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May 1946

The Commission

A BAPTIST WORLD JOURNAL

The Commission

A BAPTIST WORLD JOURNAL

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How Many Missionaries Shall We Send?

By M. Theron Rankin

The Foreign Mission Board is receiving urgent appeals from abroad and from church leaders at home for more missionaries. The following quotations are typical of these appeals.

"The Foreign Mission Board should appoint 1,000 new missionaries within the next two years. We should have 2,000 missionaries within the next five years."

"We must put 200 missionaries into Japan as soon as they are allowed to enter."

"We should send 300 missionaries to China by 1947."

"Our work in Latin America needs 100 recruits at once."

Similar statements could be made about Africa, Europe, the Near East, and the islands of the Pacific. We are being asked why we do not open work in the Philippine Islands, in Okinawa, India, France, Germany.

How many new missionaries *should* we appoint?

There can be little question as to what Southern Baptists *should* do. Five and a half MILLION people who profess to believe that the gospel of Christ will save the world should certainly be willing to send more than five and a half HUNDRED missionaries to tell the world about that gospel. Certainly we *should* be willing to give far more than an average of seventy cents per person per year to do it.

The condition of the world today demands far more than this of us. In the light of the world's need and the vast resources of Southern Baptists, the appointment of a thousand new missionaries within the next two years would not be a large undertaking. We could place five hundred recruits within the areas where we are already at work without entering any other countries. The open doors before us in other areas would quickly absorb the additional five hundred.

Then why don't we appoint one thousand new missionaries in the next two years?

Because of two regrettable facts.

First, we do not have the candidates for appoint-

ment. Southern Baptists have never planned or even thought in terms of providing that many foreign missionaries. Our churches, colleges, seminaries, and training schools are not equipped to produce a thousand missionary candidates within two years. Before we can hope to do this in even five years, we shall have to change our conception of the place and importance of world missions in our denominational undertaking.

Second, if that many candidates were available, we still could not appoint them because Southern Baptists are not prepared in their thinking about world missions to support one thousand new missionaries. The Foreign Mission Board cannot appoint missionaries on the basis of what Southern Baptists *should* do; we must appoint them on the basis of what Southern Baptists *will* do.

The Board figures on approximately \$4,000 a year for the support of each of its missionaries and the work with which he is connected. Only \$1,000 of this amount is his salary. Other funds must be supplied—traveling expenses to and from the field, a place to live, support for the children, aid on medical expenses and cost of language study. The larger part of the \$4,000 goes into the support of mission work, projected by the missionaries and the national Christians with whom they are associated.

Thus it may be seen that for every one hundred missionaries added to its total staff, the Foreign Mission Board must add approximately \$400,000 to its annual budget. If we have one thousand missionaries, we must have an annual budget of approximately \$4,000,000.

We would run the risk of financial disaster if we were to commit the Board to an annual expenditure of \$4,000,000 without having an emergency reserve of as much as \$2,500,000 to protect ourselves in times of economic depression. On the present budget, the Board needs an emergency fund of \$2,000,000.

These figures are based on *current* programs; they do not provide for the large capital needs which are necessary when new areas of work are entered.

Neither do they provide for the large amounts of money needed now for rehabilitation of war losses.

Do we have sufficient assurance of support for a program of one thousand missionaries to warrant the Foreign Mission Board in projecting its present plans on that basis? Let us look at some of the facts in our record of support.

In 1945 the income of the Foreign Mission Board reached an all-time high figure of \$3,592,001.82. With this income we are now supporting the work of approximately 530 active missionaries and providing allowances for eighty retired missionaries. We are also continuing to add to the reserve funds which the Board is setting up: the emergency fund of \$2,000,000, the rehabilitation fund of \$2,000,000, and the forward movement fund of \$3,000,000. We have now a total of some \$2,700,000 in these three funds.

In addition to this, we are undertaking to appoint between fifty and sixty candidates a year, which will provide a net increase of approximately forty missionaries a year. At this rate it will take about six years to add 200 to our present missionary staff.

When this program was recently outlined to Mr. William R. Fleming, a prominent layman of Fort Worth, Texas, he slowly shook his head and said, "On the basis of your present income, these plans are financially sound. But if that is all that Southern Baptists are going to do for the world in the next six years, God will have to be awfully, awfully patient with us if he doesn't take our opportunities away from us."

The foreign mission agency should be able to use its entire current income for the appointment of missionaries and the support of current work. It should not be compelled to call on current receipts to build up the extra funds which we must have to meet present needs. Through a special offering Southern Baptists should provide the Foreign Mission Board with \$5,000,000 over and above its current receipts to complete these extra funds.

If the Board's income should continue to be \$3,500,000 a year, it would then be possible to increase the number of appointees each year as rapidly as suitable candidates are available until we reach a total staff of 750 to 800 missionaries.

A Survey of Contributions of Churches, Southern Baptist Convention 1920-1945

	Gifts to Local Work	Gifts to Missions, Education, and Benevolences	Foreign Mission Board Receipts	Percentage of Total Gifts Contributed to Foreign Missions
1920	\$20,843,421	\$14,038,661	\$2,840,149	8.1%
1925	30,771,574	8,255,435	2,278,225	6.3%
1928	32,525,122	7,402,788	1,428,666 (\$1,259,886 borrowed)	3.5%
1933	19,408,587	3,880,774	691,987 (\$310,000 borrowed)	2.9%
1938	29,466,811	5,798,529	1,133,982	3.2%
1941	37,035,267	7,822,340	1,489,290	3.3%
1944	59,295,901	17,303,518	2,961,013	3.9%
1945	*69,000,000	22,000,000	3,592,001	3.9%

*Estimated by E. P. Alldredge of the Department of Survey, Statistics, and Information, Southern Baptist Convention.

—Southern Baptist Home Missions.

Southern Baptists must face the fact that there is no way by which we can suddenly make up for the smallness of our missionary endeavor in past years. World missions is a costly undertaking in life and money; it can be promoted only in proportion to our willingness to pay the cost.

The sending out of several hundred short-term appointees on preaching missions of a few months or even a few years will not meet the needs. In most cases such appointees, knowing neither the language nor the people whom they serve, would be more of a liability than an asset. A limited number of short-term appointees can be most useful in the great job of rebuilding the destroyed mission property, but the main task of missions can be effectively projected only through those who have been led of God to dedicate their lives to this service.

There is no alternative for Southern Baptists if we expect to send large numbers of missionaries to give the gospel of Christ to the peoples of the world. We must expect to pay the cost with human and financial resources. This is impossible until we make world missions more central in our thinking and planning.

Certainly no one can claim that world missions is central for 5,500,000 church members who provide only 550 missionaries for all the world be-

yond their own territorial borders.

Certainly no one can claim that world missions is central for us when in 1945 we spent \$88,000,000 among ourselves while we gave less than \$4,000,000 for the rest of the world of two billion souls.

Certainly world missions is not central for us when we raise tens of millions of dollars over and above the Co-operative Program for use in our own land, where we have suffered none of war's destruction, while we fail to make any special offering for the areas of the world that have been devastated by war.

To have a thousand foreign missionaries, Southern Baptists must do three things:

First, furnish the Foreign Mission Board a minimum of \$5,000,000 over and above its current budget, to complete the rehabilitation, the emergency reserve, and the forward movement funds.

Second, contribute for foreign missions through regular channels an annual sum of \$4,000,000 to be used entirely for the support of missionaries and current work.

Third, provide through local churches, colleges, seminaries, and training schools sufficient well-qualified missionary volunteers to form and maintain a staff of one thousand missionaries.

