHNSON WILLIAMS

The Rev. and Mrs. Ralph Lee West, the Rev. and Mrs. John S. McGee, and the Rev. and Mrs. Maurice E. Brantley have arrived in Lagos, Nigeria, West Africa, according to information received Christmas Day in Richmond.

Recovery

Ray P. Ingram, who was compelled because of illness to return to the States recently, is much improved. His doctors believe he will completely recover, but discourage his hope of resuming work in Nigeria. Mr. and Mrs. Ingram live at Route 4, Asheville, North Carolina, during his convalescence.

Birth

Dr. and Mrs. J. W. Marshall of the Department of Missionary Personnel of the Foreign Mission Board, announce the arrival of William Earl, December 13, in Richmond. The Marshalls have a three-year-old daughter, Ann Lyn.

Transfers Abroad

Dr. and Mrs. David Mein of Brazil are now on duty at Sergipe in North Brazil.

The Rev. and Mrs. Merrel P. Callaway of the Middle East have been



James Conrad Roberson, Mrs. Roberson, and (above) Cecil Frederick Roberson are now residents of Iwo, Nigeria, West Africa, where Mr. Roberson is a contract teacher in the Baptist College.

transferred from Jerusalem to Beirut. Estelle Councilman and Miriam Willis of Argentina are now on duty at Asuncion, Paraguay.

The Rev. and Mrs. Burton de Wolfe Davis of Brazil wrote December 18: "The executive committee of the Mission resolved last week to send us to take over the field of Ceara, the last great state in North Brazil to have a missionary—certainly a great pioneer responsibility."

Dr. Everett Gill, Jr., secretary for Latin America, now on tour of the continent, has moved his headquarters from Bahia to Rio de Janeiro, Brazil. His address is Caixa 320, Rio.

On Duty in the States

Dr. Frank P. Lide has served in Miami with Missionary-Appointee Fay Taylor working with the Chinese trainees.

Missionary Addie E. Cox is serving among the Chinese trainees in Washington, D. C.

Dr. and Mrs. W. H. Tipton are in Houston, working among Chinese Americans.

Visitor at the Home Office

Dr. Alfred Carpenter, the Home Mission Board's superintendent of chaplains, addressed the Foreign Mission Board in monthly session December 20 on his visit to Missions in the Orient in 1945.



Missionary Rebecca Eddinger, a 1945 appointee, left New Orleans for Santiago, Chile, October 15.

FEBRUARY BIRTHDAYS OF MISSIONARIES

1 Alice Maude Griffin (Mrs. Bennie T.), 404 North Washington, Bryan, Texas; James Alexander Herring, 408 Jones Avenue, Greenville, South Carolina.

3 Georgia Cantrell McCamey (Mrs. H. D.), Baptist Hospital, Ogbomoso, Nigeria, West Africa; Mary Lucile Saunders, Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville 3, Tennessee; P. D. Sullivan, Caixa 26, Belem, Para, Brazil.

4 Mina Garrett Jackson, 108 Idalia, Columbia 58, South Carolina.

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29 Ruby B. Hines, Caixa 178, Recife, Brazil.

Epistles

(Continued from page 19)

in tins, bacon, lard and white rice. Miss Marchman and I are doing the gardening and we've had plenty of green vegetables but when the dry weather comes we will not have so much.

There are only five more weeks of school, then we will have a two months' holiday. This corresponds to our summer at home. Some of the missionaries are going on local leave. Miss Marchman, Miss Manley, and I are spending Christmas week with Miss Walden. While nursing the sick I have visited all of our mission stations except those in the Niger delta, and am anxious to visit them, also. It is not good to leave the dispensary because our work always goes down so we plan for only one week.

ANNIE RINES
Iwo, Nigeria

Regarding THE COMMISSION

One of our best friends, Mrs. Ella Broadus Robertson of Louisville, Kentucky, was killed December 3 while crossing a street near her home. Only a few weeks before the tragic accident, Mrs. Robertson wrote a gracious letter to the editor, expressing her appreciation for THE COMMISSION.

