

# *The* **Commission**

A BAPTIST WORLD JOURNAL



March 1946

# The Commission

A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief

Marjorie E. Moore, Managing Editor

MARCH 1946

Volume IX Number 3

"The Tithe Is the Lord's" . . . . .	Fred F. Brown	1
Jungle Vespers . . . . .		2
Iselle Uku: A Twentieth Century Miracle . . . . .	Charles E. Maddry	3
Christian Journalists Needed . . . . .	Margaret Wrong	6
What War Has Done to Us Baptists in China . . . . .	Howson Lee	10
Evangelize Pagan Europe Now . . . . .	Hazel T. Craighead	13
Missionary Service Recommended . . . . .		14
Religion Never Thrives in Detachment . . . . .	D. Elton Trueblood	15
Schick Test for Peach Blossom . . . . .	Saxon Rowe Carver	26

## Pictorial Features

Yuan Hsueh-Wen, Chungking Career Girl	Alexanderson, from Guillumette	Cover
The churches of Asia and Europe need HELP . . . . .		8
Here Is a Church that Produced a Missionary . . . . .	Marjorie E. Moore	16

## Departments

Kingdom Facts and Factors . . . . .	W. O. Carver	4
Editorial . . . . .		18
Epistles from Today's Apostles . . . . .		22
Studying Missions . . . . .		27
Books . . . . .		28
March Birthdays of Missionaries . . . . .		
News Flashes . . . . .		29
Directory of the Foreign Mission Board of the Southern Baptist Convention, January 1, 1946 (Published semiannually, March and October issues) . . . . .		30-32

## Contributors to this Issue

*Fred F. Brown* is pastor of the First Baptist Church, Knoxville, Tennessee.

*Charles E. Maddry* is executive secretary emeritus of the Foreign Mission Board of the Southern Baptist Convention and a resident of Raleigh, North Carolina.

*Margaret Wrong* is chairman of the International Committee on Christian Literature for Africa, with headquarters in London.

*Howson Lee* is professor at the University of Shanghai, China.

*Hazel T. Craighead* is Mrs. W. E. Craighead, missionary to Europe since 1920. The Craigheads were appointed by the Foreign Mission Board in 1938.

*D. Elton Trueblood*, author of several books, the latest of which is *The Predicament of Modern Man*, is professor of the philosophy of religion, Stanford University in California.

*Saxon Rowe Carver* is Mrs. George A. Carver, of the University of Shanghai, now of Hightstown, New Jersey, where her husband is a member of the faculty of the Peddie School.

Published monthly, except August, by

## The Foreign Mission Board of the Southern Baptist Convention

### Officers

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

### Members

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

### OFFICE PERSONNEL

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

★ ★ ★

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

## "The Tithe Is the Lord's"

By Fred F. Brown

Southern Baptists should praise God from whom all blessings flow, that they now have the financial strength to carry out a great world program in the name of Christ. Consecrated to God, our possessions—constituting our chief spiritual peril when held for selfish purposes—would be transformed into redemptive agencies, ministering to our enrichment of soul if used for advancing our Saviour's kingdom. Consecrated to God, the wealth of Southern Baptists, threatening us with spiritual bankruptcy, would answer every call of the kingdom in the homeland and people the earth with missionaries of the Cross.

How, then, may we as followers of Christ transform our possessions from threatening enemies into friendly allies—allies that shall extend the joined hands of comrades to us in the culture of our souls and in the promotion of Christ's kingdom? "Ye cannot serve God *and* mammon," but you can serve God *with* mammon.

My answer to the question is:

First, accept, cultivate, and practice the New Testament teachings of stewardship.

Accept (as we do the plan of salvation), cultivate (as we do other Christian virtues), practice (as we do other Christian graces) the Christian grace of stewardship. "See that ye abound in *this grace also*." The apostle is talking about giving. He has mentioned faith, utterance, knowledge, love. Now he comes to the grace of beneficence, the grace that stands lonely and all but forgotten in the midst of her sister graces.

We are not to shrink from the personal responsibility that is ours as trustees of our possessions. It is easy to lose ourselves in generalities here. The tendency is to shift the personal application by saying: "Yes, we are stewards of the gospel, stewards of our time, our talents, stewards of all that we have and are." I agree with those who make such statements, but just now I am urging the other truth—stewardship of possessions. It is easy to admit the theory of God's ownership and say, "The cattle on a thousand hills are his." The wealth of field, and forest, and mine is all his.

Are we willing to make the personal application of God's ownership? *My bank, my store, my farm, my salary* is his, and I am personally responsible for the administration of what my Father has committed to me. We sing without reluctance: "Take my life, and let it be consecrated, Lord, to thee." Are we

**The South entered a new era of industrial and economic development during the war. With greater wealth for all our people, what can save them from spiritual bankruptcy?**

prepared to sing: "Take my silver and my gold, Not a mite would I withhold"?

This personal application of stewardship measures and manifests the reality and vitality of our devotion to Jesus. No power except the transcendent power of the grace of God can conquer the inherent selfishness in our hearts and release our tightly-clasped, reluctant fingers from the money that belongs to God.

Much has been said of "Christianizing the social order." Frequently the question is raised: Is our gospel sufficient to regulate the vast economic and industrial systems of our day? We answer, "Yes! Unhesitatingly, yes! Our gospel is sufficient for every need, for every problem of our complicated world."

But, here, I am raising a more practical question. *Is the gospel of Jesus sufficient to deliver his followers from the curse of materialism and the blight of covetousness?*

Has the transforming power of his grace conquered our selfishness, our avarice?

Will our methods of acquiring, holding, and distributing money stand the white light of the teachings of Jesus?

Has the gospel made of me a faithful trustee, or do I remain a proud proprietor?

Do my possessions minister to my spiritual growth, or do they coil about my soul and, with ever-tightening grasp, stealthily and steadily paralyze and destroy all that is highest and holiest within? Our own spiritual welfare demands that we accept, cultivate, and practice the New Testament teachings of stewardship.

My second suggestion is that we must adopt some method in this practice of stewardship.

If material possessions are to be spiritual allies, there

must be some definite plan in the expression of stewardship. The New Testament clearly outlines the plan: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Regular—systematic—proportionate giving is the New Testament recommendation. What proportion? "As God hath prospered him."

But "Just what proportion of my income does this mean?" is the question from many honest hearts. Well, to many of us, it means the tenth as a minimum. Numerous Christian people do not hesitate to practice the tithe as the least scriptural proportion to be used in the expression of stewardship. "The tithe is the Lord's."

Some years ago as one Southern Baptist church moved up to the annual every-member canvass, its pastor sent a letter to each member of the congregation. The closing paragraph of that letter was:

"How much ought you to subscribe? Please don't say: 'Same as last year,' until you have gone into the matter thoroughly. Possibly your subscription last year was more than it ought to be. There is a bare possibility that it was less than it should be. How much ought a Christian give? No person can tell another the amount he should give. At the same time no Christian can miss the Bible teaching as to the proportion of his income that he ought to contribute to Christian work.

"The tithe is the Lord's."

"You say: 'But I don't see it that way.'"

"Possibly not, but the Bible says: 'The tithe is the Lord's.'"

"You say: 'But I'm in debt.'"

"Yes, but the Bible says: 'The tithe is the Lord's.'"

"You say: 'But I have dependents and obligations that no one knows about.'"

"That is true. Heroically, unselfishly, sacrificially, some of you are caring for others. But the Bible says: 'The tithe is the Lord's.'"

"Whatever one may say or think, the Bible answers: 'The tithe is the Lord's.'"

"How much should you subscribe? I don't know, but I do know the proportion of your income which the Bible says belongs to God. 'The tithe is the Lord's.'"

## Jungle Vespers

On the west bank of the Tarung River, where the Stilwell Road crosses on its way to China, some natives who were helping carry military supplies were camped around the base of an H-fixture which supported a long span of copper wire. That wire stretched 500 miles through the wild country and this section of it had been allotted to the 23rd Signal Group to nurse through the monsoon.

One rain-swept July morning, a sergeant working on the fixture was astonished to hear someone whistling in the jungle, "Work, for the night is coming!" The sergeant's thoughts reached back to his parsonage childhood and his father's tales of a journey he once made to faraway missions. The whistler turned out to be the natives' cook, squatting on the bank as he cleaned fish. The linesman joined in the whistling, and there was a duet of gospel music.

Later the signalman questioned the porters' captain. They were Garo tribesmen from Assam. Once head-hunters, the Garos had been won over by an American Baptist mission established in Tura in 1868. The sergeant told of his own Baptist boyhood, and then the head porter introduced him to an old man with a flowing beard. "Our preacher," he explained. "Will you please come to tea with us on Sunday?"

At sunset on the Sabbath, as the sergeant sat on the ground among the Garos, the bearded old man thrust a book into his hand. Would the guest please conduct the service? The book was a Testament and hymnal printed in Garo.

Well, the sergeant would try. The only passage he could remember by chapter number was the story of the Nativity according to "St. Mati." Since

the printed word had been given to the Garos by those first American evangelists, the letters and the sounds were mutually familiar. As the soldier struggled to read the old story in these new words, the smiles of the congregation were reassuring, but he was sweating by the time he reached the flight into Egypt.

A Christmas text demanded Christmas carols, and happily the hymnal had English titles in it, too. The porters knew the words and music by heart; they made the jungle resound with "Silent Night" and all the others. After the American sat down, the old man gave a short prayer; and then he walked over and stood by the sergeant and spoke rapidly to his people in his own tongue. What he said brought sudden shouts of amazement and delight. The sergeant asked for a translation.

"The old man told us," said the porters' captain, "that many years ago, at the Turā mission, he attended a week of services where a visitor from far-off America preached three times. That American, he said, looked like you. He spoke as you speak. He bore your name. And I am instructed to ask you whether that Doctor Sweet of long ago could have been your father?"

For a moment Sergeant Sweet was silent, preoccupied with his astonishment. Then he said, "In 1913 the pastor of a Baptist church in Minneapolis obtained leave from his charge and, with other clergy and laymen, toured missions in this region in connection with the Adoniram Judson Centennial in Rangoon. His name was Dr. Franklin W. Sweet. He was my father."

—T/4 FREDERICK BEAVER SWEET  
Reprinted by special permission of The Saturday Evening Post. Copyright 1945, by the Curtis Publishing Company.

### Missionary Intelligence Test

Can you match the Baptist missionaries in the left column with the country in which each served, in the right column? To start you off, Number 1 belongs to "e". Check your guesses on page 27.

- |                      |                  |
|----------------------|------------------|
| 1. George B. Taylor  | a. Japan         |
| 2. William Carey     | b. Belgian Congo |
| 3. Adoniram Judson   | c. India         |
| 4. Calder Willingham | d. Palestine     |
| 5. B. L. Lockett     | e. Italy         |
| 6. W. D. Powell      | f. Nigeria       |
| 7. George Grenfell   | g. Mexico        |
| 8. Elsie Clor        | h. China         |
| 9. W. B. Bagby       | i. Burma         |
| 10. Matthew T. Yates | j. Brazil        |



# Iselle Uku: A TWENTIETH CENTURY MIRACLE

By Charles E. Maddry

In the summer of 1938 Mrs. Maddry and I spent a few days with Mr. and Mrs. W. H. Carson, missionary superintendent of the churches in the Sapele-Benin City District in the Niger Delta in Southern Nigeria. One day we visited the town of Iselle Uku in the center of the Ibo Tribe. Here we saw a New Testament miracle, the most amazing of any we have seen in our wide travels among the Southern Baptist missions across the world.

It was a large, well-equipped and splendidly conducted industrial school and a Baptist church of several hundred members. Some yards from the school we were met by the faculty and student body, led by a well-trained band. They conducted us through a spacious campus, artistically laid out with walks, and gorgeous with flowers and shrubbery indigenous to tropical West Africa. There were several well-appointed school buildings, workshops, two mission houses, and a large and beautiful church building that will seat five hundred people.

The space around the church was literally packed with black people, waiting for the arrival of the party of visitors from faraway America. The guests were welcomed with music from a trained choir, and were presented with gifts of beautiful cloth woven by the students and other products of the handcraft work of the school. We then preached to a vast crowd of eager listeners and hastened away to meet a waiting throng in another village.

Mr. and Mrs. Carson and other missionaries told us the story of the founder of this church and school. Some thirty years ago a fourteen-year-old heathen boy of the Ibo tribe wandered away from his home village in Southern Nigeria into the region of Kano in the far north. He fell in with a Mr. and Mrs. Martin, West African traders and devoted Christians. They became attached to the bright, black boy and brought him with them to America. From this new white master, the young boy took his name, Martin. Samuel, of course, was his Christian

name, indicating that he had found the Saviour. When he was fifteen years old, Samuel was sent by his patrons to an industrial school in the state of Kansas. We will let him tell some of his experiences in his own words.

"Many nights were sleepless nights for me. Just think, I was more than eleven thousand miles from home! I had no money! My only hope for good was from Jesus Christ! Many nights I went to bed hungry. I was given a job in the rock quarry, getting rock for a girl's dormitory. When vacation was on, I got a place helping to mix concrete. I told the foreman my needs and he gave me extra work. I worked ten and fourteen hours a day and cooked my own food. At school that next year I asked for the janitor's place and I also had to work at the Y. M. C. A., where I spent four or five hours a night."

After several years of study in various schools, Samuel Martin became assistant pastor of Pilgrim Baptist Church, a large Negro congregation in the city of Chicago. Here he made friends and became engaged to the pastor's daughter. During all these years, however, he was restless, and his heart yearned continuously for his pagan people in Southern Nigeria. He longed to tell them of the wonderful Saviour who had done so much for him. Yielding at last to the insistent yearning of his heart for the salvation of his own people, he returned to Nigeria.

He went back to his home town of Iselle Uku. Twenty years had passed and no one knew him. He had forgotten the language of his childhood and only with difficulty made himself understood by his own people.

There was no mission work among the Ibo tribe except that carried on by the Catholics. They opposed Mr. Martin and persecuted him. They brought false charges against him before the English authorities, and it was several years before he could convince them, by his upright and godly life, that he was not an agitator.

The native king gave him one square mile of land. He gathered about him twenty-five native boys and began to clear away the bush and to build a chapel and schoolhouse. When the buildings were completed, the boys worked on the farm part time and went to school part time. There were quite a number of palm trees on the land given him by the king. Through the sale of palm oil and palm kernels, and from the gardens, the new teacher and student body managed somehow to live and carry on. The National Baptist Convention in America had promised to send Mr. Martin fifty dollars a month. The promise was not kept, and some years he received only a hundred dollars; last year he received just seventy-five. Sometimes there was no money with which to pay the teachers. They had food from the school farm, and every month Mr. Martin divided with them whatever he had received, whether it was one pound or ten pounds.

After some years in Africa, Mr. Martin became convinced that it would be unwise for him to marry the girl waiting for him in Chicago. He wrote her that she would be unhappy in Africa and would not fit into the heathen life of the Ibo tribe, and asked her to release him. She consented to his request, and he married an Ibo woman, who could neither read nor write. He taught her to read, and in turn she taught him the Ibo language he had largely forgotten.

His wife is now one of the teachers in the industrial school and gives all her time to the work of the church and school. She teaches the students the art of weaving beautiful patterns of native cloth, which is sold to visitors and traders for the support of the school. There are now one hundred and fifty boys enrolled in the school, and these with the primary grades composed of small boys and girls, with clean clothes and with eager faces, make an impressive sight as they gather in the beautiful church to hear the gospel.

(Please turn to page 5)

# Outlook for Christianity

By W. O. Carver

## *Evangelical Christianity Grows Militant*

The aggressive efforts of the Roman Church to suppress and prohibit evangelical movements in, and missions to, South American countries, and other Catholic action has served to stimulate first a vigorous protest in important sections of Protestant organizations, and now the beginnings of a militancy of evangelical Christian churches and agencies. This may well grow to a genuine revival of evangelism in the homelands of the Protestant faith and of a largely expanded course of missionary progress in all parts of the world.

At the end of October in St. Louis a Protestant Reformation celebration was attended by a capacity crowding audience of 18,600, with 5,000 turned away, while in a smaller auditorium 1,000 listened in by transmission. The principal speaker was the leading bishop of the Methodist Church, there as president of the Federal Council of the Churches of Christ in America.

The address was said to be "the most important and forthright" the Bishop "has ever made on the subject of religious freedom." He "did not mince words," nor fail to say that the Roman Catholic Church is aggressive in hindering religious freedom. He protested its effort to control newspapers in the interest of the Catholic Church by boycott; its "use of public funds for sectarian education"; the church's support of the Fascist regime of Franco Spain. He insisted that "a church must be a church, that it cannot be both church and state." "It is not intolerance," said the bishop, to point out the "fundamental contradiction that lies in the Roman Catholic position on religious liberty" when it demands this liberty where Catholics are a minority but denies it in practice when they constitute the majority. He also criticised the ambassadorial interchange between our Government and the "token state" of Vatican City.

All of which is an indication that the Protestant churches are redefining their position concerning church and state. Such redefinition and basic change in theory are necessary in a number of Protestant churches before there can be any common evangelical support of genuine religious freedom.

Nor can the evangelical bodies succeed in their calling and influence if they make even so great a cause as religious liberty their central emphasis and press any fight with the Catholic Church as their major task. The first reasons for a Christian church are spiritual. Its first duty is evangelistic and evangelical witness to Jesus Christ, God's Son and man's Saviour.

Then the duty of the church is to proclaim and to practice the ethics of Jesus and his kingdom. Along with these, and especially now in the world crisis, the church must by every legitimate means open and keep open for every man the way of free concourse between God and man, each man, be-

cause of what God is and what every man is.

Nearly all the Protestant churches will need to face the fact that their history and some of their doctrines and practices have failed to see and practice religious liberty, and have constituted a denial of the principle of freedom. We must rejoice in a growing recognition of these facts. Luther's dogma of salvation by faith alone was not incorporated in the ecclesiology and the political ethics of the Reformation churches. The conditions today make urgent that incorporation.

## *On the Catholic Side*

The world situation today provides occasion to the Catholic Church to give expression to its position in the matter of freedom. It is to their credit that its spokesmen affirm and teach the right and duty of their church to claim full freedom for it in all lands and under all forms of government;

## *Bishop Oxnam Said, "It Is Not Intolerance . . ."*

Protestants are gravely concerned over what they believe to be an attempt upon the part of the Roman Catholic Church to exercise political domination here similar to the control exercise in many nations. . . . The Protestant pledges himself to accept, and in his humility calls upon his Roman Catholic fellow-Christian to practice, a very simple principle of religious liberty, "Do unto others as you would be done by."

Protestants have been subjected to serious misrepresentations in the Roman Catholic press. When Protestants have protested, their protests have been called intolerant.

It is not intolerance to protect against Roman Catholic activities that seek, through boycott, to threaten newspapers and therefore to control them in Roman Catholic interest. This is to endanger a free press and to destroy civil liberty.

It is not intolerance to protest against actions of certain Roman Catholic leaders to deny Protestant ministers access to the radio by threatening station owners with

the loss of consumer support of products advertised.

It is not intolerance to insist upon the separation of church and state and therefore to object to the use of public funds for private and sectarian education.

It is not intolerance to refuse to accept dictates that would deny Protestant churches the right to engage in missionary work in other lands at the very moment the Roman Catholic Church affirms its right to carry on missionary work in all lands. . . .

It is not intolerance to insist that a church must be a church, that it cannot be both church and state. Protestants, therefore, oppose the establishment of diplomatic relations with the Vatican. . . .

It is not intolerance to point out the Roman Catholic position on religious liberty that in effect means a demand for religious liberty when the Roman Catholic is in the minority, but denies it in practice where the Roman Catholic is in the majority.

—BISHOP G. BROMLEY OXNAM.

and equally to deny this freedom to all who fail to accept its mediation or who would depart from its fold. There is no essential disagreement concerning the position of the Catholic Church between its critics and its advocates.

The Roman Church is also seeking in unprecedented degree to call into the arms of "Mother Church" all her "errant children." The Pope has but recently sought to make a persuasive invitation to "the other branches of the Christian church to union with the See of Rome." By implication he admits some reason in "the Protestant revolt" because of the character of the church's priests and of the corrupt practices allowed by the hierarchy. But he claims that reform within "has provided the church with bishops, priests and religious of such quality that they have shown themselves superior to their predecessors of the preceding centuries." Thus, he thinks it should be easier now to heal the "tragic breach" in "the household of faith," by all Protestant churches seeking "that necessary union with Peter and his successors."

The Catholic Church will make far more progress in its highly efficient, comprehensive and persistent campaign for extending and deepening its influence, increasing the number of its adherents, and commending itself by its multiform ministries. Its campaign of propaganda through its own direct agencies and by means of control of secular agencies, such as the secular press, radio, the theater, public officials and institutions is one of the most elaborate, skilfully directed and highly financed undertakings in the world today. No such campaign in the interest of any form of Christianity has ever been known before. In some phases of its expanding efforts the Catholic Church is more spiritual and ethical than it has generally been in history. Yet it abates none in its political theories and aims nor modifies its exclusive claims in religion.