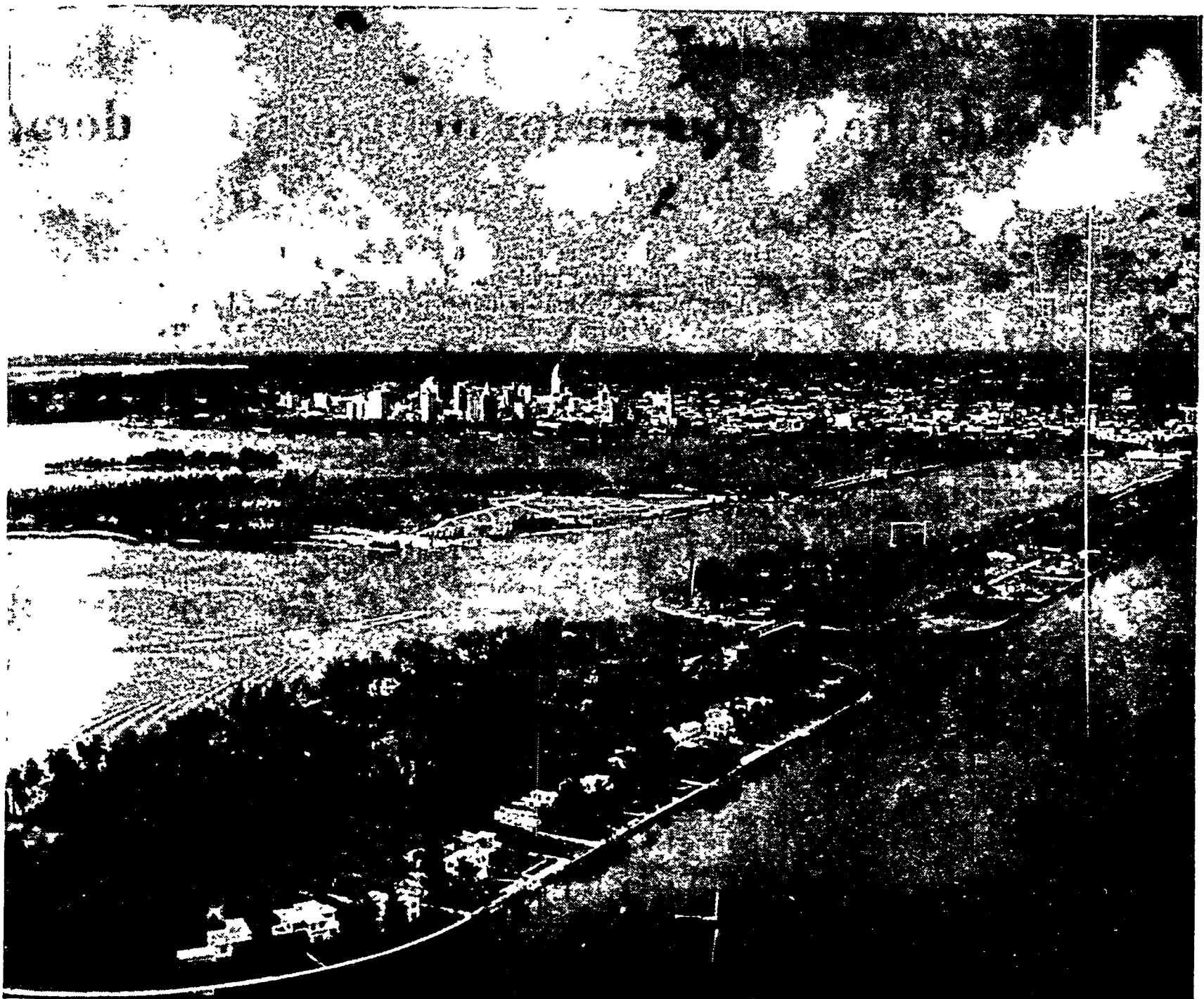


Photo courtesy City of Miami News Bureau

*M*iami is the city and *M*ay 16, Thursday evening, the date,
for foreign mission night at the Southern Baptist Convention.

Woman's Missionary Union, auxiliary to the Southern Baptist

Convention, will hold its annual meeting May 13-14 in Miami.

The Convention sessions begin May 15 and conclude on the 19th.

Meet your missionaries in Miami in May.

Kingdom Facts and Factors

Who Leads the Campaign for Religious Freedom?

By W. O. Carver

At long last there is a surge of interest in the achieving of freedom in religion for the new world order, if and when we get the new world order. We shall not get it unless this basic freedom of all is laid in the foundations of that order. It is well that so great concern has arisen over this while the process of constructing the bases of a just and durable order is on.

But the demands for this freedom are varied, unco-ordinated and at important points seriously conflicting—conflicting in concept and in method of achieving. *Mirabile dictu*, one of the finest statements verbatim, of the function and duty of organized Christianity with reference to religious liberty, came from the Pope in connection with the elaborate, impressive, and thoroughly exploited ceremonies in connection with the investiture of the new cardinals in February.

The Pope had arranged the most dramatic setting for a worldwide broadcast, while the whole round of celebrations, ceremonials, and social functions was handled with consummate skill for publicity. The broadcast was the apex of the series. The Associated Press reported that the Pope “spoke from the papal throne in the spacious Hall of Benedictions before the new cardinals and an audience of 3,000 which jammed every corner of the ancient hall. When he had concluded his 32-minute allocution, he was given an ovation seldom, if ever, equaled on such an occasion in the long history of the church.”

Calling upon the Roman Catholic Church “to take a militant leadership in preparing a basis on which human society can ‘rest securely,’” the Pope gave this clear statement, marvelous for its direct simplicity, of the church’s duty:

“Her study is to form man, to model and perfect him in the divine image. Her work is done in the depth of each man’s heart, extends throughout his life, in all his activities. Through men thus formed the church prepares for human society a basis on which it can rest securely.”

He enforced this fine statement by contrasting this ideal with the imperialistic method. “Modern imperialism, on the contrary, goes in just the opposite direction. It does not seek man out as such but the material things and forces to which it subjects man; that is why it carries in it germs which endanger the very foundations of human intercourse.”

The dispatches told us that, “Disclaiming any desire on the part of the present-day church to establish temporal sway over man—a concept he termed ‘fundamentally false’—the Pope said, nevertheless, that the church’s power and influence must be used for moral and social reconstruction.”

By direct implication the Pope seeks to contrast “the present-day church” with the church of history. This is in line with other efforts of his to try to get Protestants and all thinkers to forget the history of oppression and corruption which made the Reformation inevitable; and to forget the four hundred years of intolerance toward all evangelicals; and the millennium of effort, successful in so much of Europe and Latin America, to dominate political government and use it as an instrument of suppression and prohibition of all freedom for non-Catholic Christians and denominations.

It is strange language, indeed, when the Pope becomes the champion of religious freedom and sets up the Roman Church as the antithesis of “modern imperialism.” He tells the world with stressing repetition that the “supranationalism” of a “universal church as exemplified in the twenty-two nationalities now represented in the College of Cardinals” is the hope to which the world “which everywhere hungers and thirsts for unity” must rally.

After ignoring history to affirm that the universal character of the Church “does not mean that it is the office of the church to include and somehow embrace, as in a gigantic world empire, all human society”; and saying, “such a concept of the church . . . is fundamentally false,” the Pope pro-

ceeds to proclaim that “this church stands out today in the midst of a world torn and divided as a warning, as a standard unto the nations, which invites all who do not yet believe to come to her and strengthen her sons in the faith which they profess; for without God and away from God there cannot be any true, solid secure unity.”