★ ★ ★

Among the churches that have recently ordered THE COMMISSION on the church budget plan for 1946 are:

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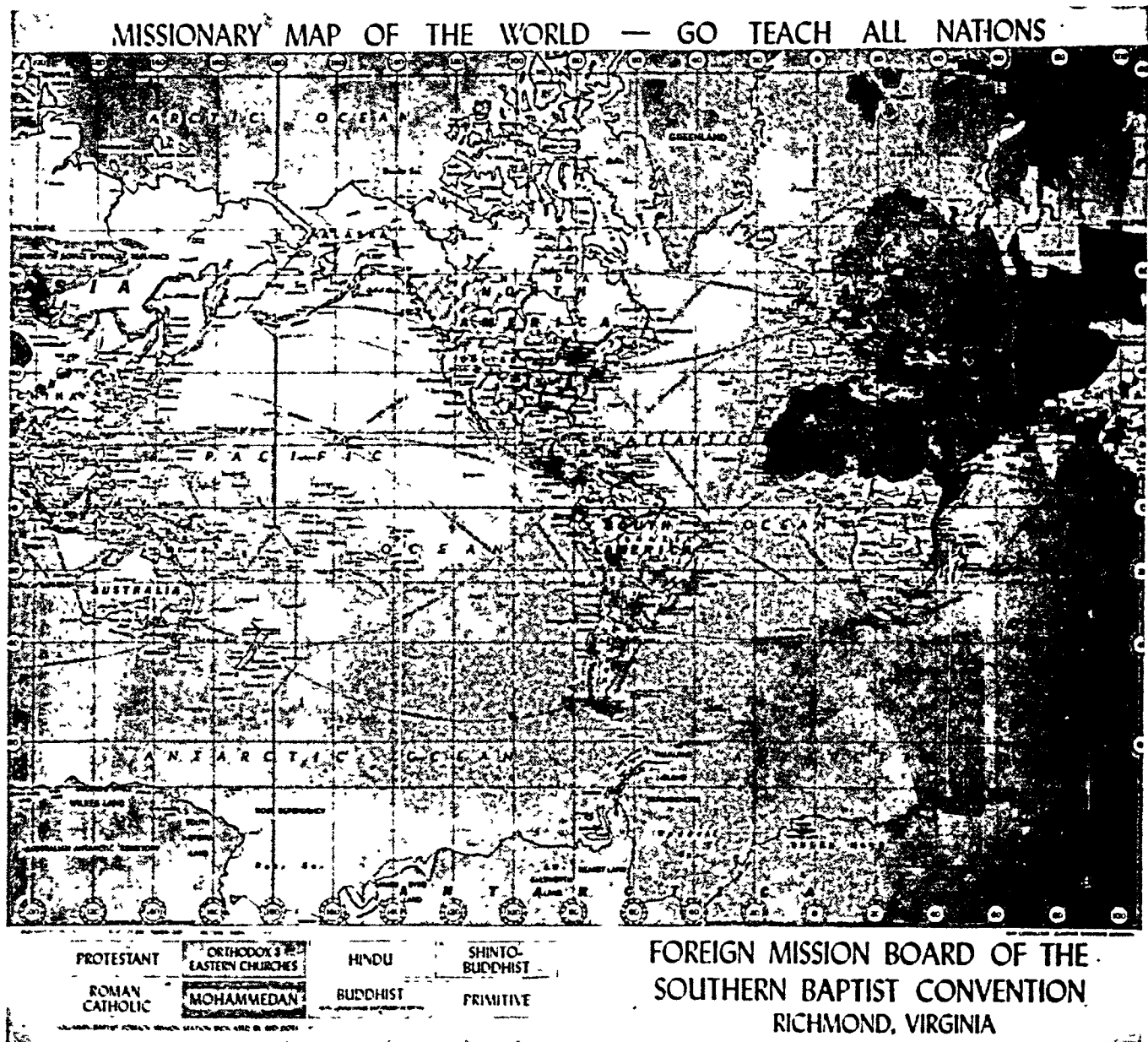
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