### *From the Standpoint of the World*

Here we may note two opposing facts that are real factors for the right of God in righteousness.

On the one hand there is wider recognition of the necessity that men follow the teaching of Jesus and incorporate his principles in inter-

national organization and conduct than we have seen heretofore. President Truman speaks with natural frankness to this end. Other statesmen are almost as open in this acknowledgment. Even Stalin is quoted in pertinent references to the teaching of Jesus. Chiang Kai-shek, notwithstanding all the derogatory propaganda seeking to discredit him, emerges in the day of his growing success actually applying the Christian ideals. Several news commentators are insistently urging that the Sermon on the Mount and the spirit of Jesus Christ constitute the only hope for an orderly, peaceful world.

On the other hand, we are discouraged by the revelation of power politics dominating in high councils; of political and economic imperialism in many sections of the world and many of the relations in industry. We are shocked at the rampant drunkenness, debauchery, licentiousness, profanity of speech and of all holy institutions in American society. The power of the liquor traffic was never so great nor its exploitations so brazen and shameless. Hollywood seems more influential in shaping ideals and conduct for immorality than all the educational systems of America for decency and devotion to culture and righteousness.

In my own city a church-related hospital includes in its new building program a hundred thousand dollars for a clinic for alcoholics; and yet the ministry, the administrative boards and the conventions of the denomination it represents rarely take any part, even by word, in any efforts to restrain the traffic that produces the alcoholics. The three chief brewing companies of my city contribute \$30,000 to the Boy Scouts. Their generosity is hailed and praised by our newspapers. The pictures of their officers are taken in the act of transmitting the check. The money is accepted with never a word about the fact that the breweries are seeking to entice the boys into the ways of drunkenness and are getting from the newspapers free publicity more effective for their evil purposes than twice that amount would purchase in straight advertising.

Our morning paper devotes an eulogic editorial, in addition to large and prominent news space, to plans for the most extravagant provision ever for the annual debauchery of the Kentucky Derby.

In twenty-four hours, including

part of Christmas Eve, all records were broken by the arrest in Louisville of one hundred and ten drunks, seventeen of them driving cars; and a newly elected police judge, who had pledged himself to enforcing the law, released a hundred and nineteen drunks "in the spirit of Christmas." Every day has its stories of murders and shootings, and crimes against children in connection with marital infidelity. American society seems hell bent in its dissipations. The devil is abroad in the land and in the earth; but "our God is a consuming fire"; our Christ is a conquering Saviour. It is time to "cry aloud and spare not"; to reason of righteousness, judgment and self-control, time for all men of good will to "be careful to maintain good works."

---

### *Iselle Uku*

*(Continued from page 3)*

The church is built on the exact spot where, before the coming of their own missionary brother, the heathen king in years ago watched his executors behead his wives who displeased him.

Just sixteen years have passed since Samuel W. Martin, the native boy who, in America, found a wonderful Saviour, came back to tell his own people the glorious news of this Saviour, who would do for them what he had done for him.

The Iselle Uku church has a large membership, is well organized, and is entirely self-supporting. It is one of the few churches in Southern Nigeria that is entirely free from the cancerous sin of polygamy and it is a veritable dynamo of evangelistic fervor. Mr. Martin is pastor of the church and is a splendid gospel preacher. We were so pleased with the work of this devoted and selfless servant of Christ that, on our return to Richmond, we recommended to our Board that an annual appropriation of \$300 be made to the matchless work that is being done by this native missionary and his loyal staff in Ibo Land. For years, our missionaries in Nigeria, out of their meager salaries, have made it possible for Mr. Martin to live and to keep the school going. The gift of a few hundred dollars a year to the work of this modest and unassuming Nigerian brings in glorious and eternal dividends for the kingdom of God.

# Christian Journalists Needed

By Margaret Wrong



Methodist Prints

If literacy is to spread, adults as well as children must be taught, and lessons and reading matter suitable to their minds and interests must be created.

Imagine how difficult and limited life is for illiterate people in this modern world where reading and writing are normal means of communication. The illiterate person cannot read street signs or prices in shops. He cannot read the places stamped on railway tickets or safety signs in factories or mines. If he gets a letter he cannot read it or write a reply but has to seek a literate person to read it to him and to answer it. He is always running the risk of being deceived by literate rogues. He cannot enjoy newspapers and magazines. He is cut off from the inspiration, knowledge and recreation to be found in books.

How many African people are in this plight? We have no exact statistics but we know that in some parts less than one per cent can read and in other parts 30 per cent may be literate. In a few towns the percentage may be somewhat higher. But whatever the exact figures may be we know that the majority of Africans suffer from the handicaps of illiteracy.

How is this handicap to be re-

moved? It will not do to wait for compulsory education in schools for all children of school age. That will take too long, for compulsory education is impossible without a strong public opinion for its enforcement, belief that girls as well as boys might be educated, and sufficient revenue to meet the cost.

In many areas in Africa, especially those in which Moslems predominate, there is not a strong public opinion in favor of sending girls to school; nor do all farmers approve of school for their boys, for some fear going to school will wean the boy from the farm.

If literacy is to spread, adults as well as children must be taught. Adults who are working can easily fit in lessons after the day's work is done, but adults will not make the effort to learn unless they are convinced that reading will make life better and more interesting.

So one of the first steps in overcoming illiteracy is to prepare interesting lessons and reading matter. To

do this it is necessary to know the minds and interests of the people and to build a program of reading matter around these. Long lists of subjects have been collected and reading matter on them is being sought for or created.

Another difficulty is that a number of people, and especially a number of women, think they cannot learn and have to be persuaded they can learn and learn quickly. Dr. Laubach is one of the pioneers in teaching adults to read; he has worked out methods so quick that even after the first lesson one pupil finds he can read a word or short sentence in the language he speaks. An African laborer exclaimed after one lesson, "This is magic! This is magic!"

Another important aspect of Dr. Laubach's approach to the illiterate is that each pupil is expected to pass on what he has learned, lesson by lesson to someone else. "Each one teach one" is the slogan. From the start pupils are also teachers and are made to feel that their new knowledge is held in stewardship for them.

British Information Service



The majority of Africans suffer from the handicaps of illiteracy. Ju-juism thrives on it.



But adults who have learned to read will forget this new skill unless they practice it continuously. It is therefore essential to have reading matter of interest which reaches the people at regular intervals and which stimulates their interest or desire to continue reading. That is where periodicals come in, in the fight against illiteracy. Every two weeks or at most every month the newly literate should receive some periodical reading matter. This may be merely a single sheet or it may be a special page in an existing magazine circulating in the area.

The beginning of periodical literature of this kind is sometimes a circular letter sent to old students of a mission school or college. One mission in Northern Nigeria has a teacher training course for rural teachers to which the teachers bring their families and all receive instruction. Those who have taken the course receive a circular letter which is eagerly read and the material in it passed on to neigh-



Frink, from Monkmeyer

Compulsory education is impossible without a strong public sentiment for its enforcement, belief that girls as well as boys might be educated, and sufficient revenue to meet the cost. The spread of literacy is best accomplished by the each-one-teach-one method originated by Frank Laubach. Pupils become teachers of reading and writing.



Copy of *LISTEN* courtesy Foreign Missions Conference of North America, Committee on Literacy and Literature

"Listen", a bi-monthly published by the International Committee on Christian Literature for Africa, of which Miss Wrong is chairman, circulates where English is used in Africa, for 2 cents a copy. African artists and illustrators contribute to each issue.

bors in one of the remote villages where the teachers are working. The next step is a periodical with illustrations which will serve not only the teachers who have taken them home but a whole language area.

One of the great values of these simple periodicals is that through correspondence columns, competitions and requests for short articles, readers can become contributors, have the joy of seeing their names in print, and share ideas with other readers. Recently an African sergeant wrote to the editors of *Listen*, a magazine which circulates where English is used in Africa, "I read the contribution of a

Gold Coast teacher about his adult Sunday school and I want to thank him for it. I am trying the methods he outlined in our army education unit and obtaining results."

Pictures are very important in developing these periodicals. Illiterates enjoy them as well as literates. One old illiterate man bought a booklet about a famous leader of his people which contained a picture of the hero. "I cannot read of him," he said, "But in this book I can look upon his face." African artists and illustrators are appearing and use of their work in periodicals gives them encouragement and brings delight to readers.

To develop such periodical literature requires Christian journalists who bring to this task both professional skill and a profound faith. They must be people of quick sympathy and intuition, ready to understand and work with the people of the country, and to serve an apprenticeship in the mission to give the necessary understanding.

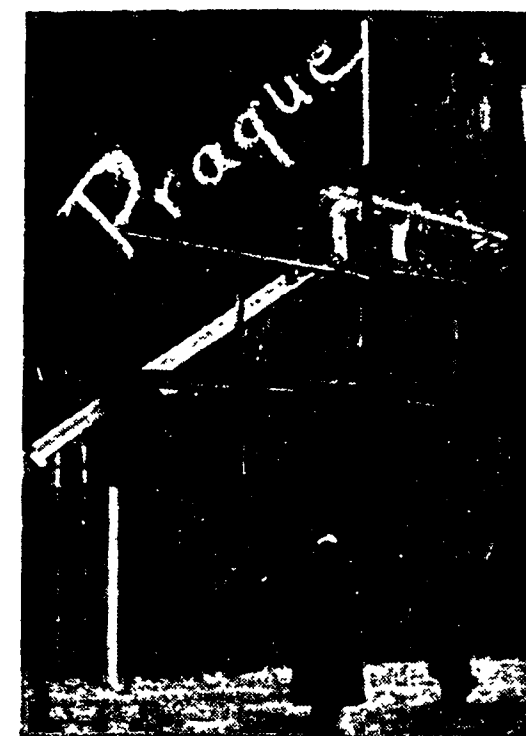
I can imagine no better apprenticeship for such work than district work in the Baptist Mission in Nigeria. In the great market at Abeokuta I have seen people gather round a missionary they loved and trusted, consulting her and confiding in her regarding domestic and other problems they were facing. Assisting in such work will give one Christian journalist the insight and contact essential for the development of simple periodicals.

This pioneering work can only be fully successful if Christians of different denominations co-operate in serving all the people in a language area. Christian journalism is one of the fields of missionary endeavor where united planning and execution is an essential condition of success. The task is an urgent one. Literacy is spreading.

Said one missionary recently, "If we do not provide the literature, the devil will." Are there Christian journalists who will serve in this field?



Nijmegen  
Holland

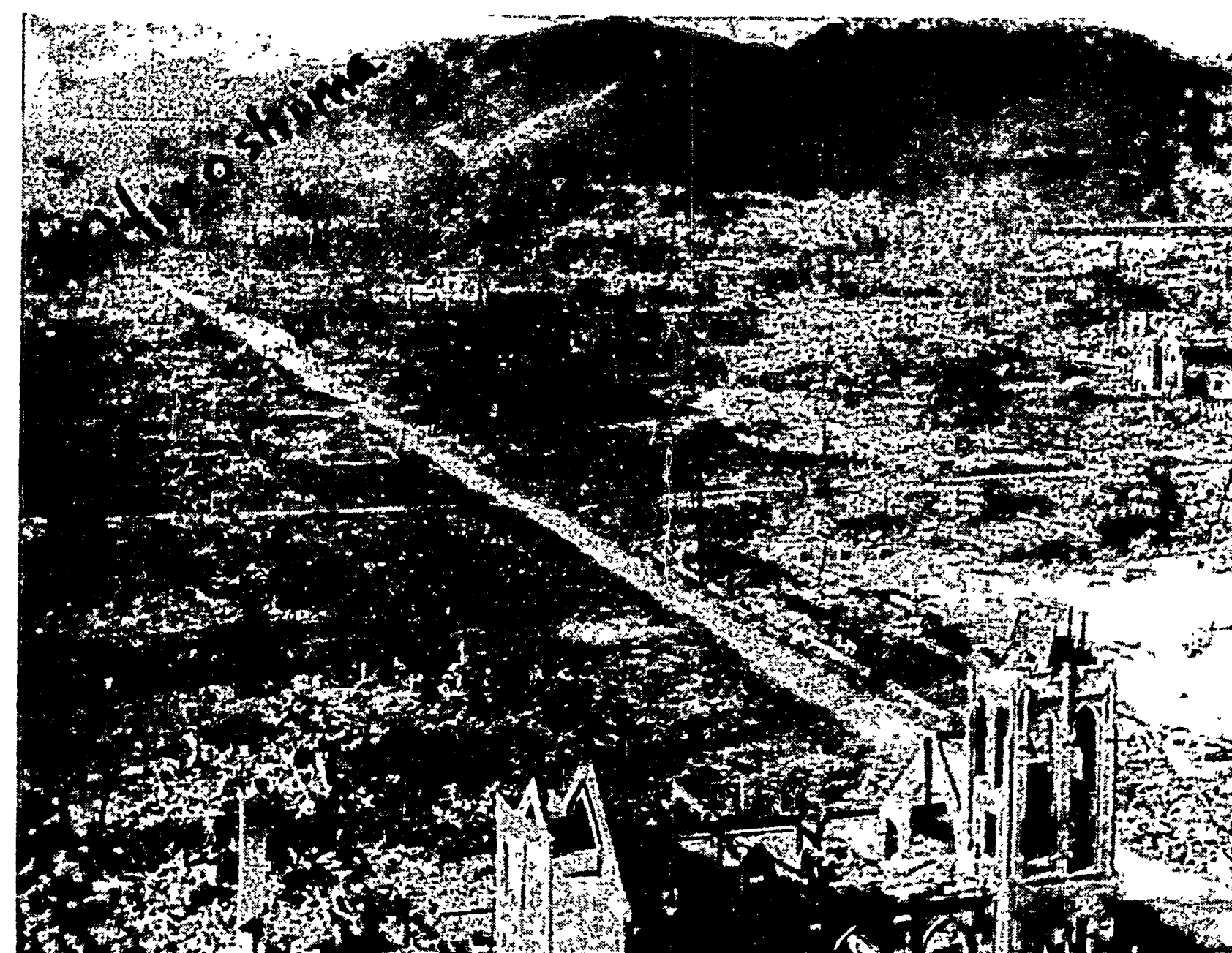


Prague



Wiyana

Religious News Service Photos



Acme Newspicture



Tokyo



Berlin

Religious News Service Photos

# The churches of Asia and Europe need HELP

THE COMMISSION

for March 1946

(65)

9



# What War Has Done to Us Baptists in China

By Howson Lee

Throughout human history, war has proved to be a collective evil and a ruthless catastrophe to human welfare and civilization. The war just concluded is no exception. Furthermore, as science improves and new inventions are worked out, war gains in due proportion in its destructive effect on the human race.

When Japan waged war upon China July 7, 1937, neither Japan nor China had any idea of the consequences of the struggle. Japan was in a great hurry in her program of conquering China and then the world. China fought reluctantly but firmly against the invader. Thus the Sino-Japanese war started. It gained momentum as time went on until the fall of Nanking, our capital, in the spring of 1938. Encouraged by military gains in East China, Japan began to dream of world conquest.

In December, 1941, she attacked Pearl Harbor and thus drew the United States into this great world conflict. We need not narrate the subsequent events in war here except to remind ourselves of its effect on Christian work, especially our Baptist activities in this part of the country.

First of all, besides the general suffering caused by war on people as a whole, Christians suffered a more acute persecution. The Japanese regarded Christians as pro-American or pro-English elements. They made no mistake for the Chinese Christians really were pro-American and pro-English by right and preference. They have been mutual friends for generations because of religious faith and personal fellowship. But they were not politically organized as such. The Japanese made no distinction and treated the Chinese Christians in the occupied areas as dangerous to their program of world conquest.

In order to accommodate this fallacious policy, they used three main tactics. The first tactic was cold-blood murder of Christian leaders. Dr. Herman Liu, the former president of the

University of Shanghai, and Lo Peh-hung, a Catholic financier, were murdered in Shanghai in 1938. Many others met the same fate. The second tactic was the close watch of Christians and Christian institutions in occupied territory. Each church, each Christian school, and each Christian organization was the personal responsibility of some particular Japanese to watch, to spy on, to investigate, and to report.

Scores after scores of Christian workers were summoned by the Japanese gendarme because of careless speech or doubtful conduct. Some were detained, others were beaten; and if they were found innocent, as they usually were, they were discharged by saying that the police were mistaken. Two of our young teachers were thus treated. One was detained nine days and the other nineteen days, with several heavy beatings.

It was this great anxiety that was

the nightmare of these eight years for many of our Christians. We did not know what was coming to us and any of us might be taken away without a chance of appeal for justice. Early last spring, one Japanese gendarme came to my house at ten o'clock one night demanding to see me. Both my wife and I were shocked, knowing what had happened to other Christians in the city. We got out of bed, collected our nerves together the best we could, and ushered the guest into our bedroom. He looked around and asked us all sorts of questions, inquiring about the minutest details of my work in the university and outside. After a half hour of cross-examination, he departed with the typical Japanese smile.

The third tactic which the Japanese used was the formation of the federation of churches under their control. They wanted churches to form one body which would work in close co-

operation with them. The two main federations were the North China Federation in Peking and the Central China Federation in Shanghai. Under pressure the churches had to comply with their wish. With few exceptions, the Christian leaders maintained their loyalty to Christian principles and practices in spite of this imposition.

Now that the war is over, we rejoice with those who have been faithful. The few who have gone astray have automatically lost their prestige and respect among their Christian associates. If war is altogether an evil, God has certainly used it for one good thing; namely, to prove whether we are real Christians under adverse conditions. It works as a purifying agent for the church and for the Lord's kingdom.

## Baptist Churches in Shanghai

Shanghai was opened up for world trade over a hundred years ago. Under agreement between the Chinese Government and the world powers, this city started as a cosmopolitan city in all its aspects—in trade, in city government, in education, in religion, in virtues as well as in vices. With this beginning it has grown to be a big city, now over 4,000,000 people.

Since the beginning of the present century Shanghai has grown enormously, though rather out of proportion. For reasons we need not enumerate here, people of different nationalities and interests as well as forces of various nature swarmed into the city. American and European merchants came to sell their manufactured commodities and in exchange buy raw material from the land. White Russians came for refuge. Deported Jews came to make money. Chinese officials and warlords came either for protection or to spend ill-gotten wealth. And with these came millions of other people for thousands of personal motives. That is the way the city grew up and that is the way it remains today.

Purposely or not Shanghai became a melting pot of vices which are not tolerated in any other country. No wonder it is sometimes called the garbage can of the Orient.

Thanks to the Lord, there is one great lifting power in this city; that is the influence of Christian churches and Christian institutions. These churches and institutions with their evangelists and Christian workers serve as the lighthouse of the city. They are needed everywhere but their influence is keenly felt in this city. Our Baptist work here plays an important part in exerting such an uplifting influence.

At present we have five churches which have their own premises: the First Baptist Church at the North Gate, Grace Baptist Church, the Cantonese Baptist Church, the East Shanghai Baptist Church, and the Fah Hwa Baptist Church. There are two churches here in Shanghai which are meeting in rented quarters; namely, the New Life Baptist Church and the Sallee Memorial Baptist Church.

The First Baptist Church as its name indicates is the oldest and the largest Baptist church in town. Its active church membership is over a thousand. The church building is an imposing structure on the border between the native city and the French Settlement. Just before the war a piece of land was purchased in the best residential district. Funds were ready to build a new church which would have been built had not war interfered. In connection with the church, and under church auspices, are two middle schools: Tsing Teh School for girls and Ming Teh School for both girls and boys. Each has a big enrolment and a considerable teaching force.

The second largest Baptist church



Photo courtesy Elizabeth Hale

Missionary Elizabeth Hale of the Fah Hwa Baptist Church in Shanghai, shown here with her pastor (standing center) and several of her fellow workers, spent the war years in a Japanese internment camp. This is the first photograph of her to reach the States since her release in September, 1945.

in Shanghai is Grace Baptist Church. The new church building built only four years ago is on Seymour Road, the heart of Shanghai's residential section. It is an active and growing church. The church hall is always crowded on Sunday. Pastor Charlie Chi, young and vigorous, is doing splendid work. A move is on foot to install a broadcasting station there to spread the gospel through the air. As soon as it is registered in the government the installation will be made. The estimated cost is \$2,000,000 (C.N.C.). Let us pray for its success in spreading the gospel for the glory of our Lord.

The Cantonese Baptist Church is not far from the Grace Baptist Church but serving an entirely different group of people—the Cantonese-speaking group. The church and its school for girls are in the same building originally built as a residence. This place was purchased by the Cantonese church since the war which made it impossible to use the old church. Now, that the war is over, the church and the school will move back to their former place on North Szechuen Road. The present building will be used as its branch.