People are supposed to overlook the definite implication that only in the Roman Church will God be found, only through it will God bring unity and fraternity, only through it will God work to redeem our world from its confusion and distress. All other churches and religions are absolutely ignored. Ignored is the United Nations Organization. Thus, notwithstanding all the plausible claims, the historic and characteristic exclusivism and intolerance and universalism of this one church is firmly maintained as all the “faithful” will well understand. Only superficial thinkers of other faiths will fail to see the consistency of the Roman Church as it plunges into its greatest campaign of expansion and power in all its long history.

Some Questions

Why have so many North and South Americans been added to the “College of Cardinals”? Why was more made over Cardinal Spellman than over any of the other twenty-nine new ones?

Why was the United States “Ambassador” to the Vatican a guest at special functions in connection with these ceremonies?

Why did Cardinal Spellman accept the special invitation to be an honor guest at a state dinner in Madrid, at which Franco would preside? And why was he so evasive and apparently ignorant when correspondents asked him about Franco’s connection with this?

Why should the American Embassy in Madrid plan a reception to the Cardinal immediately on his arrival?

(Please turn to page 29)

Homes That Send Missionaries

By W. C. Boone

Some years ago a pastor visited a home, where he met a very attractive young woman just out of college. Asked about her plans for the future, she said she was preparing to go to China as a missionary. She was radiantly happy about it, for it was the fulfillment of her life-long desire. Later the pastor was talking with the mother of this girl.

"How long has she been dedicated to China?" he asked.

"Since before she was born," answered the mother. "Ever since that girl was, she belonged to China! She answered God's call to go just last year." Homes and mothers dedicated to the cause of missions are the source of today's missionary personnel.

Much that has been said in recent years of the failure of our homes is no doubt true. Juvenile delinquency, crime, the increase in drunkenness and other excesses, the breakdown of moral standards, and many other failures have been blamed on the shortcomings of the homes of today.

The very fact that this failure is realized is a good sign that improvement in home life and home conditions is ahead of us. Many sermons are being preached, articles written, courses of study pursued, plans being perfected to try to improve the standard of home life in America. The people are responding to these efforts, at least the Christian people.

All of us want to make our homes Christian. We want them to be what they ought to be, for the sake of the generations coming on. One way to do this is to implant the missionary motive and spirit in our homes.

Some of many ways in which this may be accomplished are suggested by experience.

Conversation on missionary themes should be natural in the Christian home. The table talk should include the things that pertain to the kingdom of God. Discussion of world conditions should be naturally related to the cause of Christ and the world's need of him.

It should be pointed out that three

of the four greatest nations on earth today have professing Christians as their heads of state—the United States, Great Britain, and China.

The marvelous testimony to the effectiveness of missions brought back by our fighting men, the great influence of the Christian minority in many countries, the requests for the Bible and for missionaries of Christ, that have come from non-Christian natives, the open doors that beckon and challenge those who would witness for him: what a wealth of material for family conversation! How much better, how much more thrilling is this than so many of the trivialities which parents and children are prone to discuss! Parents who love Christ and his cause can and should make a large place for missionary conversation in the home circle.

The right kind of literature will aid missionary conversation. The denominational state paper, *Southern Baptist Home Missions*, and *THE COMMISSION* ought to be in every home. The pictures and news articles presented so attractively today are a great incentive to increased interest in missions.

This should certainly be carried a step further to the family altar. I have been interested and gratified to hear children praying, "God bless all our missionaries." Many boys and girls who learn to pray daily for our missionaries will hear God's call to join the missionary forces and feel a personal responsibility to help God answer their prayers by a worthy investment in Christ's program for this world.

Many homes today can have missionaries as house guests. What a thrill that should be to the children!

How well I remember when I was a boy that my father had the famous Solomon Ginsburg in our home during his furlough from Brazil. He gave me some Brazilian stamps. He read some Scripture and sang a hymn for us in Portuguese. I never knew that language, but I can repeat a part of the chorus of "Showers of Blessing"

in Portuguese even today, such an impression did it make on my memory!

Then Calder Willingham at home from Japan was our guest. I think he was the first person who ever spoke to me about giving myself to the ministry. Never shall I forget those missionaries who were guests in our home. The Schools of Missions, which are so popular and so helpful today, give families the pleasure and privilege of entertaining a "real, live missionary." The growing boys and girls get a close-up of missions in this way that they will never forget.

Finally, it is easily possible to bring up a family in the doctrine and practice of stewardship. When pledges are made to the church budget, each child should have his own pledge card, and his own package of church envelopes. Each member of the family should have a personal part in the support of the church. Each child can be taught as he begins to earn his own money that the first tenth of all belongs to God. The boy who learns this lesson with his first dimes and his first dollars will practice it when he makes his hundreds and his thousands.

This kind of home training establishes the conviction that all are stewards, and that every one has an obligation to share in the promotion of God's kingdom on earth. If we are going to increase the extent and scope of our missionary enterprise in the days to come, we can go about it in no better way than by training our boys and girls in the faithful practice of Christian stewardship. The church can never do this, without the sympathetic and active co-operation of the home!

In these and other ways we must look to our homes to reinforce and support the work of our churches. As we must have better homes if we would have higher moral standards and a better way of life, so we must have homes that are Christ-centered and missionary-minded, if we would see a greater growth and development in the missionary enterprise in the days to come.

Africa Today

By I. N. Patterson

In Lloyd Douglas' "Green Light" the beloved Dean describes human progress as a series of broad plains, marked here and there by sharp inclines, where mankind under the urge of a great idea has climbed more in a single generation than in many generations of ordinary living.

The vast continent of Africa, until recently isolated from the rest of the world by formidable natural barriers, has now been catapulted into the middle of world affairs. Her people, finding themselves completely out of step, living in the age of the ox cart, when the rest of the world is in the air age, are now poised for a dramatic climb, trying to overtake in a generation or two the nations with centuries of civilization and progress behind them. Most Africans have little idea of the difficulties and disappointments ahead, but urged on by a "divine discontent" are determined that their country and their race shall play an increasingly important part in world affairs.

To understand the present moment in the history of the black people of Africa, one must go back several centuries and trace the forces that have produced this strategic period.

Brave explorers, beginning five or six centuries ago, pushed their ships farther and farther down the West Coast of Africa until finally one of them, Vasco da Gama, rounded the Cape of Good Hope in 1497. They were the first to raise the curtain on the original home of the black man.

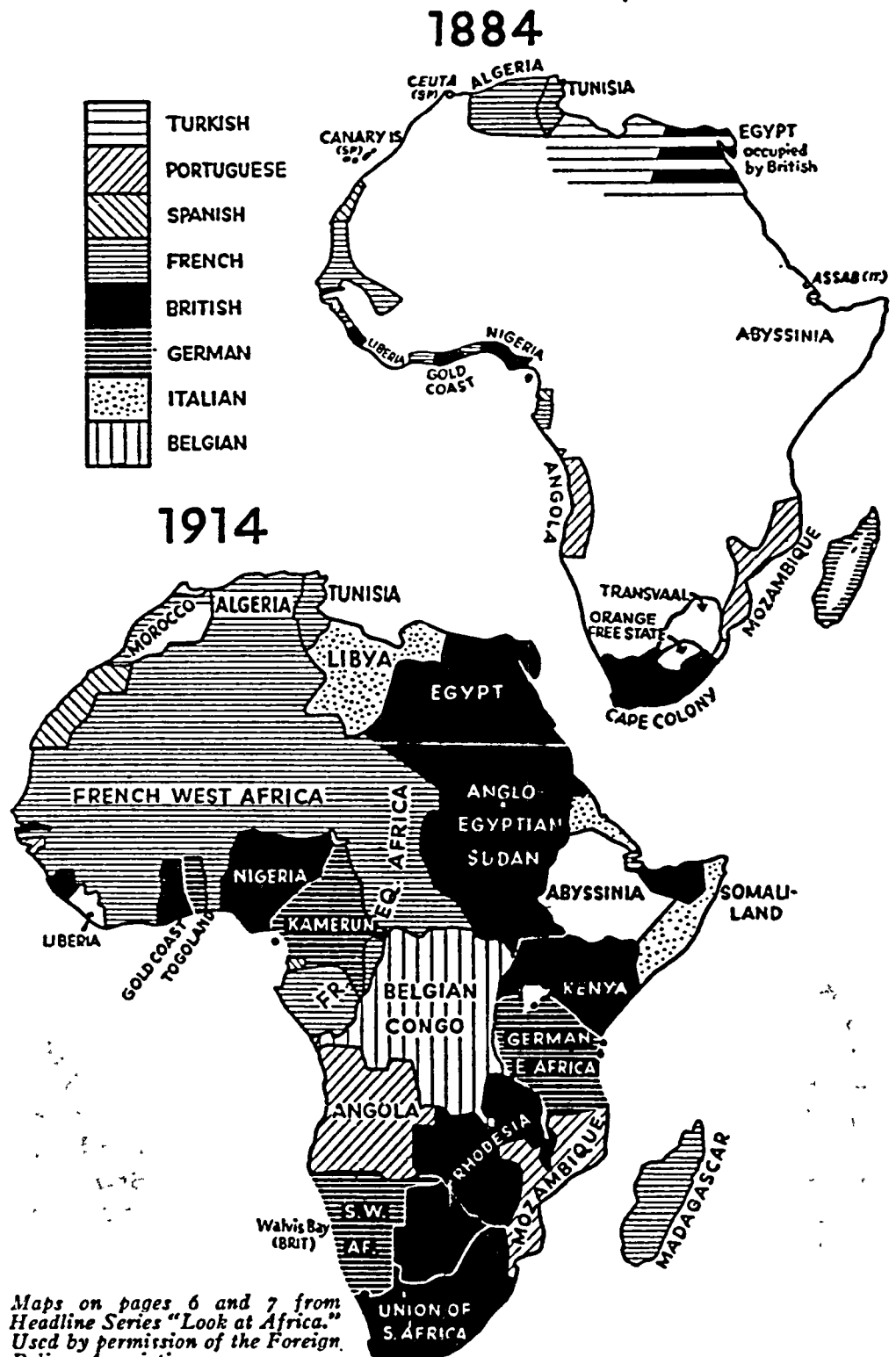
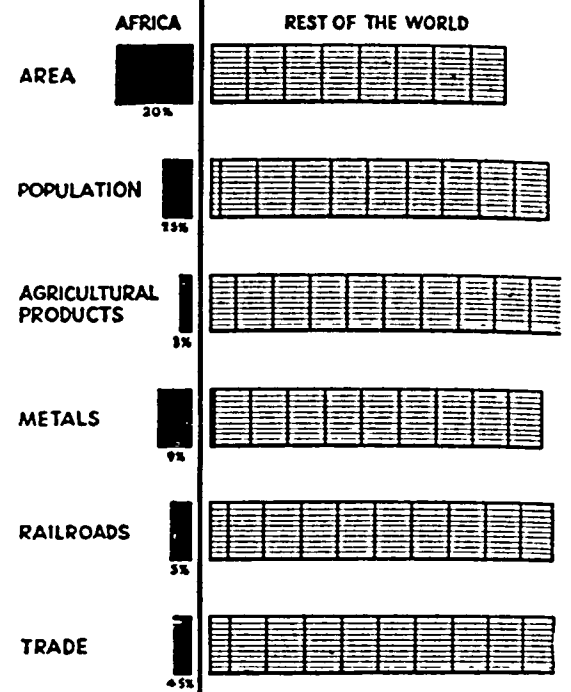
The explorers were followed by the ruthless slave traders, whose wrongs visited on a primitive and helpless people, constitute one of the blackest chapters of history. As he often does, God was able to overrule this evil to the good of many of the slaves, who were brought in touch with Christianity. Some of these freed and repatriated slaves were privileged later to help give the gospel to their own people in their native land.

In the late nineteenth century there began a mad scramble among the

European nations to acquire territory in Africa. This scramble continued right up through the Italian conquest of Abyssinia a few years ago, leaving tiny Liberia with its two million inhabitants the only portion of central and southern Africa which has never known the domination of the white man.

Some of these European governments have practiced tyranny and ex-

THIS IS AFRICA



Maps on pages 6 and 7 from
Headline Series "Look at Africa."
Used by permission of the Foreign
Policy Association.

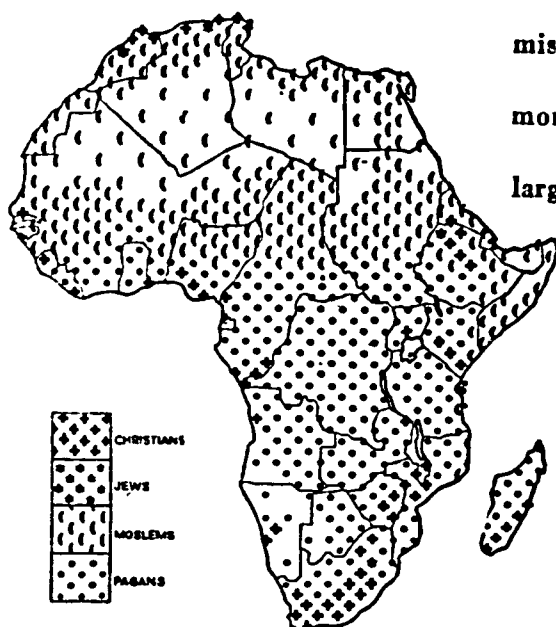
ploitation, but the more enlightened—particularly Britain—have hastened Africa's new day by bringing peace to her warring tribes, building railways, extending good roads, and encouraging trade with the rest of the world.

When Robert Moffatt arrived in South Africa in 1816, another force was brought to bear on African life—the gospel of Christ. One student of Africa has said that the real uplift of Africa began when the first Christian missionary set foot on African soil. During the one hundred and thirty years that have intervened the church of Christ has become one of the most powerful factors in Africa. As yet, only two out of a hundred claim to be Christians, but these two exercise over the other ninety-eight an influence for good far out of proportion to their number.

Alongside the Christian churches now stand an increasing number of Christian hospitals, dispensaries, leper colonies and clinics. Some years ago a world traveler, visiting some of these agencies dedicated to better health for the Africans, was impressed by the fact that the doctors and nurses manning these institutions were from Johns Hopkins, Yale, Harvard, Dublin, Edinburgh, and Glasgow—men and women with the very best training.

He remarked: "Whatever you may think of medical missions, you must admit that pills administered with a

RELIGIONS



prayer are just as effective as those given without it."

No friends of Africa today are more greatly appreciated by the people than these devoted men and women who give pills with prayers. In co-operation with the Government medical agencies, they have been able, in some places, to bring the dreadful infant mortality rate of 500 per thousand down to slightly over 100 per thousand.