The East Shanghai Baptist Church is the student church of the University of Shanghai. Its unique congregation is the faculty and the students of the university. The writer is a member of



Photo courtesy Lorene Tilford

The Friendship Bible Class with eighty members and an average attendance of fifty is the reason why Missionary Lorene Tilford (front row, center) lingered in Chungking, West China, when Southern Baptist missionaries were permitted to return to Shanghai. She was sent to Chungking in 1944 to teach in the University of Shanghai's School of Commerce, refugeeing in the wartime capital. Immediately she and Dr. J. B. Hipps, also a missionary teacher, offered Bible classes to students. The response was enthusiastic, and two classes were organized. Dr. Hipps has now returned to Shanghai, and Miss Tilford is scheduled to follow soon. Twenty of her young men and women in the Friendship Bible Class have made professions of faith and joined Chungking churches during the year. The young Baptists are the backbone of the first Baptist church in Chungking.

this church and of its board of deacons. We need a permanent pastor. The Rev. Y. C. Ching, the executive secretary of the Baptist Publication Society, is its pastor for the time being. When the university moves back to its campus at Yangtzepoo it will not be possible for Mr. Ching to serve as pastor.

The Fah Hwa Baptist Church is a rather new church, built just before the war in the west suburb of Shanghai. The Rev. Chang Ho Gih and Missionary Elizabeth Hale are doing good work in this new church. Its membership is not yet very large but its spirit is superb and its future is promising.

For lack of a meeting place and of working personnel the New Life Church and the Sallee Memorial Church are not so well organized as the others. We hope that when conditions are normal, these two churches will resume their prewar activities.

### Baptist Educational Program

In accord with the Great Commission given to his disciples by our resurrected Lord our Baptist work from the beginning included in its great evangelistic program the plan of Christian teaching. When Jesus was talking with the Jews he said: "Ye shall know the truth, and the truth shall make you free." It has been the intention of our mission that through Christian instruction in our schools many Chinese youths would be made free—free from the bondage of sin.

Two underlying principles prevail in our Baptist educational program; namely, the primary purpose of education in our mission is to lead youths to Christ and to his service through knowledge and enlightenment, and the goal of our educational work is the salvation of lost souls. In short, Christian education is a means to an end, which is soul-winning. Jesus wants us to know him and follow him intelligently.

Christian education if properly administered will serve this purpose. If Christian schools turn out educated infidels it is not the fault of the system but rather the fault of their inadequacy in Christian leadership or educational method. When Jesus was going around to save lost souls and to call people to follow him he used extensively the instructional method.

Jesus is the master teacher. It is through understanding and intelligent deliberation that we get real Christian followers. Furthermore, it takes education and the best kind of education to train our Christian workers and Christian leaders.

Our schools in China are to win souls to Christ and train young men and women for Christian service. They should not try to take the place of Chinese Government schools. Of course schools are needed in China, but the unique contribution of Christian schools is their service in Christian character training. Such people are good for the people they try to serve as well as for the great mission of our Baptist churches. It is understood that programs and practices in different individual schools should be adjusted to meet local needs, but the central policy of our Baptist schools throughout China should always be, according to my thinking, that of Christian character training and Christian service. It is with this view in mind that our Baptist schools in China are established and sustained.

Here we have one theological seminary, one university, and two middle schools that are directly under the mission. There are at least ten or a dozen middle schools that are under the Baptist associations of local churches.

The Baptist seminary which was opened about ten years ago in Kaifeng, Honan, China, had its beginning ten years prior to that date. The writer remembers back in 1925 participating in a meeting at Hsuechowfu to discuss the possibility of opening a seminary in China. Dr. Harris of Kaifeng, Dr. Stamps and late Pastor Djang of Yangchow were the other participants. We rejoice in its opening in Kaifeng ten years after that meeting. Then the war between Japan and China made it necessary to move the seminary to Shanghai. Later in 1942 the evacuation of missionaries from China made it impossible to continue. This, the only seminary of our mission in China, remains closed. It is the hope of our Baptist constituency that the seminary be reopened as soon as conditions permit.

The University of Shanghai is under the joint Boards of the Northern and Southern Conventions. The American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society, the

Foreign Mission Board of the Southern Baptist Convention share in subsidies as well as in missionary personnel in their support to this institution.

The writer has been connected with the institution in one way or another since 1917. At first he was a student, later a member of board of directors, and since 1931, he has served in its administration. Since 1937, the outbreak of war, the university has been in a crowded place in a downtown section of Shanghai. Now the war is over, we hope to go back to the campus in Yangtzepoo.

In this period of rehabilitation, there are at least three problems that ensue. The first problem is that of finance. It will take millions of dollars, enormous amounts of hard labor, and a considerable period of time to repair its buildings for our occupation and to replace equipment for effective work.

The second problem is its administration and its personnel. We need our own Baptist trained men and women to work in the administration as well as in the teaching staff.

The third problem is that of policy. We want to guard against church union movement on one hand and secularization on the other, both of which are popular at the present time. It is the hope and prayer of many of us that this institution, the University of Shanghai, remain a Baptist school rendering its special contribution to this nation of China.

*Photo courtesy the author*



This snapshot of Dr. Lee and Mrs. Lee was made last year in Shanghai. Dr. Lee lost his wife early in the war; he was remarried in 1945.



# Evangelize Pagan Europe Now

By Hazel T. Craighead

**L**ittle by little, deep secrets of success and reverses are being revealed by those who have fought and won the military victory in Europe. "Now it can be told" is the preface of many an interesting war story.

Now the story of paganism in Europe can be told. The eyes of the world have been blinded for centuries to Europe's true condition, by the veneer of so-called Christianity over a paganism as deep as in the "non-Christian" world. We have permitted a false label to turn our attention from the evangelization of this continent of strategic missionary importance. "Christian" Europe has been neglected by modern champions of the gospel.

Today the power and influence of dominant state churches has driven the truth into earnest men's minds.

The religious and political life of Europe has been dominated by state churches for centuries, but the question is, Have they evangelized Europe? The answer is emphatically, "No." Poverty, illiteracy, and race hatred flourish. Of the 550,000,000 people of Europe, it is said that 400,000,000 need to be evangelized. This is twice the population of Africa, and more than four times that of South America. The gospel has not touched some of the countries of southeastern Europe since the days of Paul.

In a Saxon village in Transylvania, Rumania, I saw an especially beautiful child with a small red cord tied loosely around his neck. Being acquainted with the mother, I inquired as to the meaning of it. "It is to protect my son from the 'evil eye.' If a wicked person sees a pretty child and wishes some calamity to befall him, this cord will prevent it," she replied.

The fear of evil spirits haunts these simple folk. Their lives become a strange mixture of pagan practices and Christian ritual, so that they cannot tell why they celebrate Christmas, Easter, or other holidays.

Totalitarian governments have found this pagan soil in Europe suitable for cultivating nazism, fascism, and communism. Hitler himself openly appealed to the German people

to return to their original religion, and termed his new creed "neopaganism." One of the strongest appeals of communism to the Russian people has been the promise to deliver them from ignorance and poverty, and their accompanying ills.

**C**ivilization is not synonymous with Christianity. Men can rise to great heights of culture without Christ. Egypt, Babylon, ancient Greece, and Rome are examples of this fact. In western Europe, especially, Christianity has richly influenced civilization, as expressed in art, literature, law, and music. The King James Bible was a powerful force for good in English literature. The same Bible was a mighty factor in the making of English common law. Indebted though we are to these contributions, we must not confuse culture with saving faith in a personal Christ.

The surface of Europe's paganism has been scratched in places, where the gospel has been preached. Oncken and Meyers of Germany traversed Southeastern Europe, preaching along the Danube, distributing tracts and Bibles and baptizing converts. The reformations in Germany, France, Italy, Switzerland, and other parts were the greatest counterbalances to paganism.

The antidote to Europe's ills and disorder remains the same: thorough and widespread evangelization.

After the first world war, evangelization was undertaken by the converts of prison camps. In Rumania, evangelization has been largely in the hands of native "believers," who out of their poverty have built their own churches and paid their own ministers. By the heroic, sacrificial efforts and faithful testimony of these native believers, the gospel has been preached to thousands. Among the best workers have been the returned war prisoners. These have "gone everywhere preaching the Word." Having families to support, most of these leaders could not attend the seminary. The Bible has been their only textbook, and the Holy Spirit, their teacher. They have heroically suffered many persecutions and car-

ried on the work of evangelizing with unquenched zeal and fervor.

**W**hen we consider the unevangelized peoples of Europe, we cannot afford to overlook the Slavic nations. Someone has said, "The Slav is coming majestically over the horizon." The Slavic people occupy one-sixth of the earth's land surface, covering roughly all of eastern Europe and vast stretches in Asia.

The principal Slavic nation is Russia, whose power and influence not only sways most of the continent of Europe, but extends into the whole world. "Europe's bread basket," the great, rich Ukraine, with its fertile plains, presents a promising, potential mission field. It is the second richest and second most populous Soviet Republic, having before the war forty-two million.

Now that the war in Europe is over, we again face the mighty task of evangelizing Europe. How we shall meet and cope with it will mean the difference between a glorious program for Christ or a dismal failure of an artificial scheme.

A major emphasis should be placed upon the ministry of preaching, both by our own missionaries and in our material help for faithful native workers. In lieu of a Paul, there might be a Spurgeon or a Moody found to arouse Europe from its spiritual sleep.

Most of all, we must reach the people where we find them. In Europe it has always been impracticable to bring large numbers of leaders together in cities for training, because of their agrarian life, primitive habits, and varied languages. Teaching by competent, Spirit-filled missionaries and native workers, in and through our churches, will need special emphasis in the years ahead. Field missionaries, willing to live simply, humbly and sacrificially, will be needed in sufficient numbers to go in and out among the people.

This ministry to the churches is not a substitute for the work of our European seminaries and training schools. These will and should be re-established, to meet the need for

trained workers. The churches, however, must furnish the schools with consecrated young men and women. A healthy condition in the churches is essential to a trained ministry.

No plan for the evangelization of Europe will succeed without Bible distribution. In Europe the Bible has gone ahead of the missionary. Thousands of copies of the Bible and New Testament were sold, exchanged, or given away in Europe by Bible societies before Baptist missionaries arrived.

While many of these Scriptures are now worn out, lost, or destroyed by the war, new copies are being sent in, to supply the growing demand for God's Word.

"There are requests for a million German Bibles and something like two million for the whole of liberated Europe," says Dr. A. L. Warnshuis after his tour of the continent.

Together with preaching and teaching, the graces and arts of healing, comforting, and restoring will be in-

dispensable. Europe is sick in heart, soul, and body. Rehabilitation is imperative. The long arm of relief must not be used only to dole out commodities; the missionary will be sure to give the warm handclasp, the encouraging smile, and the help from God's Book.

Europe calls to Southern Baptists for missionaries, Bibles, prayer, and money. Let us send them over in plentiful volume, to do the job of evangelizing Europe.

## Missionary Service Recommended

The well known fashion magazine *Mademoiselle* paid a tribute to Christian missionaries in its December issue under the title, "The New Missionary." Mary M. Lago has written an exceedingly interesting and discriminating story concerning the qualifications of women missionaries. Excerpts of her article are reprinted here by special permission of *Mademoiselle*.

The qualifications of the missionary become constantly more exacting. The minimum technical training is a standard four-year college or university course, professional training, some practical experience if possible, and language study, either here or after she reaches the country to which she is assigned. She must be able to make the most of every knack, talent, and scrap of knowledge she ever had. A nutrition expert who can do double-entry bookkeeping, or a nurse who can cure ailing automobiles is worth her weight in gold on a mission post. Most important of all, she must like people—all people! . . .

What makes them do it—these up-and-coming girls who might easily have settled for a career at home, or a suburban bungalow and the chairmanship of the Junior League? In the first place they feel that because of their training, their experience, and their Christian faith, they have something worth while to contribute to a world in need. And they want to make that contribution where it will do the most good. For some that is China; for others it is Africa or India, Japan or the Philippines. When a Filipino grandmother reads with tears of joy streaming down her cheeks—reads and understands the printed word for the first time in her life—the missionary feels amply repaid. Or when an Afri-

can mother smiles her thanks for the life of a child who would surely have died had not the care of the missionary supplanted that of the witch doctor. . . .

But whatever prudish ideas were carried by the early missionaries sprouted from the prissiness of the period in America. Today the Bible is still essential and the umbrella probably useful, but the method and outlook are different. The missionary makes a conscious effort to preserve all that is good in the culture she finds about her. This new attitude is expressed in many practical ways. If the people are used to sitting on the ground, churches are built without pews. If the economy is one of barter, mission-school students pay their fees in grain or goods. Native languages are preserved in their purest form; indeed, since the earliest days of mission work, missionaries have been distinguished for their recording of unwritten tongues and compiling of dictionaries. Native leadership is substituted for that of the missionaries in schools and hospitals and welfare agencies as soon as possible. In fact, the missionary works to work herself out of a job, for the goal of modern missions is to help people to help themselves.

During the past years, a great many people had to help themselves in deadly earnest. Almost all the major mission fields were hot spots of the war. As reconstruction gets under way in these areas, Government officials are learning that missionaries know intimately the thoughts and troubles of the man in the street, for when crises came and businessmen and colonial governments fled, the missionaries stayed. Now their judgment is requested and respected. . . .

The Director General of the National Health Administration of China says: "Without the fullest possible cooperation and extension of Christian medical services the achievement of the nation's hopes and plans for a comprehensive health service will be very difficult, if not impossible, for a long time to come." . . .

Sumner Welles reports that the mission schools and colleges of Turkey "have been sources of Western liberal culture where many thousands of young Turks now active in public life have found the inspiration they sought." . . .

Both relief worker and missionary bear a grave responsibility in the carrying out of the job to which they have been assigned. That is why the mission boards are repeating urgent calls for young people with energy, imagination and specialized training. Approximately two thousand new missionaries are needed immediately. No sloppy thinkers need apply, for fumbling in a mission job endangers the dearest aspirations of men and women who have no other champion of their hopes. . . .

The young woman who enters missionary service today gets in on the ground floor of the most important business ever organized—the creation of a world without war. Politics and economics, as well as religion, are her job, and she knows how to translate them into better homes and happier lives. She lives a well-rounded life herself, and though she takes her work seriously, it needn't prevent her from . . . appreciating a full moon . . . and the best arrangement of all is the young married couple, both well qualified, who decide to do a mission job together.

# Religion Never Thrives in Detachment

By D. Elton Trueblood

Reprinted from MOTIVE, Methodist Student Magazine, by permission of the editor.

During the past twenty years I have had the opportunity of observing at rather close range the religious life of young people in certain American institutions of higher learning. In that time I have served in two colleges and three universities and have visited a number of other institutions for short periods. Recently I have tried to summarize, in my own mind, some of the lessons I have learned in these two exciting decades and I am glad to share . . . one of these conclusions.

One of the clearest lessons that I have learned is the lesson that much of our nonsectarianism, of which we have been so proud, is a failure, so far as depth of conviction is concerned. It may be shocking to say so, but it is the sober truth that the groups which are most successful in holding their young people in college, are the groups which seem to the outsider to be narrowly denominational, while those which advertise their broad sympathies are remarkably unsuccessful in this impact regard.

In the university which I have served for most of the past ten years I have constantly been amazed at the success of conscious denominationalism. One would suppose that it could not possibly flourish in this particular academic environment. The founders of the university, while envisioning a great place of worship, situated symbolically at the heart of the university, were almost militantly nonsectarian and even ruled that no building devoted to denominational purposes should ever occupy any university land. Denominational control seemed to them, fifty years ago, a real danger. It is quite possible that they were correct in this.

It is in spite of this initial handicap that the denominational faiths, and especially those whose members constitute a conscious minority, flourish. While the Episcopalians, Methodists, and Congregationalists consider themselves very fortunate if they can attract the loyalty of four or five per

cent of those who claim these highly respectable communions as their own, the stricter sects are able to hold large proportions of their smaller original groups. The large churches state frankly that their approach is undenominational and they seek to draw into fellowship *any* student of any background. As against this, the Latter Day Saints direct their effort almost wholly to those of Mormon background or training, and, year in and year out, make thereby a stronger attack on the secularism of the university than the more indiscriminate bodies are able to make.

Those who, according to my observation, have been most successful in attacking entrenched paganism are the Christian Scientists, the Mormons, the Orthodox Jews, and those Protestants of a strongly evangelical or fundamentalist cast who, in a great liberal institution, constitute what is virtually a sect. This last group is sometimes organized as the Inter-Varsity Christian Fellowship and can be a very powerful force.

The case of the Orthodox Jews is interesting and instructive. The students who are members of Reformed Hebrew Congregations may be very active in social or political matters, but are seldom openly and devoutly religious, whereas the Orthodox Jewish students are often bravely loyal to their tradition. They meet every Friday night with admirable regularity and conduct their ancient service with little or no outside help. They feel the responsibility themselves and keep up their worship wherever they may be.

Such experiences ought to make us critical of many of our fine protestations of freedom from sectarian bonds. *The simple truth is that religion never thrives in detachment.* Religion thrives primarily when it is fostered by a self-conscious group. The students who are most certain to be wholly valueless, so far as vital religion is concerned, are those who designate themselves on their registration cards as

"Christian" or "Protestant." They are seeking to maintain their heritage in what turns out to be the most vague and unimportant form in which it can be held. Or perhaps they want to be sure that they raise no barriers of their own making against their possible acceptance by a Greek letter society.

For the sake of both brevity and clarity, I should like to state my conclusion in the form of a specific proposition as follows: *sectarianism is better than undenominationalism.* By this I mean that, other things being equal, a student who is drawn into a vigorously denominational fellowship is more likely to be held by it and changed by it than is the case when he belongs to some group which calls itself broadly "Christian" or "religious." There are several reasons why this is so. One is that the sense of *belonging* can be powerful in forming human character, providing that of which we are members is something fairly definite and precise. Even our four-year-old daughter asks, on Sunday morning, "Are we Quakers?" and this sense of conscious inheritance can be *strong at any age.*

Consider, for example, what it can mean to a child to know that he comes of Covenanter stock or any stock that has suffered persecution. We need every anchor we can have in the stormy times in which we live and denominational loyalty is one of them. That it has sometimes been evil, we cannot doubt *but the danger of overemphasis on denominations is not our danger now.* Those who still attack it have failed to keep abreast of the times.

Another reason for the relative success of the denominational approach is that it can more easily help young people to become definite and positive in practice and belief. This is especially true concerning the Bible. The average student, who is emancipated from denominational ties, is often concerned chiefly with the parts of the Bible which he does *not* believe. This emancipation may be a necessary phase in growing up, but it is not very profitable and certainly provides no strong sustenance for hard times. Those who are nurtured in the stricter sects are likely, on the other hand, to believe some of the fundamental messages of the Bible with powerful conviction. They may really believe, as did the writers of the Bible, that God's hand may be seen in human history, and

(Please turn to page 21)

# HERE IS A CHURCH THAT PRODUCED A *Missionary*

By Marjorie E. Moore

It is one thing for a group of baptized believers to undertake to support a foreign missionary; it is quite another for such a group to undertake to produce a missionary.

Tabernacle Baptist Church of Columbia, South Carolina, is one of the groups which has done it. Missionary Sara Taylor of Buenos Aires is the product of that church, now thirty-seven years old.

Her parents were married by its first pastor, A. B. Kennedy, who served until 1943. George Taylor died in a veterans' hospital when his two daughters were small. Essie Taylor began to make a living for the family by sewing. The church helped in emergencies.

From cradle roll to adult department, from Sunbeams to Business Women's Circle, from Junior B.Y.P.U. to Baptist Adult Union, Sara attended Tabernacle. She finished high school and the state university in her home town. At ten she was baptized by Pastor Kennedy; at his invitation she made a public profession of her intention to follow God's call into full-time Christian service. Resigning a social welfare job, she went to Woman's Missionary Union Training School, and in April of her senior year, she was appointed a missionary of the Foreign Mission Board of the Southern Baptist Convention for Latin America. Her home church naturally asked for the privilege of supporting her.

Now every first Sunday is Missionary Day at Tabernacle. Pastor David G. Anderson leads his church in prayer and giving to missions, personalized by one of its own "flesh and blood" on missionary duty overseas.



Tabernacle owns an old building, a new building, and a corner lot within walking distance of the capitol. Its equipment is far from adequate according to modern educational standards, but it is in constant use. The special offering each Missionary Day always exceeds the \$85 needed for Sara's salary. The average age of the Sunday congregations is less than forty. Young Pastor Anderson is seated at the window, right.



A godly widow, now T. E. L. class teacher, made for her daughters a home which was a school of Christian education.



Pastor Kennedy, a bachelor until he was sixty, gave his life to his church, to create an environment for Christian nurture.