In much of the continent, 90 per cent of the Africans holding key posts in government, commerce, and industry have been trained in Christian schools. A powerful African king,

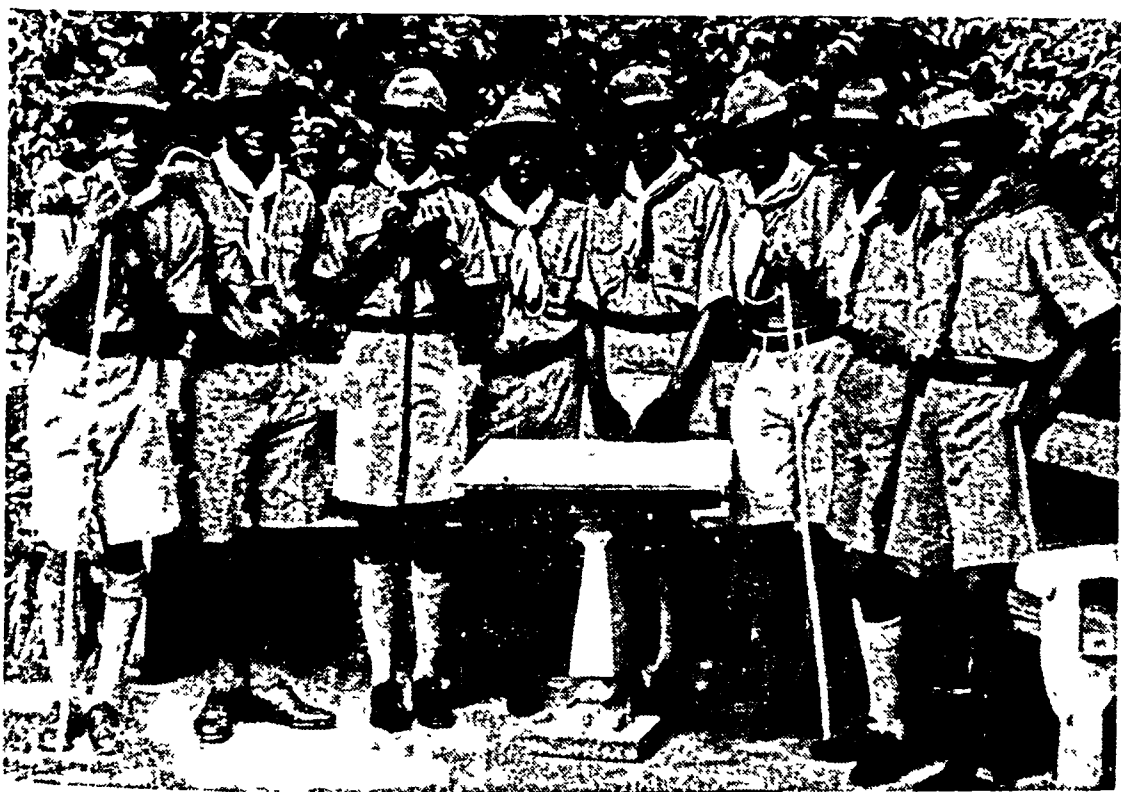
Nigeria, West Africa, is Southern Baptists' only mission field on the continent. It is one of the more densely populated areas of Africa and the largest of Great Britain's African colonies.

speaking recently at the closing exercises of a Christian school, paid the missionaries this tribute: "Our people are talking a great deal nowadays about self-government, but these are the people (the missionaries) who will make this possible." Thus it may be said of missionaries today, as it was said of Paul and his companions nineteen hundred years ago: "These that have turned the world upside down are come hither also."

Africa's last vestige of isolation was destroyed by the war. At a very critical juncture in this struggle Britain and America laid out a series of airfields across Africa from Accra to Khartoum, thence down the Nile to Cairo, from whence a network of routes radiated to many parts of the world. Along this African route have flown many thousands of the planes, from tiny fighters to giant Superfortresses, that helped to turn the tide of war. A few years ago the appearance of a plane in the African sky would have set off a wild demonstration of curiosity and fear; now, even in the remote parts of Africa, planes are so common that the people hardly take the trouble to look up.

Many sons of Africa have seen military service in other parts of the world. West African troops, led by British officers, played a decisive part in ousting the Italians from Abyssinia. Others saw service in North Africa, in Italy, in India and Burma. These troops came to know other peoples, other types of culture much higher than their own; many of them for the first time in their lives were well-fed, well-clothed, and well-paid. As they are mustered out of service, their discontent with old living conditions and standards will still further heighten Africa's hunger for change.

The movements of war have brought to Africa many of the world's notables, including Roosevelt and Churchill. These contacts, together with a growing realization that her own future is at stake, have accelerated greatly Africa's growing interest in



From Ewing Galloway, N. Y.

These Boy Scouts of Lagos, Nigeria, British West Africa, personify Africa today. Young men and young women are being trained to take their place in a modern world as ministers, teachers, doctors, nurses, government workers, journalists, and civic leaders.

world affairs. This is reflected in the rapid increase of daily newspapers. Twenty years ago, for instance, there was not a single daily newspaper in Nigeria. The nearest approach was a single sheet which carried each day the bare, unembellished dispatches of Reuters, the great British news agency. Today there are almost a dozen dailies and an ever-increasing number of weekly and monthly magazines published in Nigeria.

An increasing number of Africans own radios. Several of the large cities of Africa have installed inexpensive loud speakers as part of the postal service, reaching many thousands by radio redistribution. Thus the tribesman, who, formerly, would have lived out his day in utter ignorance of the rest of the world, often knows what's going on in England, the United States, and the rest of the world just as soon as the people of America do.

In peace, as in war, Africa seems destined to be the air crossroads of the world. It is strategically located between the New World and the Far East, and sits astride the equator which divides the world into North and South. Pan-American Airways and British Overseas Airways have already established commercial routes to and across Africa, and are now flying regular schedules. An intense rivalry for this African trade is already in evidence.

Africa has valuable resources needed by the rest of the world: gold, diamonds, tin, manganese, timber, hides, cocoa, palm oil, and tropical fruits. Properly developed, Africa could relieve much of the world's hunger.

From America she wants clothing, hardware, bicycles, automobiles, books, and many other things. In Africa the industrial nations have a great source of raw materials and a great potential market, for which there will be a growing competition.

Africans, sensing the importance of this moment in their history, are clamoring for a larger share in directing their own affairs. There is a tremendous urge toward education. Christian schools, which often make up more than 90 per cent of the educational facilities of an area, are swamped by the demands for space. One Baptist high school recently announced that it could receive one hundred new students; 788 applied!

Africa Today



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This many-colored, decorative map of the continent of Africa is available in size 27x33 inches for only 25 cents. Order from your Baptist Book Store.

Rather belatedly, the governments of Africa are beginning to take an interest in mass education. The Nigerian Government, with the co-operation of the missions and the literate elements, hopes to spread literacy among its twenty millions within the next thirty years. This will create an unprecedented opportunity for the spread of the gospel, and will lay upon us an inescapable obligation to provide in the languages of the people simple, inexpensive, Christian literature.

Wendell Willkie, prophesying a new and much more closely integrated world, pleaded for "new men for the new age." As she faces her new day, Africa desperately needs more Christian leadership. She needs more missionaries—men and women of unusual ability, the best training, the deepest

devotion, willing, if need be, to serve in lonely, lowly places. She needs a great army of her own sons and daughters who are willing to lay aside "purple dreams of power and fame" to walk the path of Christian service as ministers, teachers, devoted laymen and laywomen. She needs government servants of unquestioned integrity, intent solely on serving their people.

There is but one key to the world's betterment—better men and women to man it and manage it. The missionary rejoices in the increased autonomy of government, the enlarged educational opportunities, the improved economic conditions which are on their way for Africa, but he believes that this only increases the obligation of the Christian church to win and develop the "new men" and the "new women" for Africa's new day.

Forgotten Investment

By Charles E. Maddry

Matthew T. Yates of North Carolina served for forty-two years as a Southern Baptist missionary in China. He was a remarkable man in many respects. He was a large man physically, and after going out to China at the age of twenty-seven years, he grew two inches in height, his whole body developing in like proportions. The Chinese greatly admired him as a commanding personality, both physically and intellectually. He early gained the respect and confidence of the Chinese of all classes. Dr. Yates was always the friend of the poor and sick and starving multitudes who faced him everywhere he turned in China. He was especially moved with compassion for the sick and afflicted thousands pressing upon him with their piteous appeals for help.

Cholera was always prevalent, and multiplied thousands of the poor and undernourished were annually swept away by this scourge. In those days the blessings of western medicine were unknown in China. Dr. Yates, of course, carried with him to China a plentiful supply of simple medicinal remedies, common to every household in America. There was one patent medicine that was a prime favorite with Dr. Yates, and he used it both externally and internally for all sorts of physical ailments. It was our old American household standby, Perry Davis' Painkiller. Dr. Yates believed that this remedy would cure cholera.

One day at the gate of the Mission house he found a poor, starving Chinese coolie, apparently dying of cholera. Dr. Yates administered a generous dose of Painkiller and the stricken Chinese coolie revived. The missionary fed him, and gave him shelter. Further doses of Painkiller apparently did the work, and the Chinese cholera patient completely recovered.

His gratitude was boundless, and the Western missionary's reputation for

skill as a medical man was greatly enhanced, until it became almost legendary. The confidence of the erstwhile cholera patient in his benefactor was pathetic and limitless.

The years passed on, and one day the coolie stood before Dr. Yates to make a strange request. The Chinese lay great store by the age-old custom of being properly buried in the sacred soil of China when life's fitful fever is over. It is the duty of the sons, and especially of the eldest son, to provide the proper coffins for the burial of the parents, and to see to it that nothing is left undone that custom and filial piety demand in the last sad rites for the honored parents.

The old friend of Dr. Yates had no son to guarantee that the last measure of respect required by hoary custom in China would be forthcoming for himself and his aged wife when they passed away. The unusual request was that Dr. Yates would provide the two coffins necessary, and have them made and delivered to the aged couple before they died. In addition, the man begged that Dr. Yates would conduct their funerals and that he promise to see to it that they were properly and decently buried when the time came.

It was an unusual request and one which would cost about one hundred dollars Chinese (about twenty dollars American) money; but Dr. Yates told the old Chinese that he would consider the matter and would talk it over with Mrs. Yates, and let him know their decision. After consideration, and because of the old man's importunity, Dr. and Mrs. Yates decided to grant his wishes. The coffins were properly made and delivered.

The gratitude of the old man was deep, and in return he presented to Dr. Yates his deed to a small bit of land far out beyond the city limits. It was in the midst of a low and swampy area that seemed little likely ever to

be drained and developed. Dr. Yates declined the seemingly worthless gift, but at last, not wishing to offend the elderly man by refusing further, he accepted the deed, had it registered with the Chinese authorities in his name, and promptly forgot all about it.

The great city of Shanghai grew and expanded in every direction. One day some English gentlemen called upon Dr. Yates and stated, with typical British decisiveness, that a company had been formed for the purpose of building a race track out of the inaccessible and useless swampy area. They further stated that the swamp in question lay within the bounds of the English concession, and was owned in small tracts by various poor Chinese. They were paying these claimants whatever amounts they (the buyers) deemed adequate.

They informed Dr. Yates that he owned a small bit of this useless, swampy land, and they proposed to pay him for his holdings at the same rate they were so graciously allowing the poor Chinese. Dr. Yates, having completely forgotten the gift of his old Chinese ex-cholera patient, denied that he owned any land in this area. When confronted with the certificate of registration in his Chinese name, he recalled the long-forgotten transaction. To the offer of the small sum by the British sportsmen, he gave an emphatic refusal. Their answer was a threat to confiscate the land in dispute, and to pay the amount first offered. Being an American, dominant and upstanding in courage, and knowing his rights, Dr. Yates said "No"; and that was that! The land was worth \$1,500 American currency, nothing more, nothing less! It was easily worth the amount, and the British horse racers paid, reluctantly.

This amount was equal in Chinese money to several thousand dollars and was a part of the approximately one hundred thousand dollars, (American money) which Dr. and Mrs. Yates and their daughter, Mrs. Seeman, through a period of half a century, put into the mission work of Southern Baptists in China.

A Chinese coolie, at death's door with cholera, a bottle of patent medicine, and a great missionary with the compassionate heart of the Saviour—a strange and far-reaching combination!

The Door to Japan is Wide Open

By Tucker N. Callaway

The only door that may be entered politely is an open door. There have been times when missionaries had to disregard etiquette and slip in a window. Through ignorance a man may refuse to take an object of great value, may reject pearls and keep oysters. For this reason from time to time Christians have almost had to force the gospel treasure upon a man at the expense of appearing rude. To put it another way, the evangelist has often been received more like a rodent in the radishes than a bearer of good tidings. Paul was whipped, Raymond Lull was stoned, Judson dangled by his legs from a pole in a filthy prison.

Thanks be to God, it is not always thus. Along with these men who preferred darkness to light have come others who had long been hammering upon the walls of their cellar dungeons weeping for the brightness of day. They loathed the inky night that blacked their sight. When the Christian herald came to these and beckoned with his gospel torch the way toward sun, they rushed to follow with a thunder cry of joy. Such was the case with the Karen people of Burma. These thirsty men at once recognized in Jesus the refreshment they sought. They drank his message like a tight-squeezed sponge released in a crystal pool. As with the Karens, so will it be with others.

For many indications the Christian missionary of the year 1946 goes to a light-seeking, Jesus-thirsty world. The doors are open. In analyzing this, we will limit our discussion to that country about which I am best informed, Japan.

In the first place, the people of Japan are ready for the eternal gospel of Christ today because the two-strand cable of their traditional faith has snapped. The Shinto religion, plus the concept of an invincible army, had been twisted into a single cord and threaded through the hearts of the people till they had become like solid steel.

The keystone of the Shinto religion is the belief that the Japanese people

are divine and are ruled over by God himself, the Emperor. In his recent New Year's communication to his subjects, Emperor Hirohito dropped an atomic bomb of his own when he assured them that "the emperor is not a living God." A billion words of militaristic propaganda went up in smoke when he added that it was false to believe that "the Japanese people are superior to the other races and fated to rule the world." The cord is broken!

For sixty million people, God is dead. As Jesus looks upon this multitude surely he must be "moved with compassion on them, because they faint and are scattered abroad, as sheep having no shepherd."

Another factor which has prepared the way for a new era of Christian evangelism in Japan is the witness of the lives of Japanese Christians during the war. Persecution is always a purifier. Many so-called Christians have fallen away during these furious years, but those who have held fast have been tempered into



Miss Kiku Ishihara is head of the Tokyo Kindergarten School, which before the war was sponsored by American Baptists.



Religious News Service Photos

A Japanese stands among the ruins of what was the home of a Baptist missionary in Yokohama. A similar building, untouched by incendiaries, stands in the background.

spiritual steel. The testimony of Japanese Christians who accepted death rather than to dance to hymns of hate and war will not go unheeded. Men have tried Christ against the keen edge of crises and have found him sufficient. The Japanese are ready for the gospel because they have seen it work.

When we state that the door of Japan is open to our missionaries some will put forward the question. Is it possible that those people will be willing to receive the message of God's saving grace from their conquerors?

Is it conceivable that the Japanese will be ready to receive a gospel of love from hands the same color as those which dropped the bombs?

These have been my own questions.



Baptist Pastor Nobuo Tokita of Yokohama, and a chaplain's assistant, Pfc. Gale Orr, inspect the ruins of the Kasumigaoka Baptist Church.

What a happy surprise, then, to learn in conversations with men just back from Japan that the people there are for the most part genuinely cordial to the American G.I. Joe.

In the days immediately preceding the occupation there was desperate fear in the hearts of all. When the boys came marching in, the women fled to the hills, all houses were barricaded, bestial violence was expected.