Tabernacle provides for its young: nursery for babies, equipment and activity for Juniors and Intermediates, significant projects for young men and women, and an attitude of love and respect on the part of adults. Jean Haslewood, Veteran John Keels, and Miriam Daniels (far left) helped distribute church offering envelopes. The Y.W.A.'s, meeting in the home of their counselor, Mrs. A. B. Kennedy, named their circle for Miss Taylor.



Missions as the church's reason-for-being has been Tabernacle's lifelong principle. As social welfare worker, Miss Taylor found a thousand occupants for the housing project eight blocks from her church; as a Christian, she found a way to have religious services for them. Gonzales Gardens Mission now has 133 persons enrolled in Sunday school (above right), and thirteen Tabernacle young people man it every Sunday. The Mission gave Miss Taylor a typewriter as a bon voyage gift. Benedict Allen Court (right) where a thousand Negroes live, in the same section of the city, is Tabernacle's next mission field. The secret of Tabernacle is revealed by the prayer of one youth choir member before evening worship: "Lord, help us to sing with our hearts, not with our lips." In that choir and in other organizations are other Sara Taylors.



## *The Strategy of World Missions*

# EDITORIAL

Sometime ago we forecast global missionary plans which would be patterned after Allied military strategy, proposing to combine into one vast army all Christian denominations. Such a proposal has been definitely outlined in Dr. Walter W. Van Kirk's most recent volume, *A Christian Global Strategy*.<sup>\*</sup> "It is imperative," he concludes, "that there be created an interchurch administrative agency on a world scale to which would be entrusted the total missionary responsibility of the participating communions, . . . a structurally unified body that would exercise definitive administrative responsibility in the organization and implementation of a Christian global strategy." Note that such an organization is to be *administrative*, not merely *consultative*. "We are not suggesting an organization," he says, "which would have only consultative and advisory values."

Dr. Van Kirk believes that all Christian communions should participate in this plan. "If the forces of Christians seriously intend to establish upon the earth the kingdom of God they will have to abandon the piecemeal and improvised strategy of ecclesiastical separation and evolve a comprehensive strategy of global dimensions."

By way of application he holds to the opinion that Baptists and Methodists should withdraw from Italy and leave that country with the Waldensians, an "indigenous . . . evangelical body of believers" who have been in Italy for centuries. Where the Orthodox Church is predominant, as in Russia, he would leave that area to the Orthodox Church. Referring to the large number of Baptists in Russia, he concludes: "With this denomination, as well as with all other non-Roman churches, the issue boils down to this: What is the most profitable use to which the known and potential resources of Christians may be put for the evangelization of the world? If, as we believe, the Russian Orthodox church will hereafter be in a more advantageous position to carry forward a ministry of redemption to its own people, it might be better strategy to re-direct the energies of the non-Roman churches heretofore expended in Russia, to parts of the world that are not even nominally Christian." He concedes, however, that if Soviet Russia gave to the people freedom to pray and to go to church, but did not give freedom to express religion in social and community relationships, then "Western Christians could hardly be expected to act the part of a silent spectator."

He suggests the creation of a Committee on Cooperation on Japan, with the understanding that no board will undertake work there without first

<sup>\*</sup>Willert, Clark, \$2.00.

consulting with the Committee.

However, Dr. Van Kirk insists that evangelical denominations intervene in other lands where there is violation of human rights. He says:

If, in the predominantly Roman Catholic countries, Protestants were to be denied the right to establish churches and carry forward their ministry of evangelism, there would devolve upon the entire non-Roman community throughout the world the responsibility of giving aid and comfort to those who, in defiance of such intolerance, persisted in their purpose to preach and practice the Christ whom they adore. There is nothing in a Christian strategy of global conquest that would require on the part of any follower of our Lord, renunciation of the right to full religious freedom. . . . Protestants will no longer remain silent if and when their brethren in the bonds of faith are subjected to discrimination and persecution.

Why not extend this concern for the spiritual welfare to countries where other religions are predominant, as well as to Roman Catholic lands?

The inconsistency of his proposed program is quite apparent when he expresses the opinion that evangelical denominations are warranted in protesting the abridgement of religious liberty in any land; and, at the same time, would require members of any evangelical faith to surrender their deepest religious convictions, and thus restrict their own freedom in missionary operations, in order to join up with the colossal world organization built on global religious-military patterns. Such a plan has never worked and never will work. Just one example was the Interchurch World Movement exploited more than a quarter of a century ago, a movement which failed disastrously. Blockbusters are bigger than atomic bombs but not nearly so effective. The kingdom of God does not come through vast human organizations but by the Spirit of God working in the hearts of regenerated men and women along simple plans outlined in the New Testament. If one all-encompassing ecclesiastical organization is the objective, we already have two available—the Roman Catholic and the Eastern Orthodox churches.

With much that Dr. Van Kirk says in this stimulating volume we are in agreement. It is shame that American Christians are spending eleven dollars on themselves per capita, and only two cents for each person living in unevangelized areas of the world, or that, "at a time when the spread of the gospel throughout the world is a priority if civilization is to be saved, Christians of the United States, who already are comfortably churchied, will shortly spend a half-billion dollars that they may be still more comfortably churchied, while elsewhere throughout the non-Christian world, hundreds of millions of people are still waiting to be told the story of the ever living and

redeeming Christ." Let us put first things first.

We agree with him, too, that Jesus made no distinction among men, whatever their race or color or class. God would have all men to be saved. The gospel of Christ is the power of God unto salvation to everyone who believes. But we must keep in mind the most vital fact that cannot be set aside or given secondary consideration in all these discussions: *What constitutes the gospel of Christ?* What say the Scriptures concerning the way in which men are to be saved? We Baptists believe that sinners are saved by the grace of God through faith in the Lord Jesus Christ. We believe in the competency of any soul to come direct to God without the intervention of any priest, prelate, or potentate. We can take the hand of any man, whatever his race or tongue, and call him brother, if he has come to God for salvation through Christ, for Christ alone is the Way.

And we must never take any step that minimizes or disregards the church which he bought with his own blood—the body of which Christ is the head. We must obey God rather than man. We are happy to co-operate with our brother believers in Christ, whatever their name, insofar as we can do so in a consultative, never administrative, capacity, without violating the teaching and spirit of the Word of God. The most effective global strategy is based on the true unity of believers, which respects the conscience of every man and seeks by the constraints of love and fellowship, not by the coercion of man's strategy, to make our Saviour and Lord known to every man in the world.

Whatever other Christian organizations do or fail to do, Southern Baptists, facing the greatest missionary opportunity they have ever known, should put on a great positive, aggressive, constructive missionary program reaching out to the ends of the earth. We should be missionary Baptists in fact as well as in name. With average per capita gifts of approximately sixty cents for foreign missions, and only one foreign missionary for every ten thousand Southern white Baptists, we have far to go.

### ***The Right Uses of Liberty***

Christ sets men free from the bondage of sin when they accept him as Saviour and Lord. They are not free to do as they please except as they please to do his will. "Live like free men . . . live like servants of God," (Moffatt) was Peter's admonition to the saints. Believers are free from the law of sin and death, but they are subject to the law of the Spirit of life. Their bodies, no longer servants to sin, are now servants to righteousness.

Liberty is a dangerous instrument in the hands of unskilled men and women, especially if they are not subject to the will of God and are not mindful of the highest interests of society. The freedoms of

speech, of the press, of assembly, of worship, are guaranteed to us by the Bill of Rights. But these freedoms, accorded to individuals, have their limitations in social relations. The right to assemble, for example, is limited in Article I in the Bill of Rights, by the word "peaceably."

Leaders in any realm are accorded freedom in their opinions and in the expressions of such opinions except as the exercise of such freedom conflicts with, and jeopardizes, the rights of others. Pastors of churches, teachers in denominational schools, and other Christian leaders, have the right, as individuals, to hold and propagate their beliefs, but they do not have the right to accept responsibilities entrusted to them, then so teach and live as to obstruct the purpose for which those churches, schools, or other institutions and agencies committed to them were founded.

This clear limitation of the cherished principle of freedom has its application in all areas. "Personal liberty" so frequently pleaded by individuals in violating the canons of social, spiritual, and economic welfare, is not liberty but license. Selfish indulgence, with them, takes precedence of the rights of others. Even practices which may not be wrong in themselves, may be hurtful in community life. Referring to the question of eating meat offered to idols, Paul wrote, "If meat maketh my brother to offend I will eat no flesh while the world stands."

A surgeon's knife properly used may save lives, but in unskilled or unethical hands may be a very dangerous instrument.

### ***Laymen Interested in Missions***

One of the most heartening developments in the present world missionary situation is the increasing interest on the part of laymen—many of them business and professional men—who see unprecedented missionary opportunities throughout the world. One illustration of this growing interest was described to us recently by Dr. Alfred Carpenter, who visited a Baptist church in Georgia and spoke to a group of laymen, nearly one hundred of them, assembled for their monthly meeting.

When he had brought his message telling something about conditions around the world as he had witnessed them on his recent trip, one of the laymen arose and said that "the men had left it to the women to make special offerings for missions." Then he added, "We ought at least to match what the women have done for missions, and I challenge you men here to join me in making our missionary gifts tonight." He put down ten dollars on the table and there was an enthusiastic response on the part of the other men; more than \$600 cash was given.

Then another layman arose and said that while he had not given anything he had the conviction that

he should at least help to support a missionary, and he asked if another man would join him in providing for the salary of one missionary. Immediately another man arose and accepted that proposition. Still another layman asked for the privilege of furnishing two hundred Bibles for some missionary to take along with him to needy fields. The pastor, one of our finest young men in the South, said that he had prayed seven years for that glorious hour.

We are confidently expecting that throughout the South other groups of laymen will respond likewise to the challenge of world missionary opportunities.

### "We Had Hoped"

On the way to Emmaus, the two disciples shared with their unknown Companion their unfulfilled desire: "We hoped that it was he that should redeem Israel." Their hopes had been shattered when Jesus was crucified and buried. They had neither faith nor spiritual discernment to understand that Jesus would rise from the dead and triumph over the forces of evil.

In our own day, "we had hoped" on V-E Day and again on V-J Day that peace would come to the world. Our hopes were strengthened when the San Francisco charter was adopted, but we have already learned that it takes more than V-Days and charters and covenants to bring peace to the world. So long as nations distrust one another, so long as the great powers still cherish the dream of empires and are unwilling to grant self-rule to their colonies, we shall have wars and rumors of wars. In our own country industrial strife slows down the reconversion program. In other countries around the globe there are friction points. Here are some of them: Iran, Palestine, Java, Manchuria, Argentina, Brazil, Colombia, Germany, the Balkans, Italy.

Only the power of the risen, ascended and glorified Lord manifest through the gospel of Christ in regenerated hearts can bring enduring peace.

Persuasion, not coercion, is the only power that the Christian can use, else freedom vanishes from human and divine affairs. —KIRTLEY MATHER

## MISSIONARY

# Tidings

Treasurer E. P. Buxton of the Foreign Mission Board recently reported \$3,000 for relief from the First Church, Leesburg, Florida. This great-hearted church sets the pace for other churches in the time of urgent world need.

An unusual paragraph appeared in the December 18 bulletin of the First Baptist Church, Rock Hill, South Carolina: "Last week one of our young women brought to the church office an envelope, saying, 'I want this to apply on sending out a foreign missionary, but I do not want my name mentioned.' In the envelope was currency totaling \$515. This is one of the noblest gifts and actions the pastor has ever experienced. Thank God for women like that!"

*The Voice* of the First Baptist Church, Bluefield, West Virginia, carries the church budget for 1946, which provides for approximately 50 per cent of receipts to apply on missions and benevolences. *The Religious Herald* and *THE COMMISSION* are both included in the 1946 budget.

The first greeting which came to the editorial desk the recent holiday season was from our cherished friend, Dr. T. W. Ayers of Atlanta, who recently observed his eighty-seventh birthday. Dr. Ayers was appointed in 1900 as a medical missionary to North China. At Hwanghsien he built the first hospital ever built by Southern Baptists on foreign soil. The Warren Hospital was erected by the First Baptist Church, Macon, Georgia, in memory of Dr. E. W. Warren, for twenty-four years pastor of that great church. The story of the blessed ministry of Dr. Ayers, with brief sketches of Southern Baptist medical work in other fields, is described in Dr. Ayers' *Healing and Missions*, published by the Foreign Mission Board in 1930. Dr. Ayers' son, Dr. Emmett Ayers,

who followed in the steps of his father as medical missionary in China, has rendered distinguished service with the American armed forces.

Dr. W. O. Lewis, general secretary of the Baptist World Alliance, is visiting the American zone in Germany. We hope his helpful ministry will be extended to other zones, also.

According to *The Christian Century*, American and Canadian prelates of the Russian Orthodox Church refused to accept the authority of the mother church in Russia. They declared that as citizens on this side of the Atlantic they are entitled and qualified to discuss what they please. The head of the Russian Orthodox Greek Catholic Church in the United States explained: "As we are American and not Soviet citizens, the Moscow patriarchate can only send such orders as will not go against the constitutional rights of our North American republic."

We received from a staff sergeant in the Philippines a request for four subscriptions to be sent to relatives in North Carolina. He writes: "THE COMMISSION is by far the best mission magazine I have read. Recently, I received a package from home containing several copies, all of which were very inspirational. To see them in action here in the Philippines is even greater. The people are very responsive to the true gospel, though many of them have been deprived of it all of their lives. Can we expect help after the war?"

Letters from a number of chaplains serving in Italy all agree in the forecast that the Vatican will do everything possible to hinder the work of evangelical Christians in Italy. We have just received a letter from a British seaman who writes from Naples, advising that they are not permitted to publish any more issues of an evangelical paper. The conditions in Italy are a matter of great concern to all evangelical Christians.

It is time for the leading nations in the United Nations Organization to insist that the Four Freedoms be respected in all lands. The Powers need to be reminded themselves of their pledges to which they subscribed in the San Francisco Charter, to respect



the rights of all minority groups and to assist in the progressive development of our free political institutions. Some of the nations which are still seeking to fall back into the old channels of imperialism need to study carefully their pledges concerning respect for human rights and for fundamental freedoms.

★ ★ ★

The foreign mission secretary of the Nazarenes writes that in 1944 they sent out thirty-five missionaries, for the first ten months in 1945 they sent out thirty-four, and they hope to send out at least fifty new missionaries this year. They are now working on eighteen different fields and contemplate entering other fields which are opening. He adds: "We have just established contact with our people in Japan. Of course, they were forced into the Nippon Christian Church. Now they want to withdraw. Of course, they have the privilege of doing that very thing. We will be sending missionaries back to Japan and China just as soon as we possibly can."

★ ★ ★

Princeton S. Hsu reports a total enrolment of 330 in the Shung Tak Girls Middle School, Shanghai, China. Concerning the teachers through these four years of war, he adds: "They have never said a word of complaint. They were always faithful and cheerful at work, knowing that God would never fail us under his direction of truth and righteousness. We are truly proud of our teachers and our pupils. In the great love of God, there is nothing too hard for us to bear. Our suffering turns at once into joy when we compare it with the suffering of our Lord on his cross." Some thrilling stories are coming out of this war concerning the triumphs of the gospel in the Orient as the national Christian leaders have maintained the work committed to them and, without wavering, have testified continually to the grace and power of God.

★ ★ ★

*Life* magazine carried in a recent issue the story of the only medical school for women in the United States, the Women's Medical College of Pennsylvania, now ninety-five years old. Of special missionary interest is the statement that many of its 2,000 graduates, who are highly respected by the medical world, became medical missionaries. America's first woman medical missionary, according to *Life*, was

a member of the graduating class of 1869.

★ ★ ★

According to *World Dominion*, there are five million lepers in the world, two million of whom are in the British Empire. Three quarters of these are in Africa. There are quite a number of leper settlements in Nigeria, one of the largest being Itu with three thousand patients. Another settlement, one of the largest in the world, controls the treatment of fifteen thousand lepers. Many of them respond to treatment and are discharged as arrested cases. "A most gratifying feature of our work in recent years has been the willingness of young educated Africans to share in this great task of eliminating this scourge from their country. We must pay our tribute to Christian missions, for most of them have been educated in mission schools and colleges."

★ ★ ★

The gospel still has its martyrs in Latin America. As a result of a pastoral letter published by the archbishop of Mexico, appealing to the "faithful" to do away with "the infernal serpent of Protestantism," a campaign of persecution has been launched throughout the country. The Y.M.C.A. and North American business firms are being boycotted; three radio stations have refused to transmit their advertisements. Tear bombs have been dropped among the delegates of a Methodist Conference. The names and addresses of all Protestant pastors have been published. Houses and churches are being destroyed; women have been outraged, and several believers stoned to death. The press is making all kinds of false accusations against the evangelical churches. Personal relationships are affected in every sphere of life, and children of Protestants are ostracized and called traitors and fifth columnists.

—*World Dominion*

★ ★ ★

The World Emergency Committee of the Southern Baptist Convention reports wartime contributions to relief from the Baptist churches of the South as follows:

1942 .....	\$459,312.61
1943 .....	479,142.44
1944 .....	323,315.47
1945 .....	253,800.47

Postwar relief needs in war-devastated areas are being met with

funds earmarked for Asia and Europe, but will far exceed present accumulated resources.

## Religion Never Thrives in Detachment


(Continued from page 15)

they may actually believe that God was in Christ, reconciling the world unto himself.

And so I would urge the various groups to glory in each heritage. Each is an order in the Church universal. There is no inconsistency in being a loyal Dominican and a loyal Catholic. Likewise there is no inconsistency in being a loyal Presbyterian and a loyal Christian. I would have the Presbyterians try to maintain consciously their grand contribution to both dignity and democracy of worship and not try to become a mere denatured Protestantism. The same goes for Methodists and so many more.

Non-sectarianism can be either very good or very bad. It may arise from a keen sense of the oneness of the human family and thus be a beneficent antidote against the kind of faith which produces the ugly persecution of which anti-Semitism is only the worst example. But much of our non-sectarianism today is not of this lofty kind. Instead it is frequently a screen for secularism. It is the retreat of those who do not want to bear any positive responsibility in the Christian cause.

Actually there would not be any *Church* if there were not *churches*. Therefore, in practice, the nonsectarian person is frequently a mere pagan. He refuses to advance the Christian cause in the one way in which it is likely to be advanced. The chief difficulty with anticlericalism is its implied compliment to the layman, a compliment in which the layman often revels, though it is undeserved. In the same way the chief difficulty of nonsectarianism is its implied compliment to the unchurched. Bad as the people in the denominations may be, it is certainly true that the people outside are no better.



**Choir & Pulpit GOWNS**

Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog, samples on request.

DeMoulin Bros. & Co.  
1202 S. 4th St., Greenville, Ill.

# EPISTLES

## FROM TODAY'S APOSTLES

DECEMBER 30, 1945

### Japan

Four letters courtesy E. B. Dozier.

Doctor M. T. Rankin of Richmond, Virginia, representing the Southern Baptists in America, so kindly extended Christian love and sympathy to the Southern Baptists in Japan and expressed their brotherly wishes for restoration of Christian fellowship which had been broken for years on account of the war. I deeply appreciated it.

After the war with America started, the entire equipment of the school, including grounds, buildings and residences was occupied by the army, and it became the center of the air defense force of the Western Japan. Therefore the whole institution, 800 students and 40 teachers, had to move out and carry on the work renting various places such as a primary school, a government high school and even a Buddhist temple. Government authorities then advised us to close the school entirely. I myself thought that it was the only way to meet the situation, but the parents of the girls shared the burden with me to keep it on. Mrs. Hara and myself had to move our residence four times in these four years.

At the Emperor's acceptance of the Potsdam Declaration this last August a new era began, and the Seinan exiles came home with praise of thanks—600 students at present. Last week we held a series of evangelistic meetings among our girls inviting a special speaker from the outside. Many decided for Christ and twelve of them are going to confess their faith in the Saviour by baptism next Sunday. Before the war I proudly repeated "Independence." "Independence in Christianization of the Empire, and independence in Christian education for the younger generation." But now I confess that we cannot do anything constructive without generous help of American Christians. In short, the exposure of the wickedness of our militarists and leaders in whom the people had utmost trust, bankruptcy of the morals of the nation, which was not supported by a strong religious life, together with the fair play of American occupation troops toward the Japanese people in general have entirely changed the idea of the nation concerning America and Christianity.

Concerning Seinan Jo Gakuin here, both the board of trustees and the staff of the faculty have decided to do two things from next year by faith in the Almighty.

1. Enlarge the capacity of the present high school from 600 to 800.

2. Start a long-prayed-for junior college course: Two years after high school with three departments; English, health and hygiene, domestic science.

MATSUTA HARA

*Girls' School, Kokura, Japan*

Many of the church buildings were destroyed . . . the members met in private homes. Their church at that time was known as the Union Christian Church of Japan. Now, however, they want to return to individual denominations because they feel that the union church has fulfilled its purpose, in keeping Christianity alive during the war. The present Union is no longer working and has made no effort to help the ones who most need help now.