But there was no violence. For several days the Japanese thought the friendly conduct of the soldiers was a trick to put them off their guard. But by and by they began to perceive that those tall white boys in khaki were not pretending, that they really meant to do no harm.

Fear changed to curiosity. People came out of hiding to have a look at these strange soldiers. Since then, in many cases that curiosity has been changed to a warm, pleasant something else. It's bewildering. Never before had they seen a *soldier* take the trouble to help an old woman carry a heavy bundle. Yet, that is exactly the sort of thing that has begun to happen. The same children which at first cringed in fear, now crowd around asking for G.I. chewing gum

and rides on broad G.I. backs.

Would you believe it, many Japanese are saying they are glad they lost the war to the United States, for now they are free from the brutal domination of their own military. These days they are having for the first time in many years freedom from the prying eye of the secret police. They like it. And they thank the Americans for it. Yes. The Japanese are looking with hopeful expectations to their conquerors for leadership in building a new and better life.

There are other hopeful signs. The door is open. Welcome is on the faces of those within.

The question is, what will we do about it? Can we turn and walk away?



An ordained Baptist minister was secretary of the Board of Sunday Schools of the United Church of Christ in Japan. Dr. Isamu Chiba, shown here in front of the building in Tokyo which houses the offices of the organization, did much to conserve the Baptist witness during war.

His Kingdom and His Righteousness

At college a number of us were out for the track team. No one smoked. There was no rule of right or wrong about it, we just didn't. The reason: smoking breaks your wind; to make the team a runner needs wind; therefore we didn't smoke.

In an address Dr. M. T. Rankin pointed out that the production schedule of each unit in the government's armament program was determined by its proportional part of the total needed to win a world war. Had the capacity of each unit been locally determined at the beginning, and then these estimated capacities added up, the total output would have been but a small fraction of what was necessary. A world war was to be won. The requirements of the armed forces were estimated, then these localities and units were given their quotas. The result was such a miracle of production as the world has never seen; and the production by each unit was far beyond what the people connected with it had thought possible.

How was it done? Every man "cleared the decks" for production, every manager saw to it that every part of a worker's life contributed to his efficiency, that every machine pro-

duced at maximum capacity. Where changes were needed to increase production they were made—no matter how radical.

Our Lord never made any mistakes. His very words, straight from God, were accurate and accurately placed. In his famous statement, "Seek ye first His Kingdom and His righteousness," Jesus knew exactly what he was saying and the psychological importance of the order. If the track squad had been told they ought not to smoke, that it was wrong, there is a real doubt in my mind how many would have stopped.

Are your personal habits as wholehearted for Christ and his Kingdom as these college boys were to make the team? Are you personally prepared to make changes no matter how radical in order to bring in His Kingdom? Is your church? Is our denomination? If not, is it not because we have set our standard of righteousness upon our estimate of our capacity, rather than on what is necessary to win the world to Christ?

How different is the concept of "His righteousness" when we have to "seek first His kingdom"!

J. LEVERING EVANS

In Memoriam



Naomi Elizabeth Schell

BORN September 21, 1893, GREENSBORO, NORTH CAROLINA

DIED February 23, 1946, ASHEVILLE, NORTH CAROLINA

Naomi Schell has entered into eternal rest. As we read the story of her life traced from the time when at the age of six she trusted Jesus as her Saviour, we found a gleam of light all along the way. The correspondence and missionary reports in Richmond reveal one of the most beautiful and unselfish lives we have ever known.

From the time Naomi Schell dedicated her life to Japan, she was impressed with the conviction that "he who works in Japan works at the heart of the world's problem," and that the most effective way to do this was to get into the homes through the children.

She went to Japan in the early twenties but she was not satisfied until in the industrial district of Tobata, a suburb of Kokura, she was enabled in 1929 to open a Good Will mission, "Neighborhood Lighthouse," in a little native cottage—a task which might well have appalled the stoutest heart.

She began by getting a few children together and telling them Bible stories, by organizing small groups of girls and teaching them Christian ideals, and above all by living the Christ-life before them. Gradually, here and there, hovels were transformed into Christian homes and little children with their fathers and mothers were won to Jesus. She came to be welcomed with friendliness and good cheer instead of with coldness and suspicion.

Ten years passed and Naomi Schell

had demonstrated the power and influence of a Christ-centered ministry among people battling daily with adverse conditions. Good Will centers around the world may study with profit the great work done in Tobata, Japan, by this gifted daughter of North Carolina who continually thought of Christ as the Light and Life of the world.

Then nine years ago came the premonition of the insidious creeping paralysis for which medical skill could find no remedy. The great clinics of the Orient and of America one after another confirmed the diagnosis. She faced her condition frankly but wrote: "What I am asking is merely that I may fit into His plan and that the remaining days, months or years of service may be more Christ-like than any I have been able to offer heretofore. I seem to have been enabled to 'trust God, see all, nor be afraid.'"

She worked on as long as she was able, pleading all the while for reinforcements. In the States the Foreign Mission Board's executive was begging for volunteers for Japan, especially for women to take up the glorious work already wrought by her. But there were very few volunteers for Japan and he was compelled to write with a breaking heart, "I have done everything I could to find recruits for Japan."

Forced to turn aside from the work so dear to her, Naomi Schell wrote, "The blood of missionaries who are fallen under the strain of many missionary loads cries out, and we who are all but falling under the load of today, plead not for relief for ourselves, but for life—eternal life for those for whom Christ died."

E. C. R.



About ten years ago while he was a student in Baylor University, Henry Hagood heard a voice and saw a vision. God spoke to him and a Persian missionary presented to him a picture of need. Never was he able to get beyond the range of that voice; never was he able to erase that picture. From that day forward his purpose was fixed; his face was set to go to Damascus.

His education at Baylor and Southwestern Baptist Theological Seminary complete, his boyhood sweetheart now his wife, Henry Hagood applied to the Foreign Mission Board for appointment as a missionary to Damascus. It was not the Near East in general that was calling him; it was a special spot in that part of the world.

All the tests passed, the appointment received, Hagood readily accepted the opportunity to enter Harvard for graduate work in Arabic and Islamics. Not only did he make an excellent record there, but he made valuable contacts. These contacts included practically all classes of persons: Moslems, Greek Orthodox Christians, and evangelical Christians. Many of these persons gave him letters of introduction to their relatives and friends in Damascus.

The way to his field still closed on account of war conditions, our missionary accepted the interim pastorate

James Henry Hagood

BORN December 4, 1916, GREENVILLE, TEXAS

DIED January 5, 1946, NAZARETH, PALESTINE



of the Westhampton Baptist Church of Richmond, Virginia. His record there is written in the hearts of a people who learned to love and respect him.

Early in 1945 passage was placed at the disposal of Henry and Julia and Jimmy, born in 1944, and with eager anticipation they sailed to their adopted country. First to Jerusalem and then to Nazareth they went because Damascus was not quite ready for them. Rarely ever has a young missionary spent himself as Henry Hagood did, studying the language, making contacts with important persons, preaching, traveling weekends, supervising the repair work on the mission house and church in Nazareth. Slight illness overtook him, but no one contemplated it seriously. Later he was stricken with a sore throat, but he kept going. Still later his condition grew worse, and a doctor was called.

No one seemed to think his condition was critical even when on the morning of January 5 it was deemed wise to take him to the hospital in Nazareth. But his illness was unto death, and that evening he went to his eternal reward. Like Borden of Yale, Henry Hagood died before he reached the post to which God had called him. Damascus still beckons!