As winter draws closer a large number will undoubtedly suffer many hardships due to a lack of food and clothing. The American servicemen are doing what little they can toward providing for some by giving them worn-out clothing and scraps of food . . .

In Nagasaki before the war there were four thousand Protestant Christians; today that number has dwindled to two thousand due to the bombings and war.

Both the churches and schools are badly in need of books and magazines. . . . The Japanese pastors need a minimum of 1,000 Japanese New Testaments as a small start. Also, what I believe to be the greatest need of all, American teachers and missionaries. . . . It seems to me that the future of Christianity in Japan is as bright as the promises of God, and we who know the Saviour should make every effort to pray and to contribute toward the spread of the gospel in each of the islands of the crowded island kingdom.

HENRY E. AUSTIN,  
*Chaplain, USN*

During the war everything in the country was geared to the war effort. We were barely able to keep the semblance of the school, for the students went daily to work while the teachers scarcely remained in the buildings. Food and clothing became very scarce to which were added severe incendiary bombings which hardly left anything of the heart of the city. Fortunately, Seinan escaped the fire and has recently resumed operation and we are teaching classes.

But conditions in the nation are increasingly serious while morals are alarmingly lowered. Indeed it is crisis in our history. . . . Though oppressed we have guarded the existence of our church and our school. But due to food shortages and dangers in living conditions we have gone through several trials. Twice from January to March and again August and September I was very ill, but Baptist

chaplains Austin and Rutledge, and enlisted men have helped us a great deal. The fact that I studied in the States has surely stood me in good stead and I have given my life to service in bringing us together in a single fellowship in Christ. . . . The church and the school are bending every effort toward the spread of the gospel.

SADAMOTO KAWANO  
*Fukuoka, Japan*

Thank you for your letter. That you are all well and have three children we are thankful. That your grandmother is strong we are envious. We have become very lonesome, but surely God will in his grace make us happy again. [She lost her son by the atom bomb, and her mother-in-law in October.] The day when we can see you is not so far away we think. Okubo San is well and when I passed on to him your Christmas greeting he was greatly rejoiced. Though for a long time you have not seen him and that you remembered and loved him made him cry, he said. My husband read your Christmas letter and Okubo San and I eagerly heard it. We hear that many churches and many believers have been won in Hawaii and we marvel at your efforts. We are few in numbers here because of the war, but we are doing all we can so that we can have larger numbers worshipping in our churches. May God bless you.

(MRS.) CHIYO MIZUMACHI  
*W.M.U. President, Japan*

Lieutenant-Colonel Robert S. Spencer, formerly missionary pastor and district superintendent of the Methodist work in Kyushu, dropped in en route to Washington to write up a report on his investigations in Kyushu. He did not contact many of our Baptist folks for he was interested in the Methodist end. However, he told us that Mr. Hara had given Miss Tokunaga, the principal of the Fukuoka Girls' School (Methodist), the old army buildings built on the Seinan Jo campus in Kokura because the Fukuoka school had been burned out.

He commended our Japanese brethren for sticking together at Seinan Gakuin rather than scattering around. They were probably in better condition from a spiritual standpoint than many other Christians. He believed that we had a real nucleus to work with.

He reported that living conditions were terrible, and he advised that we take food along unless we could live off the government (U.S.). The heart of Fukuoka was destroyed, though much of the residential area was not. The business section was practically razed. All food and clothing seemed to be procured at black market prices. Some say that there are no commodities, but he seems to think that there are sufficient commodities available, but are being withheld for higher prices

or for a rainy day. He thought that it would be three or four years before missionaries might take their families back into Japan due to shortages in food and housing. He found a willingness for the missionary to come back even though he had served in the armed forces in uniform.

Another report we had was that laymen wanted the missionary back, but the clergymen did not. Spencer did say that Rev. Mr. Tomita, moderator of the former Presbyterian block in Japan, did not want the missionary back in the evangelistic work, maybe a few specialist teachers in the schools would be sufficient. Spencer is not at present expecting to return to Japan as a missionary. We did not get to talk long enough to glean much else.

Our prayer is that we will be given great wisdom in planning for the work in the Pacific areas.

EDWIN B. DOZIER  
Honolulu 5, T. H.

## Philippine Islands

I thought it would be interesting to you to have this information concerning some of our prisoners of war. For the past few months I have been having weekly services in the stockade for Formosan prisoners. Usually about forty attend. The interpreter, a fine, intelligent young lawyer, who is a Baptist, is the leader of the group. He is also chief of the stockade under the military police.

They sing hymns in Formosan under the leadership of one of the men who was reared in a Christian home. My messages to them are simple and clear, pointing them to Christ as Saviour. Recently a doctor who was a Shintoist made a profession of faith in Christ. Altogether there have been some fifteen or twenty professions of faith in the group since the work was started.

It is thrilling to me to see those men who were our enemies now listen with rapt attention and joyful faces to the story of the Prince of Peace. We have some Japan-se Bibles which many of them can read. They usually read a passage together in the Japanese and then one of them who has his own Formosan Bible reads the passage in Formosan. After the sermon I always give an invitation, making the plan of salvation as clear as possible.

We face the greatest missionary challenge in the history of Christianity. Here in the Philippines our Board should consider establishing work. After experience on our Latin American field, the missionary opportunities just jump at me. May God lead our people into a greater missionary endeavor.

L. D. Wood, Chaplain  
Headquarters Base "K" AFWESPAC



Photo courtesy Howson Lee

Dr. Howson Lee of the University of Shanghai has a Bible class of University students. They were photographed last August on the steps of the True Light Building.

## Shanghai

Waking from a restful sleep on a clean comfortable bed, looking out on the face of nature washed bright and blue, we felt it good to be again in Shanghai. We were in the lately reclaimed home of Mr. Millican, one of those strange gentlemen who prefer to stay in a concentration camp and help run a university there, than to go home on a repatriation ship.

Sunday in Shanghai again after five years! What history had been made during those fearful years. Some of us went away with our families, while we left a brave little group of men and women on the docks to wave us good-by. They set their faces to their tasks again and awaited the inevitable conflict, the humiliation of the captive and the years of separation and anxiety. Phil White said as he returned to Kweiteh, "I will do this for my Lord, but I would not do it for anyone else." He never came back. Now Shanghai seemed pretending that nothing really had happened.

Dr. J. B. Hipps and I had come to do what we could to bridge the years as your messengers of goodwill to our Chinese brethren who had been through the fire. We came with no desire to criticize, only to love and be loved by the Lord's people. We found warm greetings and generous fellowship.

The True Light Building was intact. Secretary Ching of the Publication Society was on the job and so was Mr. Ting of the Baptist Book Store. Acting President Van of the University of Shanghai, C. K. Djang, and the faculty were going ahead with the University in full swing. Miss Ward, the office secretary, was ready to start again after her years in internment.

After a good breakfast on this Sunday morning, we were off in search of Missionary Elizabeth Hale, who had stayed through the war in a concentration camp here, and to see how Miss Willie Kelly's home had fared. German missionaries had lived here all these years; the flowers were blooming, vegetables growing, everything was like we left it five years ago. They had moved out and Miss Hale had gone in search of us, but we learned that nothing inside had been harmed.

At Grace Church, Pastor Charlie Chi was already preaching to seven hundred well-dressed intent listeners in their new building erected in the midst of war. Two hundred stayed for the Lord's Supper, served in the traditional Baptist manner.

After church Mr. Djang came in two bicycle cars and we set out to see the Baptist compound on Paoshing Road. The Chinese sentry conducted us to the major of the unit stationed there, who personally conducted us throughout the buildings. The four-story dormitories had been reduced to three, but outwardly there was no show of the change. Within there was need for extensive repairs and complete refurnishing. The interior of the Sallee Memorial Church was a wreck and full of Japanese cavalry equipment. All the residences in the rear were in reasonably good condition, but were victims of the conqueror's heel. One dormitory was given over to the three hundred Japanese cavalymen who were left to care for their horses and equipment. The grounds were in a mess, but most of the trees were still there.

On the way back we stopped at old Grace Church. The Japanese blind school had now moved out. The preacher was cleaning it up, but services had been held throughout the period. Across the way

we looked in on the Cantonese Church. It was much like the Grace Church. They had a school and preaching services, but the building was sadly in need of repair. All this area had been largely denuded of its once heavy population, and beyond, the city was vast fields of broken brick.

Back home through the brightly lighted streets of the city with the shining stars above in a clear sky, we were glad for the good supper and the prospect of a night of rest with a heart of praise to God for those who through years of suffering, danger and privation were still carrying on at their posts for the Lord Jesus.

GREENE W. STROTHER  
Shanghai, China

## Chungking

From the loss of Kweilin in September, 1944, until the final surrender of Japan in August, 1945, the only "Southern Baptist" church in Free China was our newest church, located at Chungking. Back of the organization of this church lies a story that thrills, challenges, and inspires.

A drive was made in the summer of 1944 when Missionaries Addie Cox and Katie Murray refugeeed from Chengchow to Chungking, and were able to gather together for several Sundays for fellowship and worship, several East Coast Baptists, then living in Chungking. Miss Cox and Miss Murray were due to go on furlough, and soon, because of lack of leadership and a convenient meeting place, the group disbanded.

In September Dr. J. B. Hipps and I arrived to teach in the University of Shanghai School of Commerce. Immediately upon our arrival plans were made to organize the students into Bible classes. My class met in the office of the associated mission treasurer, and Dr. Hipps' group met in one of the school classrooms. Only three of the men who came to my class were Christians; there was not even one Christian in Dr. Hipps' group. The opportunity for Christian instruction was limited only by space, time, and personnel.

Inquiries were made about the Baptists living in Chungking because back in our minds and hearts was the dream of a Baptist church in the wartime capital. Everyone agreed that we should have a church but it took personnel and courage to launch it.

Liang Yuen Wai of the Baptist Publication Society in Shanghai had to evacuate Wuchow in Kwangsi and found his way to Chungking in November. He consented to be our contact man and secretary. After a group of twelve women met to observe the day of prayer for foreign missions December 8 and agreed that we should have a Baptist church in Chungking, a self-appointed committee of five met on the second Wednesday of December to formulate plans for organizing a Baptist fellowship.



Photo courtesy Lorene Tilford

Pastor Wei of the Chungking Baptist Church and part of his congregation, gathered from all over China, were pictured as they emerged from morning worship one rainy Sunday last November. Missionary Lorene Tilford is in the group, right.

The project was launched in the dark. Five of us sat in a cold room lighted only by one candle, to discuss the preliminary organization. On the way over we had argued that the organization of the fellowship would have to be postponed—foreigners had been ordered out of Kweichow, a list of Chungking missionaries had been made for evacuation, and some of us were in the first category and might have to leave any time. The Japanese were driving deep into the heart of the West—Kunming might be attacked, Chungking could be taken; there were rumors that the Japanese were concentrating paratroops in Hunan for an attack on Chungking. The National Government might even collapse—it was China's darkest hour.

Mrs. Wong agreed that it was a dark hour, but that "if the Japanese came they would need God more than ever" and the fellowship should be organized. Her faith overcame our objections and plans were made for a worship and fellowship meeting on the first Sunday in January.

An unusually large group was present at the Seventh-day Adventist Church that we had rented for our services. Missionaries B. L. Nichols and John A. Abernathy, who were working with the Chinese American Liaison group, were always willing to take the service and to help in every possible way. Dr. G. W. Strother arrived from Kunming and gave enthusiastic co-operation to the group. The Chinese Baptists were behind the movement.

By the first of April two large rooms in a new office building had been rented and furnished for a student center. The first of May the fellowship moved to the center for morning worship services.

Several students were requesting baptism and there was a growing feeling that we should formally organize the Chungking Baptist Church. There was opposition. Since most of the attendants were from the East Coast, they said that they would soon be returning to their homes, why organize now?

But again the courage and vision that inspired the organization of the fellowship, led in bringing into being the First Baptist Church of Chungking on July 15 with thirty-two charter members. The roll call of the members was most interesting: Tungshan, Canton, North-Gate in Shanghai, the Cantonese Baptist Church in Shanghai, Hongkong, Kweilin, Wuchow, Yangchow, Soochow, Kaifeng. Representative Baptists from all over China were supporting the launching of Southern Baptist work in West China.

In August Pastor Wei came from North China feeling that God had called him especially to work for him in Szechuan. The church called him to be pastor and pay his salary of \$60,000 a month (about \$60 U. S. money). Sixteen young people have been baptized into the fellowship of the church already, and others are awaiting baptism at Christmas time.

The Friendship Bible Class has eighty members with an average attendance of fifty. Twenty young men and women from this class have made professions of faith and joined the Chungking churches during the year. The W.M.S. has met regularly each month. A Sunbeam Band meets each Tuesday afternoon. Pastor Wei holds evangelistic meetings each week and the church is sponsoring cottage prayer meetings in the homes of the members.

Dr. Hipps and Dr. Strother have returned to Shanghai. Now we have only one missionary in Chungking and she is very reluctant to leave, but she has faith that neither the Chinese nor Southern Baptists are going to abandon Southern Baptist work in West China.

LORENE TILFORD  
Chungking, China

## North Brazil

Missionary circles in North Brazil are greatly encouraged by the presence of Dr. Everett Gill, Jr., and his charming family. By actually living on the field Dr. Gill is acquiring first-hand information which will greatly increase his sympathetic understanding of missionary problems. The visit of the Gills to this field is a most refreshing experience for all the missionaries.

We are happy to welcome back from their furlough the S. S. Stovers, who go to substitute for the Stapps and Mrs. A. S. Dunstan in Campina Grande. These are on their furlough after a long and fruitful term of service. Another happy event is the return of the Lunsfords, who, after a prolonged furlough because of ill health,



go to the important Jaguaquara field. Mr. Lunsford plans to give himself largely to the Bible department of the *Taylor-Egidio Gynnasium*, a most important position.

Another couple strong and ready for the field are the Burton Davises. After a year in Louisville, they have been appointed by our Board. They are not yet sure as to their future field; we still have the two big States of Maranhão and Ceará without representatives of our Board.

A recent letter from the pastor of the church in S. Luiz, Maranhão, tells of a wonderful eight days' meeting of the Bernardo church during which some two hundred members came from the different preaching points and gave themselves to Bible study and evangelism. Fourteen were baptized. Some men walked a hundred miles to attend this meeting.

I have just returned from a visit to Taquaretinga, a congregation, or preaching point of the Caruarú church. A few weeks ago that congregation was visited by some of the fanatical followers of the local German priest. They shot up the place and broke up the furniture. But we appealed to the higher authorities, and the persecutors, except the priest, the instigator, were arrested and made to pay the damage done. The Catholic church moved the priest to another town. Soon after, on the occasion of the fall of Germany, the priest protested against the celebration which the people were making, and was almost lynched by the people. Yesterday I visited the congregation that was shot up a few weeks ago and had the great joy of baptizing five happy converts.

In a week's meeting in the Second church of Campina, I had the joy of witnessing twenty-one conversions.

In the sixth annual session of the Baptist evangelistic convention of Pernambuco, held with the Caruarú church, four new churches came into co-operation with the convention.

A union has been effected between the First and Second Churches of Torre, Recife. At the close of the Convention in Caruarú, I sent my wife home with the other messengers from Recife and took a loaded truck for Surubim some sixty miles away. Most of the way, along with some twenty other passengers, I rode on top of a load of tobacco.

At the Sunday morning service, six candidates were received for baptism. One of them is a young man twenty-five years of age. He accepted Christ some months ago and immediately wrote to his family, who live thirty miles away, that he was no longer the boy they had known but a new creature. As soon as possible he visited his family and read the Bible to them and told them the wonderful story of Jesus. All became interested. A sister went to live with the brother and she was

soon converted and was one of those accepted for baptism.

So the rest of the family walked the thirty miles to see the son and daughter baptized. The baptizing was effected Sunday afternoon in a large pond before some two hundred people where perfect order was maintained by the head of the police force in the town, who voluntarily offered his services. At the Sunday night service, the father and mother and two other sisters of the family mentioned, along with the fiancé of another sister, accepted Christ.

L. L. JOHNSON  
Recife, Brazil

## Nigeria

Our mission has been gladdened by the coming of new missionaries. The Rev. C. F. Eaglesfield has begun his duties as vice-principal of the Nigerian Baptist Theological Seminary. In addition to teaching classes, he has been studying the Yoruba language, and has held several revival meetings in churches in and about Ogbomosho. Over thirty lepers gave themselves to the Lord Jesus Christ in a seven-day meeting which he held with the Lockett Memorial Church, Ogbomosho Leper Colony.

Dr. O'Neal has just returned from a trip to our out-station leper colonies, at Oyo, Iganna, Lanlate, Shiki, and Sepereti. He traveled over 250 miles and took drugs and needed supplies to all of the colonies in the Shaki direction. He took more than drugs. The message of Jesus was shown in every administration of medicine and in every treatment.

Chances to witness for Christ were many. Lepers by the score awaited the visit of their doctor who brought to them healing of both body and spirit. There were cries of joy at each colony as they saw the motor come in sight. *Dokitor de! Dokitor de!* ("The doctor has come! The doctor has come!")

I am afraid that you cannot realize the light and hope that these visits give groups of helpless and hopeless beings in the dark corners of Africa. Without the doctor and his needles and his labor of love, the lepers would be condemned to a fate that is too terrible for us to imagine. They would be outcasts, beggars, poor, halt and lame; beggars without dogs even to lick their sores. They would hardly have a Dives to throw them crumbs, because no man would let them lie at his gate. They would live like animals outside the town and villages having all men fear their very approach.

Graduation days are upon us. All Nigerian schools have their closing with the ending of the year. The seminary at Ogbomosho, the college at Iwo, the boys' and girls' high schools at Abeokuta, the academy at Lagos, and the numerous day schools scattered over the whole of Ni-

geria will graduate a host of Christian young people, boys and girls. These youth will go out to their own people.

Our mission committee has recently recommended that our day schools use the graded lesson material used in the Sunday schools in the Southern Baptist Convention. This material can be very easily adapted to our needs for daily religious instruction. Religious instruction has become one of the outstanding factors in evangelization of the boys and girls of Nigeria.

In the year 1945 the students and the principal of the Nigerian Baptist Theological Seminary have been engaged in a number of Bible school revivals. One week in each quarter is designated as Bible school week in one of the churches in Ogbomosho and we spend the afternoons of that week in a kind of vacation Bible school combined with a revival. Large numbers of people attend these schools and each afternoon is closed with an evangelistic message by the principal. Old and young attend the services. Every school, with one exception, has resulted in conversions of from twenty up to forty persons. That exception was Ogbomosho Baptist Day School in which we had 156 professions of faith and 89 dedications to special Christian service.

In October I made the trip from Ogbomosho to Kaduna, Nigeria, to lead in the ordination of one of our former seminary students. The candidate for ordination had to pass both an oral and written examination, neither of which was easy. He passed both examinations with credit. The ordination service itself was one of the glory hours in the ministry of the missionary helping his African brethren. It was an hour filled with tears, rededication, and expression of heart-felt thanksgiving to God for his wonderful mercies. The whole Kaduna Church was moved to the depths as the young minister accepted his high responsibility as one set apart for the work of the gospel ministry.

The Baptist church at Kaduna is doing an outstanding work. They have a large day school with several hundred in attendance. Their church building is not large enough for their congregations. They are purchasing more land to enlarge their whole plan and to develop their school. This church is located in a Mohammedan country and they are doing a signal work among the Hausa people of Kaduna.

I am trying to carry on the work of the seminary, keep up the evangelistic work of several districts, serve as principal of the Ogbomosho Baptist day school and build a new chapel for the day school. We face a new year with bright prospects. I am sure we will have the largest enrolment the seminary has ever had.

J. C. POOL  
Ogbomosho, Nigeria

By Saxon Rowe Carver

## Schick Test for Peach Blossom

Peach Blossom liked to go to Dr. Fred's office. Today she was going to have a funny thing done to her wrist. Her big sister, Plum Blossom, could pronounce it in English; it was called "Schick Test." Plum Blossom was a nurse, and a very good one, Dr. Fred said.

Peach Blossom loved her sister. She liked to see her in the starched white uniform. In China, white was usually the color of mourning, but Plum Blossom laughed when the village people teased her and asked if she were on the way to a funeral.

"Just the opposite," she would say, "I am going to the hospital to make people well."

The first day that Peach Blossom had gone to the clinic she had been very frightened. Many of her friends were sick in the Village of the Flowering Trees. They had evil spirits in the throat, and could not talk. Moreover, the evil spirits stirred up hotness in their bodies, too, and several souls had left this world. At home Plum Blossom had told Father and Mother Wu of a magic needle that could be put three times in Peach Blossom's arm, and, if all went well, she would never have to be troubled about the evil-throat-spirit. At family council they had all agreed that this magic needle should be given a chance.

Dr. Fred had come all the way from America to their village. American money had been used to build the hospital. It had seventy beds. They were always full. Dr. Fred said that, as there were not enough beds for all, he wanted to try to keep the well ones healthy. He called the evil-throat-spirit by a long foreign name—"diphtheria". He said it could be made not to happen at all, if all the children would take the needle. But many families were more afraid of the needle than they were of the disease.

Honestly, the magic needle had hurt just a bit. But Dr. Fred had told Peach Blossom that the evil-throat-spirit would hurt more. After each of the three pricks he had found some wonderful American chocolate in his pocket, that he called a "Her-shee-ba."

Today she was eager to have the funny-sounding Schick Test, to see if the magic had worked. She had talked about it at home so much that Grandmother Wu, who lived with them and who practically never left their courtyards, expressed a desire to go with her to the clinic. Granny was slow to approve many changes which were taking place in the village. She still felt queer to see one grand-

daughter going off to a hospital every day to work. But she was curious to know what went on inside one.

Together they set out, old and new China, Madame Wu swaying on her tiny bound feet, the young girl walking lightly on her natural ones. Soon they were at the clinic door. The waiting room was already crowded with patients who had come to seek Dr. Fred's help. There were benches around the walls. Granny observed that everything was too clean for comfort.

On the walls there were pictures and scrolls.

"Look, Honorable Old One, I like this one."

Peach Blossom took her grandmother's hand and led her across the room. There hung a picture of Jesus, and at the place of his heart there was the Chinese word *Ai*, which means "Love." Underneath, in Chinese characters, was the verse "I am come that ye might have life, and have it more abundantly." Granny looked at it carefully.

"*Hao, Hao*," (good, good), she said.

They found room to sit down on the bench beneath the picture. Peach Blossom felt that in a way she was hostess on this occasion, so she wanted to make polite conversation with her grandmother. "I guess you never had the magic needle and a Schick Test, did you, Honorable Old One?"

"Certainly not, child. I have always been well. It is a good thing. But I lost my younger sister, Small Pearl, with the Heavenly Flower Disease" (small-pox).

"Didn't you have a doctor to make her well?"

"We invited a doctor, but he was not able to help her. My father told him of her sufferings and he gave the usual medicines, but she left this earth."

"Didn't the doctor see her at all?"

"Oh, no. She was then a maid of about twelve. It was not proper, even for a doctor, to look at her when she was ill. She lay on a bed which was hidden with heavy silken draperies. The doctor brought his doll."

"For her to play with? How nice!"

"Sometimes, Peach Blossom, for a ten-year-old you are a bit stupid. He brought his doll to find out where she had pain. That is the way that girl and women patients were treated. My father went into the sickroom, handed the doll to Small Pearl. She put her hand on the doll at the places where she hurt in her own body. My father in turn showed these places (*continue on the opposite page*)

## Test for Peach Blossom

(Continued from the opposite page)

to the doctor, who left some powders and charms to make her well."

"But they didn't make her well, did they?"

"No, child. I wish now that we could have had a man like your Dr. Fred."

"Wu Peach Blossom! Wu Peach Blossom!" Someone was calling her name.

It was the office nurse, to say that it was time to take her test. The little girl stood up, importantly. She was not afraid. She knew that it would be just a scratch, that it would hurt even less than the needle, for Plum Blossom had told her all about it. After it was over another "Her-shee-ba" might come out of Dr. Fred's pocket.

"I have to go now, Honorable Old One. I'll be back in a few minutes. Dr. Fred doesn't have a doll to scratch instead of me."

Proudly she walked into the inner office. She was a modern little girl.

## MARCH BIRTHDAYS OF MISSIONARIES

1 Mary Mills Dyer (Mrs. R. A.), 822 Piedmont Street, Winston-Salem, North Carolina; Lelia Memory McMillan (Mrs. H. H.), Wagram, North Carolina; Bernice Neel, 724 North Beckley, Dallas, Texas; Elizabeth Ellyson Wiley (Mrs. J. Hundley), 3222 Patterson Avenue, Richmond 21, Virginia.

2 Frances Allison Bryan (Mrs. N. A.), 711 South Fifth Street, Waco, Texas; Lucius B. Olive, 3 Dixie Trail, Raleigh, North Carolina.

3 Anna Cloud Christie (Mrs. A. B.), Caixa 352, Rio de Janeiro, Brazil; Donal Jones Culpepper (Mrs. C. L., Jr.), Eagle Lake, Texas.

4 Evelyn Wells Hughey, Jr. (Mrs. J. D.), 401 Church Street, Sumter, South Carolina; E. O. Mills, Seminary Hill, Texas; L. D. Wood, Foley, Alabama; Mary Lea Oxford Underwood (Mrs. J. B.), Caixa 221, Pernambuco, Recife, Brazil.

5 Anna Briggs MacLean (Mrs. E. G.), Cody, Queens County, N. B., Canada.

6 Margie Hammond Allen (Mrs. J. R.), Rua Ponte 709, Bello Horizonte, Minas, Brazil; Kitty Thomstad Anderson (Mrs. M. J.), 2323 University Avenue, Honolulu, T. H.; Nannie Sessoms Britton (Mrs. T. C.), 204 Buchanan Boulevard, Durham, North Carolina; Anna B. Hartwell, 26 Washington Avenue, Lynnbrook, New York. (Please turn to page 28)

# Studying Missions

By Mary M. Hunter

## Books for Spring Classes

We are constantly receiving commendations of the foreign mission textbook, *From Victory Unto Victory*, by O. T. Binkley, published in November. The book presents to adults and young people a challenge to heed the Master's Great Commission through personal surrender to his service in a worldwide missionary endeavor. Every Southern Baptist should, by all means, secure a copy of *From Victory Unto Victory* and if possible, join a class using it.

*The Apostle of the Chilean Frontier*—a book written by Elizabeth Condell Pacheco, the granddaughter of the resolute and adventurous W. D. T. MacDonald—tells the story of the surrendered life of that pioneer missionary and the beginnings of our Baptist mission work in Chile.

Classes now planning to study this interesting and challenging biography will be glad to know that a booklet containing suggestions for leaders has been prepared. The booklet is free upon request. Write to the Department of Literature and Exhibits, Foreign Mission Board, Box 5148, Richmond 20, Virginia.

The fourth printing of *The Word Overcoming the World*, by E. C. Routh, will come from the press this spring. In this well-written book, the author gives a cross section of mission work by Southern Baptists in Asia, Africa, Latin America, Europe, and Palestine as it was carried on before the war. Due to the scope and authenticity of the material found in the volume, it will prove a valuable textbook for classes interested in world missions.

Before the issuance of the third edition, the Foreign Mission Board requested Dr. Routh to make a revision of the book. The author found it impracticable to attempt a revision at that time, but he made corrections and added to each chapter a brief supplementary statement concerning the present status of our mission work in foreign lands. Price, 50 cents.

## Books on Stewardship

*Give Ye*, by Frank K. Means. The relation of stewardship to missions is clearly defined in this well-written and interesting book for adults and young people. Price, 20 cents.

*Stewardship Applied in Missions*, by J. B. Lawrence. All groups interested in stewardship and missions will find this book interesting and helpful.

## Mission Study in the Bible

*God and Man in Missions*, by W. O. Carver. A deeply reverent and direct treatment of the relation of man to God's great missionary plan for the redemption of the world. Price, 25 cents.

*Thus It Is Written*, by H. C. Goerner. Using words of the risen Christ as recorded in Luke 24:46 for a title, Dr. Goerner wrote a book to aid in studying the missionary message of the Bible. Price, 50 cents.

All books listed on this page are available from the Baptist book store serving your state.

## WEEK OF PRAYER

Once again Woman's Missionary Union is entering upon the observance of the Annie W. Armstrong Week of Prayer and the ingathering of the annual offering for home missions. Never before has the Home Mission Board faced such a challenge as conditions today present. Never before has there been more real need for prayer. Never before has there been a clearer call for gifts for the spread of the gospel in the Southland.

Woman's Missionary Union programs, prepared for this home mission week of prayer, aim to deepen the spirit of evangelism and to quicken the desire to share with others in our own homeland the gospel of Jesus Christ.

## Key to Missionary Intelligence Test, Page 2

1—e, 2—c, 3—i, 4—a, 5—f, 6—g, 7—b, 8—d, 9—j, 10—h.

# BOOKS

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

*Tomorrow's Trade*, by Stuart Chase (20th Century Fund, \$1.00) is by no means as dry as it sounds. As a matter of fact, it is "juicy" and stimulating. It is history and prophecy and it has a high content of idealism. For example, the author says: "There is land enough for all of us, more than enough as science advances; but obviously we have got to learn to live together on this limited soil with tolerance if not complete amiability." Mr. Chase treats such subjects as free trade, the gold standard, cartels and the world state with such clarity that even a "wayfaring" person can understand them. The book is worth far more than it costs. It deserves wide reading.

GEORGE W. SADLER

*A Chinese Village*, by Martin C. Yang (Columbia University Press, \$3.00) is a study of how our distant ancestors lived. In only a few countries does the farmer live in a separate homestead on the land. On the contrary the typical farmer has always been a villager. This is so true that even our heredity bears the marks of this ageless experience of village life. The book is a study of life as it is lived today in a single Chinese village, located across the bay from modern Tsingtao. It is written by a man who was born there. He left to become a professional scholar. It is a fascinating picture: the people, the farm, the family, the children, the market, the school, the leaders, and finally, the story of the individual himself. A Western reporter might have given us a more readable study but it would not have been so solid a contribution as this serious analysis. The foreignized English may lack a little of the sparkle of the style of Lin Yu-tang but it tells the story in a competent fashion. It is recommended for students, college libraries, and for all who intend to live in China.

J. HUNDLEY WILEY

At a time when news about the Arab world is on the front pages of daily papers, Freya Stark's *The Arab Island* (Knopf, \$3.50) gives to students of current events a clearer

understanding of the background of trouble in the Middle East. Miss Stark has an intimate and sympathetic knowledge of it, having traveled extensively in that area over a period of several years.

*Soldier of Democracy*, by Kenneth S. Davis (Doubleday, \$3.50) is much more than a chronicle of one man's life. It is the story of a way of life that produced Dwight Eisenhower, leader of the victorious armies fighting to preserve that way of life. The author begins his story with the settlement of members of the Eisenhower family in Pennsylvania long before the Revolutionary War. The title is well chosen to cover the life and background of a typical American who rose by the democratic process to his place of leadership. GENEVIEVE GREER

Ruth Cranston in *Story of Woodrow Wilson* (Simon and Schuster, \$3.50) gathers up in one volume the high points of one of the greatest men in American history. The secret of his high ideals and unwavering purpose are found in some measure in the following statement: "From his earliest childhood the Church remained the pivot of the boy's existence. His father's sermons fulfilled . . . their real mission . . . to prepare and fortify a coming world leader with faith and strength to meet whatever might happen."

One of the most stirring and informative, yet one of the simplest and most natural missionary plays available for religious dramatics is *Chinese Gold*, by Elliot Field (Baker, 35 cents). For adults and young people, it is a play in two acts with a prologue. It requires a cast of two men and sixteen girls, one exterior and two interior settings both easily arranged, and eleven Chinese women costumes. This play was presented recently by the drama class at Woman's Mission-

ary Union Training School, under the direction of Miriam Robinson, teacher of speech, and is highly recommended for its nice combination of humor and pathos, the naturalness of dialogue, and the effective element of suspense.

## March Birthdays

(Continued from page 27)

8 Thomas Newton Clinkscales, Caixa 259, Londrina, Parana, Brazil; Grace Cisco Taylor (Mrs. W. C.), 107 Lloyd Street, Greenville, South Carolina.

10 Vivian Estelle Nowell, Ogbomosh, via Lagos, Nigeria, West Africa; Charles L. Culpepper, 29 Tsining Road, Tsingtao, Shantung, China; Albertine Meador, Caixa 320, Rio de Janeiro, Brazil.

15 Blanche Bradley, State Tubercular Sanatorium, Alto, Georgia.

16 J. L. Galloway, Macao, China; Margaret Stroh Hips (Mrs. J. B.), 209 Yuen Ming Yuen Road, Shanghai, China.

17 Miriam Thomas, 2323 University Avenue, Honolulu, T. H.

18 E. H. Crouch, Corrente Piahy, via Cidade da Barra, Brazil.

19 Coleman D. Clarke, Box 7, Kekaha, Kauai, T. H.; Ida Deavers Lawton (Mrs. W. W.), Ridgecrest, North Carolina.

20 Elizabeth N. Hale, 209 Yuen Ming Yuen Road, Shanghai, China; Homer R. Littleton, Igede, via Ado-Ekiti, Nigeria, West Africa; Callie P. Wilcox (Mrs. E. G.), 1300 Center Avenue, Brownwood, Texas.

21 Ruth Kersey, Ogbomosh, Nigeria, West Africa.

22 R. L. Bausum, 5608 Tramore Road, Baltimore 14, Maryland; Ethel Singleton, Casilla 20-D, Temuco, Chile; H. Irene Smith, General Urquiza 186, Buenos Aires, Argentina.

24 Beatrice Glass, Ramon Falcon 4100, Buenos Aires, Argentina; Ethel M. Pierce, 701 Coggin Avenue, Brownwood, Texas.

25 Emma Williams Gill (Mrs. Everett), Wake Forest, North Carolina; Victor Koon, 3165 Oahu Avenue, Honolulu 54, T. H.; Mary Bryson Tipton (Mrs. W. H.), 706½ Eastwood, Houston, Texas.

26 Elizabeth Clark Callaway (Mrs. T. N.), P. O. Box 456, Wahiawa, Oahu, T. H.; Burton de Wolfe Davis, Caixa 46, Natal, Brazil; Alice Wells Hall (Mrs. Harold), Pryor, Oklahoma.

28 (Miss) Waller Ray Buster, Rua Pouso Alegre 417, Bello Horizonte, Brazil; Margie Shumate, 37 East Main Street, Christiansburg, Virginia.

30 Vernon Leroy David, Cerro Las Rosas, Cordoba, Argentina; J. McF. Gaston, 422 North Florida Avenue, Deland, Florida.

31 Estelle Councilman, Estados Unidos 331, Asuncion, Paraguay; Fay Taylor, 1601 N. W. Second Street, Miami 35, Florida.

## THEOLOGICAL BOOKS NEW AND SECOND HAND

Largest stock in America. Over half a million books. Books classified by subject. Out-of-print books searched for. New book orders promptly filled. Catalog free. Correspondence and "Want List" invited.

When writing please mention THE COMMISSION  
CHOOSE YOUR ELECTIVES from the religious classics of the past. OVER A QUARTER MILLION VOLUMES to choose from.

**SCHULTE'S BOOK STORE**  
80-82 4th Avenue NEW YORK CITY



# NEWS Flashes

## Bereavement

Miss Nan F. Weeks, book editor of the Foreign Mission Board, lost her mother January 20. Mrs. Weeks had been in ill health for many months and suffered a heart attack the day before her death at her home, 39 Lexington Road, Richmond.

Missionary James Henry Hagood of Palestine died suddenly January 5 at Nazareth. He is survived by his wife, the former Julia Saccar, and their one-year-old child.

## Departures

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, left Washington by air sometime the week end of January 13 for a tour of the Near East, the Balkan States, and Italy. An Associated Press dispatch from Jerusalem January 16 reported his arrival there.

Violet Long sailed from New York January 10 aboard the *Gripsholm* to Cairo, en route to Palestine.

Mrs. A. B. Deter, Mrs. A. Ben Oliver and daughter Joyce, and Lydia Crabtree, daughter of Missionary A. R. Crabtree, sailed from Pensacola January 12 for Rio de Janeiro.

Mrs. J. A. Abernathy, Juanita Byrd, Mrs. C. L. Culpepper, Blanche Groves, Roberta Pearle Johnson, and Mary Lucile Saunders sailed from Houston January 17 for Shanghai.

J. E. Jackson, Lydia Greene, and Rose Marlowe sailed from Galveston January 25 for Shanghai.

Mary Alexander sailed from Houston January 29 for Shanghai.

The Rev. and Mrs. Kermit J. Schmidt and daughter Carolyn Kaye sailed from Pensacola January 20 for Rio, and the Rev. and Mrs. F. A. R. Morgan followed January 25.

## Arrivals

Ruby Howse of Chile is now on furlough at Hugo, Oklahoma.

The Rev. and Mrs. Erhardt Swenson of Argentina are on furlough at 204 Prospect Place, Brooklyn, New York.

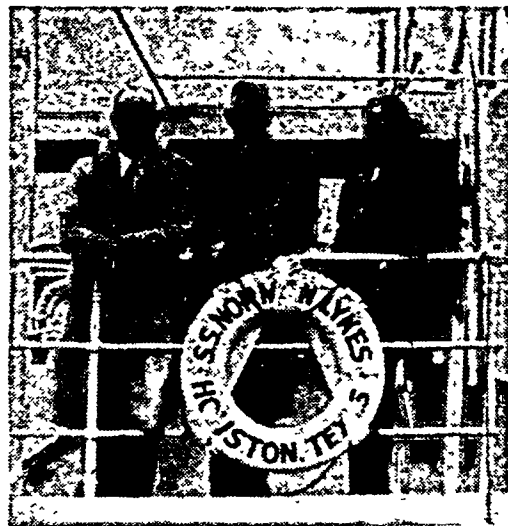
Alberta Steward, who has been loaned to the U.S.O. at Recife, is on leave of absence at home in Carthage, Missouri.

John D. Hughey, Jr., missionary-appointee for Europe, on duty with UNRRA in Egypt for the past two years, has completed his assignment and is now at home, North Augusta, South Carolina.

*Photo by Moore*



The Foreign Mission Board was host to about twenty representatives of Southern Baptist agencies January 9 and 10 to discuss missionary education materials, and a better production and utilization of them. Joe W. Burton of the Sunday School Board, formerly of the Home Mission Board, was chairman of the meeting.



*Photo courtesy I. V. Larson, Jr.*

Dr. R. E. Beddoe, I. V. Larson, and M. W. Rankin had many friends to see them off for China from Houston.

## Birth

The Rev. and Mrs. Ray P. Ingram of Nigeria announce the birth of a son, John Andrew Ingram, January 11 at Asheville, North Carolina.

## Western Union Address

As a means of improving service, the Foreign Mission Board has had a Western Union private wire teleprinter machine installed in the home office. When telegrams are sent to any member of the staff in Richmond, it will speed service if they are addressed: "Baptist Foreign Mission Board, WUX, Richmond, Virginia."

## Resignations, Retirement

The resignation of Isabella Moore of Nigeria became effective January 1 and of the Rev. and Mrs. S. A. Bagby of Brazil, January 10.

The Rev. and Mrs. P. W. Hamlett became missionaries emeritus February 1.

## Transfers Abroad

Lorene Tilford of China has gone from Chungking to Shanghai, and Wilma Weeks plans to leave Calcutta soon for coastal China.

In Nigeria, several changes have been made recently. Kathleen Manley has been transferred from Iwo to Ogbomosho, Margaret Marchman from Abeokuta to Shaki, the Rev. and Mrs. J. C. Powell from Shaki to Oyo, Ada Jackson from Shaki to Ede to be associated with Neale Young, Eva Sanders from Ogbomosho to Ire to establish a headquarters for dispensaries and clinics, and Ruth Walden from Benin City to Agbor.

Dr. and Mrs. Paul C. Porter of Brazil have been transferred from Rio de Janeiro to Sumare, Municipio de Campinas, Estados de Sao Paulo, Brazil.

# 1946 DIRECTORY

## Missionary Personnel

Foreign Mission Board of the Southern Baptist Convention as of January 1

ABERNATHY, John, and Mrs., 209 Yuen Ming Yuen Road, Shanghai, China  
 ADAIR, J. B., and Mrs., Box 563, Lagos, Nigeria, West Africa  
 ALDERMAN, Jennie, Alcolu, South Carolina  
 ALEXANDER, Mary C., 3109 Grandview, Austin, Texas  
 ALLEN, J. R., and Mrs., Rua Ponte Nova 709, Bello Horizonte, Minas, Brazil  
 ALLEN, W. E., and Mrs., 820 North 12th Street, Fort Smith, Arkansas  
 ANDERSON, Maurice J., and Mrs., 2323 University Avenue, Honolulu, T. H.  
 ANDERSON, Susan, Abeokuta, via Lagos, West Africa  
 APPLEBY, Mrs. D. P., Rua Ponte Nova 709, Bello Horizonte, Minas, Brazil  
 ASKEW, D. F., and Mrs., Route 2, Box 113, Panama City, Florida  
 BAGBY, A. I., and Mrs., Mullins Hall, Louisville 6, Kentucky  
 BAGBY, Sam, and Mrs., 27-C Country Club Apartments, Columbus, Georgia  
 BAGBY, T. C., and Mrs., Postal N. 35, Goyania, Goyaz, South Brazil  
 BAKER, Mattie A., Nichols, South Carolina  
 BALDWIN, Willie Kate, Abeokuta, via Lagos, Nigeria, West Africa  
 BARRATT, (Miss) Clifford I., Greenwood, South Carolina  
 BAUSUM, R. L., and Mrs., 5608 Tramore Road, Baltimore 14, Maryland  
 BEALL, Jeannette E., 1107 Linwood Boulevard, Kansas City, Missouri  
 BEDDOE, R. E., Stout Memorial Hospital, Wuchow, Kwangsi, China  
 BEDDOE, Mrs. R. E., 4721 Sherman, Galveston, Texas  
 BELOTE, J. D., and Mrs., 1613 Longfellow Street, Washington, D. C.  
 BENGTON, Mrs. N. J., Tavern 15, Barcelona, Spain  
 BERRY, W. H., and Mrs., Rua Plombagina 44, Bello Horizonte, Brazil  
 BICE, J. L., and Mrs., Caixa 38, Maceio, Brazil  
 BLACKMAN, L. E., and Mrs., 3165 Oahu Avenue, Honolulu 54, T. H.  
 BLAIR, M. S., and Mrs., General Urquiza 186, Buenos Aires, Argentina  
 BLANKENSHIP, A. E., and Mrs., Caixa 352, Rio de Janeiro, Brazil  
 BOWDLER, G. A., and Mrs., Cipolleti F C S, Rio Negro, Argentina  
 BRADLEY, Blanche, State Tubercular Sanatorium, Alto, Georgia  
 BRANTLEY, M. E., and Mrs., Box 48, Benin City, Nigeria, West Africa  
 BRATCHER, L. M., and Mrs., Caixa 2844, Rio de Janeiro, Brazil  
 BROTHERS, L. R., and Mrs., 422 North Florida Avenue, Deland, Florida  
 BROWER, Cornelia, Casilla 20-D, Temuco, Chile  
 BRYAN, E. K., and Mrs., c/o Mrs. W. J. Howell, 501½ Josephine, Dallas, Texas  
 BRYAN, F. Catherine, 65 Sheridan Drive, N. E., Atlanta, Georgia  
 BRYAN, N. A., 209 Yuen Ming Yuen Road, Shanghai  
 BRYAN, Mrs. N. A., Box 471, Toccoa, Georgia  
 BRYANT, W. H., and Mrs., Casilla 185, Temuco, Chile  
 BUSTER, (Miss) Waller Ray, Rua Pouso Alegre 417, Bello Horizonte, Brazil  
 BYRD, Juanita C., 1901 Linden Avenue, Nashville, Tennessee  
 CALDWELL, Pearl, Pontotoc, Mississippi  
 CALLAWAY, M. P., and Mrs., c/o S. M. Jureidini, Rua Jeanne d'arc 7, Beirut, Lebanon  
 CALLAWAY, T. N., and Mrs., P. O. Box 456, Wahiawa, Oahu, T. H.  
 CAMPBELL, Viola D., Box 116, El Paso, Texas  
 CARLISLE, R. L., Jr., and Mrs., Combs, Texas

CARSON, W. H., and Mrs., Box 132, Port Harcourt, Nigeria, West Africa  
 CARVER, G. A., and Mrs., The Peddie School, Hightstown, New Jersey  
 CHAMBERS, Mrs. R. E., 264 West Grand Boulevard, Detroit 8, Michigan  
 CHANEY, Edith Arlene, 3415 Junius, Dallas 1, Texas  
 CHRISTIE, A. B., and Mrs., Caixa 352, Rio de Janeiro, Brazil  
 CLARKE, C. D., and Mrs., Box 7, Kekaha, Kauai, T. H.  
 CLEMENT, Lora, Macao, Kwangtung, China  
 CLINKSCALES, T. N. and Mrs., Caixa 259, Londrina, Parana, Brazil  
 COLEMAN, Inabelle, 918 Urban Avenue, Durham, North Carolina  
 CONGDON, W. H., and Mrs., Iwo, via Lagos, Nigeria, West Africa  
 CONNELLY, F. H., 29 Tsining Road, Tsingtao, China  
 CONNELLY, Mrs. F. H., 823 Academy, St. Louis, Missouri  
 CONNER, Marie, 2611 Russell Street, Berkeley, California  
 COOPER, W. L., and Mrs., Pino 3290, Buenos Aires, Argentina  
 CORDER, Leota, 99 Howe Street, New Haven, Connecticut  
 COUNCILMAN, Bessie E., Estados Unidos 331, Asuncion, Paraguay  
 COWHERD, Mrs. Charles P., Letterman General Hospital, Presidio, San Francisco, California  
 COWSERT, J. J., and Mrs., Caixa 320, Rio de Janeiro, Brazil  
 COX, Addie E., 715 Eighth Street, N. W., Washington 1, D. C.  
 COX, Mildred, Caixa 178, Recife, Pernambuco, Brazil  
 COX, Roberta J., Tuscola, Texas  
 COZZENS, Katherine, Caixa 178, Pernambuco, Brazil  
 CRAETREE, A. R., and Mrs., Caixa 1982, Rio de Janeiro, Brazil  
 CRAIGHEAD, W. E., and Mrs., 607 West Mill Street, Carbondale, Illinois  
 CRANE, J. D., and Mrs., Independencia 657, Guadalajara, Jalisco, Mexico  
 CRAWFORD, Mary K., 624 Park Drive, N. E., Atlanta, Georgia  
 CROUCH, E. H., Corrente Piahy, via Cidade da Barra, Brazil  
 CULPEPPER, C. L., 29 Tsining Road, Tsingtao, Shantung, China  
 CULPEPPER, Mrs. C. L., Eagle Lake, Texas  
 CULPEPPER, C. L., Jr., and Mrs., Eagle Lake, Texas  
 CULPEPPER, H. H., and Mrs., Hendrix Station, Conway, Arkansas  
 DAILEY, A. R., and Mrs., 117 Johnston Boulevard, Lexington, Kentucky  
 DANIEL, Ruby, c/o Baptist Academy, Iwo, via Lagos, Nigeria, West Africa  
 DAVID, V. L., and Mrs., Cordoba Cerro, Las Rcsas, Argentina  
 DAVIS, Burton de Wolfe, and Mrs., Caixa 46, Natal, Brazil  
 DEMAREST, Mary C., Seminary Hill, Fort Worth, Texas  
 DODSON, Flora, 1016 Cherokee Road, Louisville 4, Kentucky  
 DOZIER, Mrs. C. K., 1701 Clarke Street, Honolulu 33, T. H.  
 DOZIER, E. B., and Mrs., 2421 Halelia Place, Honolulu, T. H.  
 DUNSTAN, Mrs. A. L., 310 Floyd Avenue, Sarasota, Florida  
 DYER, R. A., and Mrs., 822 Piedmont, Winston-Salem, North Carolina  
 EAGLESFIELD, Carol F., and Mrs., Baptist Mission, Ogbomoshu, via Lagos, Nigeria, West Africa  
 EDDINGER, S. Rebecca, Casilla 20-D, Temuco, Chile  
 ELLIOTT, Darline, Apartado Nacional 713, Barranquilla, Colombia  
 ENETE, W. W., and Mrs., 276 Wilkinson Street, Shreveport 14, Louisiana  
 FENTON, E. M., 3112 17th Avenue, South, Minneapolis, Minnesota  
 FIELDER, Wilson, and Mrs., 1410 South 10th Street, Waco, Texas

FORD, Ruth L., 2080 Jackson Avenue, Memphis, Tennessee  
 FOREMAN, B. H., Corrente Piahy, via Cidade da Barra, Brazil  
 FRANKS, Martha L., 514 South Harper Street, Laurens, South Carolina  
 FREEMAN, Z. Paul, and Mrs., San Lorenzo 1088, Tucuman, Argentina  
 GALLIMORE, A. R., and Mrs., Wake Forest, North Carolina  
 GALLOWAY, Edward D., Fleming, Kentucky  
 GALLOWAY, J. L., and Mrs., Kwangtung, Macao, China  
 GARDNER, Hattie Mae, Shaki, via Lagos, Nigeria, West Africa  
 GARROTT, W. M., and Mrs., 403 Pleasantview Avenue, Louisville 6, Kentucky  
 GILLESPIE, A. S., and Mrs., Box 206, Wake Forest, North Carolina  
 GILLILAND, W. McK., Chaplain O-524221, Hdqrs., 68th Air Ser. Gp., A.P.O. 211, c/o Postmaster, New York City  
 GILLILAND, Mrs. W. McK., 111 South 78th Street, Birmingham, Alabama  
 GILLIS, C. O., and Mrs., Rafaela 3936, Buenos Aires, Argentina  
 GLASS, Lois C., 1328 Gambrell Street, Fort Worth 10, Texas  
 GLASS, Margaret B., Ramon Falcon 4100, Buenos Aires, Argentina  
 GOLDFINCH, S. L., and Mrs., Casilla 286, Asuncion, Paraguay  
 GRAHAM, N. Agnes, Casilla 20-D, Temuco, Chile  
 GRAVES, Alma, Franklinton, Louisiana  
 GRAY, Ora E., Nurses' Quarters, Kennedy General Hospital, Memphis, Tennessee  
 GRAYSON, Alda, 1107 North Main Street, Rutherfordton, North Carolina  
 GREEN, Jessie L., Calhoun, Georgia  
 GREENE, Lydia E., 194 Woodfin Street, Asheville, North Carolina  
 GREER, Dorothy J., 2360 University Avenue, Honolulu, T. H.  
 GRIFFIN, B. T., and Mrs., 404 North Washington, Bryan, Texas  
 GROVES, Blanche, Bridgeport, Texas  
 GRUVER, Kate Ellen, Box 154, Jerusalem, Palestine  
 HAGOOD, J. H. [Deceased, January 5, 1946], and Mrs., Box 34, Nazareth, Palestine  
 HALE, Elizabeth, 209 Yuen Ming Yuen Road, Shanghai, China  
 HALL, Harold, Chaplain O-462739305, Ord. Bn., A.P.O. 180, c/o Postmaster, San Francisco, California  
 HALL, Mrs. Harold, Pryor, Oklahoma  
 HALLOCK, E. F., Jr., and Mrs., Caixa 320, Rio de Janeiro, Brazil  
 HAMLETT, P. W., and Mrs., 309 Collett Street, Morganton, North Carolina  
 HAMMETT, Mary F., Shaki, Nigeria, West Africa  
 HARDY, C. D., Caixa 226, Manaus, Brazil  
 HARDY, Mrs. C. D., 2304 Colonial Drive, Waco, Texas  
 HARMON, Ethel, Iwo, via Lagos, Nigeria, West Africa  
 HARRINGTON, (Miss) Fern, Route 2, Atlanta, Missouri  
 HARRINGTON, J. A., and Mrs., Rua Ponte Nova 555, Bello Horizonte, Minas, Brazil  
 HARRIS, H. M., and Mrs., Clinton, Mississippi  
 HARRIS, Lindell O., and Mrs., Box 285, Campbell, Missouri  
 HARRISON, W. C., and Mrs., Caixa 221, Recife, Pernambuco, Brazil  
 HART, J. L., and Mrs., Casilla 81, Antofagasta, Chile  
 HART, Lois E., Casilla 81, Antofagasta, Chile  
 HAWKINS, Dorine, Caixa 320, Rio de Janeiro, Brazil  
 HAWKINS, Floy Flora, Route 3, Box 604, Phoenix, Arizona  
 HAWKINS, T. B., and Mrs., Urquiza 1911, Rosario, Argentina  
 HAYES, A. E., and Mrs., Triunfo, Pernambuco, Brazil  
 HERRING, J. A., and Mrs., 408 Jones Avenue, Greenville, South Carolina  
 HILL, E. L., 209 Yuen Ming Yuen Road, Shanghai, China  
 HILL, Mrs. E. L., 304 West Georgia, Shawnee, Oklahoma

HINES, Ruby, Caixa 38, Maceio, Brazil  
HIFPS, J. B., and Mrs., 209 Yuen Ming Yuen Road, Shanghai, China  
HOWELL, E. M., and Mrs., Port Harcourt, Nigeria, West Africa  
HOWSE, Ruby J., 902 East Jackson, Hugo, Oklahoma  
HUEY, Alice, Route 1, Box 627, Bessemer, Alabama  
HUGHEY, J. D., Jr., and Mrs., 401 Church Street, Sumter, South Carolina  
HUMPHREY, J. H., and Mrs., Mooreland, Oklahoma  
HUNDLEY, Lillie Mae, 1230 Amsterdam Avenue, New York 27, New York  
HURTT, Fannie George, Hillman Nurses' Home, Birmingham, Alabama  
INGRAM, R. P., and Mrs., Route 4, Asheville, North Carolina  
JACKSON, Ada, Shaki, via Lagos, Nigeria, West Africa  
JACKSON, Alma Mae, Postal N. 35, Goyania, Goyaz, Brazil  
JACKSON, J. E., and Mrs., 108 Idalia Road, Columbia, South Carolina  
JACKSON, S. P., and Mrs., Governador Valadores, Minas, Brazil  
JACOB, R. A., and Mrs., Franklin, Kentucky  
JAMES, Sallie M., Chester, Virginia  
JEFFERS, Irene, Seminary Hill, Fort Worth, Texas  
JOHNSON, L. L., and Mrs., Caixa 178, Pernambuco, Brazil  
JOHNSON, Pearl, Dawkins Court, Union, South Carolina  
JOHNSON, R. Pearle, Apex, North Carolina  
JOHNSON, R. E., and Mrs., Caixa 52, Victoria, Brazil  
JOHNSON, W. B., Kunshan, Kiangsu, China  
JOHNSON, Mrs. W. B., 3440 Grove Avenue, Richmond 21, Virginia  
KENDRICK, Bertie Lee, Box 315, Kahului, Maui, T. H.  
KERSEY, Ruth May, Ogbomosho, via Lagos, Nigeria, West Africa  
KILGORE, W. J., and Mrs., 248 San Francisco de Cordoba, Argentina  
KING, Harriett L., 400 West Grand, Carbon-dale, Illinois  
KNIGHT, C. W., Glasgow, Kentucky  
KNIGHT, Doris, 422 North Florida Avenue, Deland, Florida  
KOLB, Raymond L., and Mrs., c/o John Mein, Caixa 221, Recife, Pernambuco, Brazil  
KON, Victor, and Mrs., 3165 Oahu Avenue, Honolulu, T. H.  
LAIR, Lena V., Anna, Texas  
LANCASTER, Cecile, Box 7, Kekaha, Kauai, T. H.  
LANDRUM, Minnie L., Caixa 2655, Rio de Janeiro, Brazil  
LANIER, Minnie Lou, Caixa 320, Rio de Janeiro, Brazil  
LANNEAU, Sophie, Wake Forest, North Carolina  
LANDSELL, Emily K., 99 Howe Street, New Haven, Connecticut  
LARSON, I. V., 29 Tsining Road, Tsingtao, Shantung, China  
LARSON, Mrs. I. V., 2619 East 61st Street, Kansas City 4, Missouri  
LASETER, Anne Nora, 1420 Morrow Street, Waco, Texas  
LAWTON, D. M., and Mrs., 1934 Virginia Street, Berkeley, California  
LAWTON, Olive A., Ridgecrest, North Carolina  
LAWTON, W. W., and Mrs., 3725 Commonwealth Avenue, Charlotte, North Carolina  
LEA, Ola V., 514 South Aycock Street, Greensboro, North Carolina  
LEAVELL, Cornelia F., 2360 University Avenue, Honolulu, T. H.  
LEONARD, C. A., and Mrs., P. O. Box 1900, Hilo, Hawaii, T. H.  
LIDE, F. P., and Mrs., Box 223, Wake Forest, North Carolina  
LIDE, Florence, 601 Nome Street, Florence, South Carolina  
LIDE, Jane W., 601 Nome Street, Florence, South Carolina  
LINDSEY, R. L., and Mrs., Box 154, Jerusalem, Palestine  
LINGERFELT, J. E., and Mrs., R.F.D. 2, Seymour, Tennessee

LITTLETON, H. R., and Mrs., Igede, via Ado-Ekiti, Nigeria, West Africa  
LONG, R. Violet, Route 1, Conway, South Carolina  
LOVEGREN, Mildred, 2611 Russell, Berkeley, California  
LOWE, C. J., and Mrs., 1722 Linden, Nashville 4, Tennessee  
LUNSFORD, J. A., and Mrs., Bahia, Jaguaquara, North Brazil  
MAER, W. Q., and Mrs., Casilla 185, Temuco, Chile  
MANLEY, Kathleen S., Baptist Hospital, Ogbomosho, Nigeria, West Africa  
MARCHMAN, Margaret, Baptist Mission, Abeokuta, Nigeria, West Africa  
MARGRETT, Mrs. H. G., 9 de Julio 2775, Rosario, Argentina  
MARLOWE, E. Rose, 314 Franck Avenue, Louisville, Kentucky  
MATHIS, Virginia B., 2360 University Avenue, Honolulu, T. H.  
McCAMEY, H. D., and Mrs., Ogbomosho, via Lagos, Nigeria, West Africa  
McCONNELL, H. C., and Mrs., Casilla 3388, Santiago, Chile  
McCORMICK, H. P., Iwo, via Lagos, Nigeria, West Africa  
McCORMICK, Mrs. H. P., 340 West Congress, Brookhaven, Mississippi  
McCULLOUGH, C. W., and Mrs., Apartado Aereo 1320, Cali, Colombia  
McCULLOUGH, Helen L., 3225 Ewing, Houston 4, Texas  
McGAVOCK, J. W., and Mrs., Box 116, El Paso, Texas  
McGEE, John S., and Mrs., Baptist Mission, Lagos, Nigeria, West Africa  
McILROY, Minnie D., General Urquiza 186, Buenos Aires, Argentina  
McMILLAN, H. H., Soochow, Kiangsu, China  
McMILLAN, Mrs. H. H., Wagram, North Carolina  
McMURRAY, Jesse Daniel, and Mrs., Box 140, Laverne, Oklahoma  
McNEALY, W. B., and Mrs., Caixa 320, Rio de Janeiro, Brazil  
MEADOR, Albertine, Caixa 320, Rio de Janeiro, Brazil  
MEIN, David, and Mrs., Caixa 213, Aracaju, Sergipe, Brazil  
MEIN, John, and Mrs., Caixa 221, Recife, Pernambuco, Brazil  
MEREDITH, Helen, Apartado Nacional 713, Barranquilla, Colombia  
MEWSHAW, R. E. L., and Mrs., Box 355, Baylor University, Waco, Texas  
MILLER, Floryne T., 717 West Hillcrest, Johnson City, Tennessee  
MILLER, J. H., Camden, Arkansas  
MITCHELL, J. F., and Mrs., Casilla 185, Temuco, Chile  
MOORE, J. A., and Mrs., Howard College, Birmingham, Alabama  
MOORE, Mrs. J. W., 711 South Fifth Street, Waco, Texas  
MOORE, R. C., and Mrs., Casilla 167, Temuco, Chile  
MOORE, W. D., and Mrs., R.F.D. 1, Silver Springs, Maryland  
MORGAN, E. L., Westminster, South Carolina  
MORGAN, F. A. R., and Mrs., Decatur, Texas  
MOSS, James Ulman, and Mrs., Cali, Colombia  
MORRISON, (Miss) Cleo B., Telephone, Texas  
MUIRHEAD, H. H., and Mrs., 1660 East Elmore, Dallas 16, Texas  
MURRAY, Katie, 2301 Clark Avenue, Raleigh, North Carolina  
NEEL, Bernice R., 724 North Beckley, Dallas, Texas  
NEELY, T. L., and Mrs., Apartado Nacional 290, Cartagena, Colombia  
NEWMAN, Ada Lois, Baptist Mission, Lagos, Nigeria, West Africa  
NICHOLS, B. L., and Mrs., 1312 Academy, San Marcos, Texas  
NORTHROP, R. U., M.C. USNR, Med. Co., 1st Batt., 1st Marine Div., c/o Fleet Post Office, San Francisco, California  
NOWELL, Vivian E., Baptist Mission, Iwo, via Lagos, Nigeria, West Africa

OGBURN, Georgia Mae, 3011 Vally Street, Meridian, Mississippi  
OLIVE, L. B., and Mrs., 3 Dixie Trail, Raleigh, North Carolina  
OLIVER, A. B., and Mrs., Caixa T, Curitiba, Parana, Brazil  
O'NEAL, J. P., and Mrs., 204 Virginia Drive, Birmingham, Alabama  
ORRICK, B. W., and Mrs., Calle Colorado 1876, Montevideo, Uruguay  
OWENS, R. E., and Mrs., First Baptist Church, Clanton, Alabama  
PARKER, Earl, and Mrs., Falmouth, Kentucky  
PARKER, J. A., and Mrs., Casilla 9796, Santiago, Chile  
PATTERSON, A. S., and Mrs., 309 South McDenough Street, Decatur, Georgia  
PATTERSON, F. W., and Mrs., Box 1648, El Paso, Texas  
PATTERSON, I. N., and Mrs., Owings, South Carolina  
PENDER, Sallie A., Route 2, Kosciusko, Mississippi  
PERRY, May E., Abeokuta, via Lagos, Nigeria, West Africa  
PETTIGREW, Ruth, 319 South Winston Street, Florence, South Carolina  
PIERSON, A. P., and Mrs., Apartado 605, Suc A, Chihuahua, Chih., Mexico  
PIERCE, Ethel M., 701 Coggin Avenue, Brownwood, Texas  
FLOWDEN, Hannah J., Box 315, Kahului, Maui, T. H.  
POOL, J. C., and Mrs., Ogbomosho, via Lagos, Nigeria, West Africa  
PORTER, P. C., and Mrs., Rua Jose Higino, 416, Rio de Janeiro, Brazil  
POWELL, J. C., and Mrs., Shaki, via Lagos, Nigeria, West Africa  
QUARLES, J. C., and Mrs., Juan B. Justo 506, Mendoza Godoy Cruz, Argentina  
QUARLES, L. C., and Mrs., Ramon Falcon 4113, Buenos Aires, Argentina  
QUICK, O. J., 125 South Birchwood, Louisville 6, Kentucky  
RAMSOUR, H. B., Jr., and Mrs., 1815 Boyce Street, Fort Worth, Texas  
RANDALL, Ruth, Rua D. Delfina 38, Rio de Janeiro, Brazil  
RANKIN, M. W., Shiuchow, Kwangtung, China  
RANKIN, Mrs. M. W., 726 West 18th Street, Houston, Texas  
RAY, Bonnie, 823 Academy Street, St. Louis, Missouri  
RAY, Rex, and Mrs., Box 257, Bonham, Texas  
REID, O. W., and Mrs., Route 1, Stilwell, Oklahoma  
RICHARDSON, J. W. H., Jr., and Mrs., Baptist Mission, Shaki, via Lagos, Nigeria, West Africa  
RICKETSON, R. F., and Mrs., 5200 H Street, Little Rock, Arkansas  
RIDDELL, Gerald, and Mrs., Apartado Nacional 290, Cartagena, Colombia  
RIDDELL, Olive, 1712 Vineyard Street, Bluefield, West Virginia  
RIDENOUR, Crea, Apartado 1320, Cali, Colombia  
RIFFEY, J. L., and Mrs., Caixa 1982, Rio de Janeiro, Brazil  
RINES, Annie J., Iwo, via Lagos, Nigeria, West Africa  
\*ROBERSON, Cecil, and Mrs., Iwo, via Lagos, Nigeria, West Africa  
RYAN, Susan Roberta, Casilla 20-D, Temuco, Chile  
SALLEE, Hannah Fair, 934 Drexel Avenue, San Antonio, Texas  
SALLEE, Mrs. W. E., 1906 South Fifth Street, Waco, Texas  
SAMPSON, Mary H., 2121 Speed Avenue, Louisville 5, Kentucky  
SANDERS, Eva M., Ogbomosho, via Lagos, Nigeria, West Africa  
SANDLIN, Annie, c/o Dr. E. C. Sandlin, Holly Pond, Alabama  
SAUNDERS, Letha M., Caixa 2844, Rio de Janeiro, Brazil  
SAUNDERS, Mary Lucile, 161 Eighth Avenue, North, Nashville 3, Tennessee

\*Contract teachers for three-year term.

SCAGGS, Josephine A., Box 132, Port Harcourt, Nigeria, West Africa  
 SCARLETT, Lenora, Kwangtung, Macao, China  
 SCHELL, Naomi E., 51 Watauga Street, Asheville, North Carolina  
 SCHMIDT, K. J., and Mrs., Box 56, Carmi, Illinois  
 SCHWEINSBERG, H. W., and Mrs., Apartado Nacional 713, Barranquilla, Colombia  
 SEARS, S. B., and Mrs., c/o Mrs. Horner, 2803 South 24th Street, St. Joseph, Missouri  
 SEATS, V. L., and Mrs., 4701 Gordon Street, Fort Worth 10, Texas  
 SHERWOOD, W. B., and Mrs., Dillon, South Carolina  
 SHUMATE, Margie, 37 East Main Street, Christiansburg, Virginia  
 SIMPSON, Blanche V., Rua Paulo, Fernandez 24, Rio de Janeiro, Brazil  
 SINGLETON, Ethel, Casilla 9716, Santiago, Chile  
 SMITH, Bertha, Cowpens, South Carolina  
 SMITH, Irene, General Urquiza 186, Buenos Aires, Argentina  
 SMITH, Lucy E., 209 Yuen Ming Yuen Road, Shanghai, China  
 SNELL, Oleta E., Casilla 9796, Santiago, Chile  
 SNUGGS, H. H., Capt., MCR., Hdqrs., F.M.F., PAC, c/o Fleet Post Office, San Francisco, California  
 SNUGGS, Mrs. H. H., 300 University Ridge, Greenville, South Carolina  
 SPENCE, Marjorie, Casilla 20-D, Temuco, Chile  
 STALLINGS, Hattie, Terrell, Texas  
 STAMPS, D. F., Yangchow, Kiangsu, China  
 STAMPS, Mrs. D. F., 1071 North Highland Avenue, Atlanta, Georgia  
 STAPP, C. F., and Mrs., Burnett, Texas  
 STARMER, R. F., and Mrs., 294 Radio Road, Fountain City, Tennessee  
 STEWARD, Alberta L., Bahia, Jaguaquara, Brazil  
 STEWART, Reba C., Jonesboro, Georgia  
 STOVER, S. S., and Mrs., Caixa 67, Campina Grande, Parahyba, Brazil  
 STOVER, T. B., and Mrs., Caixa 320, Rio de Janeiro, Brazil  
 STROTHER, G. W., and Mrs., Pineville, Louisiana  
 STUART, M. W., and Mrs., 20 Bates Street, Honolulu, T. H.  
 SULLIVAN, P. D., and Mrs., Caixa Postal 26, Belem, Para, Brazil  
 SWENSON, E. S., and Mrs., 204 Prospect Place, Brooklyn, New York  
 TAYLOR, Ethel F., 1601 N. W. Second Street, Miami 25, Florida  
 TAYLOR, Maye Bell, Caixa 178, Pernambuco, Brazil  
 TAYLOR, Sara Frances, General Urquiza 186, Buenos Aires, Argentina  
 TAYLOR, W. C., and Mrs., 107 Lloyd Avenue, Greenville, South Carolina  
 TERRY, Mrs. A. J., Caixa 52, Victoria E. De E. Santo, Brazil  
 THOMAS, Miriam E., 2323 University Avenue, Honolulu, T. H.  
 TILFORD, Lorene, 209 Yuen Ming Yuen Road, Shanghai, China  
 TINKLE, Amanda A., Scott, Arkansas  
 TODD, Anna Frances, Apartado Aero 1320, Cali, Colombia  
 TODD, Pearl, Valdosta, Georgia  
 TOWNSEND, J. R., and Mrs., 2611 Russell, Berkeley, California  
 TRULY, Mary E., Box 32, Abeokuta, via Lagos, West Africa  
 TUMBLIN, J. A., and Mrs., Caixa 111, Natal, Brazil  
 UNDERWOOD, J. B., and Mrs., Caixa 178, Recife, Pernambuco, Brazil  
 VANCE, S. W., and Mrs., Mars Hill, North Carolina  
 VINEYARD, Onis, Caixa 38, Maceio, Brazil  
 WALDEN, Ruth H., Box 48, Benin City, Nigeria, West Africa  
 WALKER, H. G., and Mrs., 2010 Marine Parkway, New Orleans, Louisiana  
 WALLACE, W. L., Stout Memorial Hospital, Wuchow, Kwangsi, China  
 WARD, Josephine, Box 602, Baylor Station, Belton, Texas  
 WARE, J. H., and Mrs., 543 Jefferson Street, Tupelo, Mississippi

WATKINS, Loretta R., Iwo, via Lagos, Nigeria, West Africa  
 WATSON, Lila F., P. O. Box 1900, Hilo, Hawaii, T. H.  
 WATSON, S. L., and Mrs., 76 Petropolis Est. de Rio, Brazil  
 WEBB, W. J., and Mrs., Box 116, El Paso, Texas  
 WEEKS, Wilma J., Woodstock School, Mussorie, U. P., India  
 WELLS, Grace, Box 456, Wahiawa, Oahu, Hawaii, T. H.  
 WELLER, Edith Rose, c/o John Mein, Caixa 221, Recife, Pernambuco, Brazil  
 WEST, Edith O., 38 Tyuca, Rio de Janeiro, Brazil  
 WEST, Ralph Lee, and Mrs., Baptist Mission, via Lagos, Nigeria, West Africa  
 WESTBROOK, C. H., Jr., and Mrs., 3230 Patterson Avenue, Richmond 21, Virginia  
 WHEAT, Ruby, 2611 Russell Street, Berkeley, California  
 WHITE, Pauline, Rua Paulo, Fernandes 24, Praca de Bandeira, Rio de Janeiro, Brazil  
 WHITE, M. G., and Mrs., Caixa 184, Bahia, Brazil  
 WILEY, J. H., and Mrs., 3222 Patterson Avenue, Richmond 21, Virginia  
 WILLIS, Sadie M., Estados Unidos 331, Asuncion, Paraguay  
 WILLIAMS, J. T., 209 Yuen Ming Yuen Road, Shanghai, China  
 WILLIAMS, Mrs. J. T., 2310-A Floyd Avenue, Richmond 20, Virginia  
 WILLIAMS, Thelma E., Melrose Hall, William Jewell College, Liberty, Missouri  
 WILLIAMS, W. J., and Mrs., Baptist Hospital, Ogbomoso, via Lagos, Nigeria, West Africa  
 WOOD, L. D., and Mrs., Box 294, Foley, Alabama  
 WOODWARD, F. T. N., and Mrs., Box 266, Phenix City, Alabama  
 WRIGHT, Lucy B., Stout Memorial Hospital, Wuchow, Kwangsi, China  
 YOCUM, Alfred W., and Mrs., 4902 Cordelia Avenue, Baltimore, Maryland  
 YOUNG, (Miss) Neale C., Ede, Nigeria, West Africa

### Missionaries Emeritus

ADAMS, W. H., and Mrs., 8004 Fourth Avenue, Birmingham 6, Alabama  
 AYERS, T. W., 978 Juniper Street, N. W., Atlanta, Georgia  
 BAKER, Mrs. C. A., 110 Kennedy Avenue, Louisville, Kentucky  
 BENSON, J. H., 807 11th Street, Arkadelphia, Arkansas  
 BOSTICK, Attie T., Shelby, North Carolina  
 BOSTICK, E. M., Jr., and Mrs., Route 2, Hendersonville, North Carolina  
 BRITTON, Mrs. Nannie S., 204 Buchanan Boulevard, Durham, North Carolina  
 BRYAN, R. T., and Mrs., 934 Drexel Avenue, San Antonio, Texas  
 DAVIS, Mrs. J. E., Box 1648, El Paso, Texas  
 DAWES, J. V., 661 North Berendo Avenue, Los Angeles, California  
 DETER, Mrs. A. B., 2615 Throckmorton, Dallas, Texas  
 DUVAL, Mrs. L. M., 226 Douglas Avenue, St. John, N. B., Canada  
 ELDER, Robert F., and Mrs., Calle Almirante Brown 714, Temperley, Buenos Aires, Argentina  
 EVANS, P. S., and Mrs., Blue Ridge, Summitt, Pennsylvania  
 FOWLER, Mrs. F. J., Box 626, Hendersonville, North Carolina  
 GASTON, J. McF., and Mrs., 422 Florida Avenue, Deland, Florida  
 GILL, Everett, and Mrs., Wake Forest, North Carolina  
 GINSBURG, Mrs. Emma, Lordship Road, Stratford, Connecticut  
 GLASS, W. B., and Mrs., 1328 Gambrell Street, Fort Worth, Texas  
 GREEN, George, and Mrs., 618 S. W. 13th Avenue, Miami, Florida

HARTWELL, Anna, 26 Washington Avenue, Lynbrook, New York  
 HAYES, C. A., and Mrs., 309 Mission Road, Glendale, California  
 HUNT, Bertha, Valley Baptist Hospital, Harlingen, Texas  
 JOHNSON, T. Neil, and Mrs., 425 Cameron Avenue, Chapel Hill, North Carolina  
 JONES, Florence, 1031 West Scott Street, Springfield, Missouri  
 LACY, George H., Avenue 8 Poniente, #710, Puebla, Mexico  
 LAKE, John, and Mrs., 3924 Baltimore Avenue, Kansas City, Missouri  
 LANGSTON, Mrs. A. B., Laurens, South Carolina  
 LAWTON, Mrs. W. W., Ridgecrest, North Carolina  
 LESUEUR, D. H., and Mrs., 241 Dick Dowling Street, San Benito, Texas  
 LOGAN, Mrs. R. L., 815 Moore Street, Bristol, Virginia  
 LOWE, John W., and Mrs., 421 North Boulevard, Richmond 20, Virginia  
 LUMBLEY, Mrs. Carrie G., 24 St. Alban's, Crescent, Bournemouth, England  
 MACLEAN, E. G., and Mrs., Cody Queens County, New Brunswick, Canada  
 MADDOX, O. P., and Mrs., 1204 South Main Street, Carthage, Missouri  
 MARIOTT, Mrs. C. C., Sunland, California  
 MCDANIEL, Charles G., and Mrs., 1512 West Avenue, Richmond 21, Virginia  
 McMINN, Mary J., 311 West Sixth Street, Carthage, Missouri  
 MILLS, E. O., Seminary Hill, Fort Worth, Texas  
 MORGAN, E. L., Westminster, South Carolina  
 NAPIER, A. Y., and Mrs., Clayton, Alabama  
 NEAL, C. L., and Mrs., 1515 Buena Vista Street, San Antonio 7, Texas  
 NELSON, Mrs. E. A., 1918 West Easton Street, Tulsa 6, Oklahoma  
 NEWTON, W. C., and Mrs., 1409 Laburnum Avenue, Richmond 22, Virginia  
 PETTIGREW, R. E., Humboldt, Tennessee  
 PIERCE, Mrs. L. W., 701 Coggin Avenue, Brownwood, Texas  
 PRUITT, C. W., and Mrs., 636 North Highland Avenue, Atlanta, Georgia  
 RAY, J. Franklin, 220 North Locust Street, Inglewood, California  
 REA, Elizabeth E., Baptist Old People's Home, 315 Pine Street, Maywood, Illinois  
 RENO, Mrs. L. M., Warren State Hospital, Warren, Pennsylvania  
 ROWE, Mrs. Carrie H., 811 Berkeley Drive, Redlands, California  
 SAUNDERS, J. H., 610 West 116th Street, New York 27, New York  
 SEARS, Mrs. W. H., "Eblana," 27 Gloster Street, Subiaco, West Australia  
 SOWELL, Sidney McF., General Urquiza 186, Buenos Aires, Argentina  
 STEPHENS, Mrs. Peyton, Columbia, Missouri  
 STEPHENS, Mrs. S. E., Hotel Hampton, Atlanta, Georgia  
 TATUM, Mrs. E. E., Bible Institute of Los Angeles, 554-558 South Hope Street, Los Angeles, California  
 TEAL, Edna, Villa Rica, Georgia  
 THOMASON, Lillian, 824 North Marsalis Avenue, Dallas, Texas  
 TIPTON, W. H., and Mrs., 706½ Eastwood, Houston, Texas  
 TOWNSHEND, Mrs. S. J., 4 Downs View Close, East Dean, Sussex, England  
 WALKER, Blanche Rose, 712 South Beckley, Dallas 8, Texas  
 WALNE, Mrs. E. N., 1146 Spruce Street, Berkeley 7, California  
 WHITTINGHILL, D. G., and Mrs., 434 West 120th Street, New York 27, New York  
 WILCOX, Mrs. E. G., 1307 Center Avenue, Brownwood, Texas  
 WILLEFORD, Mrs. Mary D., 1602 Academy Street, San Marcos, Texas



# Bring them back to YOUR CHURCH!

You owe this Helping Hand  
to Every Member who  
has worn a Uniform

## "It meets a Real Need!"

"I have read many books dealing with the returning veteran. GOOD-BY TO G.I. tops them all because it is so practical. It has the elemental tang of reality. It was written by a man who 'knows his stuff.' He talks directly to the returning G.I. in a kindly, comradely, understanding fashion. You feel a certain challenge and yet a tender solicitude. There is no coddling. He talks straight to the veteran and shakes his soul awake to the realities of what he is to face."

Wm. L. Stidger in *Zion's Herald*.

"For one who is about to become a civilian, I have found GOOD-BY TO G.I. to be a splendid book. It is both enlightening and interesting."

Cpl. Axel M. Johnson, Sioux Falls Army Air Field.

"Thanks a million for a book I hope at least ten million will read."—Chaplain John T. Evans.

"I just finished reading Maxwell Droke's GOOD-BY TO G.I. I am enthusiastic about it. I think local churches could make a fine friendly contact with returning service men by giving each a copy of this fine book. Do it quick before he gets out of the service, or just as he comes out."—Chaplain Glen W. Marshall.

"By all means the churches and the families should see to it that the book GOOD-BY TO G.I. gets into the hands of every one of their servicemen. No bit of reading will so greatly help them or be of greater help to their families. The National Committee on War Services recommends that every family having some member in the service, purchase this book—read it themselves—then mail it to their service men."

—*The Ohio Work*.



He has been there...  
and back!

MAXWELL DROKE, author of GOOD-BY TO G.I., knows wars and the men who fight them. He knows, too, the needs of these men as they return to peacetime pursuits. He is a veteran of World War I and during the present conflict has edited *The Messenger*, an inspirational monthly serving a quarter-of-a-million Protestant church members on all fighting fronts.

Any class or organization in your church may assume the responsibility. That's fine! The important thing is to organize and act.



THEY are coming back! Back to the old Home town . . . to the old job perhaps. But are they coming back to Your Church? Will they bring their foxhole faith to your worship services? Will they come eager to find the hope and help they will sorely need in the difficult days of Beginning Again? These are disturbing questions, questions that challenge churchmen everywhere. Are they coming back to your church? Well, what are you doing to bring them back.

Let us face the issue frankly. We have before us the biggest opportunity—and the gravest responsibility of a lifetime. The Church—Your Church—must win and hold this generation of war veterans or sacrifice much of its power and influence in the coming community. These men and women need the church, and the church needs them. If we miss our chance to be of service now, we will lose our hold on hearts that will never again be as responsive as they are at this significant hour.

## This Book Points the Path

As the veterans return, the pastor or some delegated person should call, present the book with the appreciation of the congregation and extend an invitation to worship services. Every veteran will read it with pleasure and profit. The gracious gesture will make a profound impression. It is a simple plan, but one that works.



Order **NOW** . . for every Veteran  
in Your Group from  
**THE BAPTIST BOOKSTORE**

Serving Your State

**\$1.00**

# A New Biography . . . . .

**J. B. TIDWELL PLUS GOD**

**Robert A. Baker**

**\$1.50**



A distinguished biography of a distinguished Christian gentleman, teacher, and leader, the theme of whose life, revealed in his marginal note on an old Latin book, is the theme and title of this book—"What I am and what I can do, plus God, equals enough." Acquainted in early boyhood with the hardships of frontier life and forced to make his own way in the world, Dr. Tidwell overcame many handicaps, and in the overcoming developed those qualities of character and Christian greatness which have made his life count so notably for Christ and his own fellow men. For many years he has been professor of Bible Interpretation at Baylor University, Waco, Texas. . . . This study of his life is fascinating and inspiring reading.

## A New Book of Sermon Outlines



**SEED FOR SERMONS**

**Jerome O. Williams**

**\$1.25**

Ever since the publication of *Sermons in Outline* some years ago there has been a steadily increasing demand for another such book by Dr. Williams. This demand is met, completely and satisfactorily, with the publication of *Seed for Sermons*. Following the pattern of *Sermons in Outline*, this new volume offers brief outlines of sermons, suggesting the subject, the text, the main divisions of the outline, and challenging thoughts for further divisions. Clear, concise, scriptural, this is a solidly worthwhile book not only for the preacher but also for the Sunday school teacher and Christian leader in general.

## YOUR BAPTIST BOOK STORE

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

Please send me:

☐ J. B. TIDWELL PLUS GOD (26b) ☐ SEED FOR SERMONS (26b)

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

Send to . . . . .

Address . . . . .

Post Office

State

COM-3-16