G. W. S.

Charles Arthur Hayes

BORN July 15, 1872, OWEGO, ILLINOIS

DIED February 25, 1946, GLENDALE, CALIFORNIA

A few weeks after returning from China to America on the first repatriation trip of the *Gripsholm*, Dr. Charles Arthur Hayes, who had given forty glorious years to South China, wrote to the Foreign Mission Board, "Were it possible to attain renewed health and strength and go back thirty-five years in life's span, we would gladly reinvest our lives in our Lord's service in China." With his signature was the signature of his wife, Alice Johnson Hayes.

Both he and Mrs. Hayes, who was educated at the Baptist Woman's Missionary Training School of Chicago, were graduates in medicine of the University of California. After arriving in China they spent a brief season in Macao, then at Yingtak. In 1907 they were added to the staff of the Stout Memorial Hospital, Wuchow, where they rendered fruitful service for several years.

For a short term (June, 1918—October, 1921) they were in America, but returned to Canton early in 1922, and Dr. Hayes gave twenty years to the Leung Kwong Hospital as an eye, ear, nose, and throat specialist. For some time he was the only foreigner connected with that institution, which belonged not to the South China Mission but to the Leung Kwong Baptist Association.

In the 1930 report of the Foreign Mission Board is this significant reference to Dr. Hayes by an associate in Canton: "His services are given to

the hospital for the small missionary salary he receives through our Foreign Mission Board, one among thousands who would be willing to work thus compared with what a physician and specialist would receive at home." For years Mrs. Hayes made large use of her skill as a physician in directing an out-patient clinic in Canton.

In one year Dr. Hayes reported 39,000 out-patients in the Leung Kwong hospital, and in 1941, just before Canton was occupied by the Japanese, 47,680 out-patients, mostly refugees, were treated in the free clinic. In 1937 we are told that this great Christian hospital controlled by Chinese Baptists had on its staff eighteen physicians and forty-four nurses. Every year as a direct result of the Christian testimony borne by physicians and nurses many patients were won to Christ. Concerning Dr. Hayes' ministry, someone said: "He cures by love as well as by medical science."

The day came when, because of the advancing Japanese armies, it became necessary in the midst of "scenes of suffering, sorrow, and hunger," to leave South China and to return by way of internment camp to America.

Dr. Hayes never recovered fully from the trials and hardships of the last years in China and before his Home-going on February 25 had been critically ill for a long time. He has entered into a blessed inheritance. Who will take his place in China?

E. C. R.

"The missionary has only one wife! and such a large house—a sitting room and a dining room, and a bedroom for almost every member of the family—and such big rooms!"

The speaker was surrounded by eager, astonished listeners of all ages of black people.

"The missionary and his wife eat together. He sits at the table on one side and she sits at the table on the other side, and before they eat, they bow their heads and one of them talks out loud!"

One of the mission school boys held the attention of his entire family, as he related over and over again what he had observed.

"The missionary woman bathes her baby in water and then sprinkles white powder on it to make the baby strong." A Nigerian grandmother reported the strange behavior of a white mother in the mission where she was employed.

"Come, see a sight! The white man's child wears clothes, and rides in a box on wheels!" The appearance of the missionary family on the way to church was a traffic-stopping event in the streets of Ogbomosho.

"The missionary and his wife and children sing strange songs when they sit down to breakfast. Then when they have eaten, they sit down with the school boys and sing again, but this time in the Yoruba language. And they speak from a black book!" A leper, arriving ahead of time for treatment, announced to his fellow patients what he saw while he waited.

Many a Nigerian Christian first came to know of God through curiosity aroused by the gossip of our neighbors and school boys in West Africa. George Green and I left Virginia as medical missionaries to witness to God's love among the people of Nigeria. My work for most of the thirty-five years was as homemaker, mother, and teacher for our four "little women," but I was a missionary, too. Christian homemaking is a powerful witness for Jesus Christ in a pagan country.

This is true because the Christian home is the kingdom of God in miniature. If the home is Christian, it is the daily example of all that Christ taught and lived. The missionary's special ministry may be preaching or healing or teaching, but as a partner in homemaking, he furnishes a pattern for



We Made a Christian Home in a Pagan Society

By Lydia Williams Green

Christianity in action for the entire community.

In Nigeria, for instance, the prevailing custom is polygamy. Each man may have several wives. The typical Nigerian home has several families, each wife having a small dimly lighted room for herself and her children. The husband and sons are waited upon by the women. At mealtime they sit on mats spread on the ground, all dipping into a common bowl. The women and girls eat afterward. The contrast between that kind of household and the missionary's home is apparent to everybody in the village.

Respect for womanhood is foreign to Africa. A missionary in West Africa and his wife once visited a native chief. When one chair was brought for the guests, the host and his friends were thrown into consternation because the missionary allowed his wife to be seated and he stood throughout the interview.

Our first nurse was a dear old white-haired grandmother who was faithful to her job in the home only



"Such a large house" for one family in Nigeria seemed strange to the Africans, but it was both home and school to the Green family which included four girls.

until the rainy season came. Just nursing a baby was not her idea of work, and she found it hard to understand why we would not permit her to put our child on her back when she insisted on going out to work on the farm. Nigerian babies ride on their mothers' backs until they can walk.

Lydia Williams Green of Norfolk was a bride of ten days when her husband, a native of London, a citizen of the United States of America, and a graduate of Virginia Medical College, was appointed as the first medical missionary of the Baptist Foreign Mission Board to Africa. She was his medical assistant until their four "little women" required all her time.

Africa is no health resort and our worst enemies always were the sun and mosquitoes. Although native children are not affected by the strong sun, white children must wear pith helmets for protection. A quinine pill at bedtime is routine for white people, as a safeguard against malarial mosquitoes, and our youngest daughter cried for it when we first reached America on furlough, because she had established the habit of taking one before she went to sleep. Unboiled water and infection are two things we had to watch incessantly; the water was never safe to drink, and mosquito bites often became sores.

Isolation from contagious or infectious diseases was impossible. Where there is no public health program, people are constantly exposed to all kinds of ills. The missionary's children always attracted an audience when we went out, and the people crowding around to see them made the problem of protection against disease difficult.

The crowds were always an evangelistic opportunity that we took advantage of. On our way to church, we talked with the people, won friends among them, and often taught them a few lines of a hymn. They would clap their hands and dance around the baby carriage, and when



Every birthday was a big event in the Greens' missionary home in Ogbomoshó.



Big Medicine Man George Green and his wife, the author, now live in Miami.

the baby responded with laughs and handclapping, the Nigerians were delighted.

Sometimes the women would come to the mission house to sell eggs, bananas, and other produce. Virginia would sit down with them on the floor and talk in their language. The people adored her, and to this day, she is remembered by many elderly friends in Ogbomoshó.

When my firstborn was two, we were walking about a native compound when we came upon a black baby goat. It looked like a plush toy, and it was so small, I easily caught it and put it into Virginia's arms. In a moment I noticed that her white dress was crawling with lice! I washed my baby in three waters before I was satisfied that she was clean. A few days after our first family visit to a native market, where thousands of people congregate, one of the children developed scarlet fever. We were on watch day and night for unsanitary conditions which threatened the health of our little ones.

That care, far from estranging our Nigerian friends, helped them to understand that our love and vigilance made our children strong and well, while often their children died within the first year. They watched us and, even when they could not understand the reasons for our habits in the home, they tried to practice them.

When our girls reached school age, my teacher training came in for service. The Nigerian system of education

and textbooks are quite different from the American public school system. The lower grades are taught in the native language. Dr. Green and I decided that our children would have to be educated in our home until they were ready for high school and college in the States.

Although they missed the blessings of public schooling in America, our plan had rather surprising advantages in spite of the poor teacher. The girls were taught to do their home work without assistance; they developed habits of studiousness and were able to do independent study when they left us.

They were not brilliant youngsters but they were intelligent. One day in spelling class, when one of them was given the word "high," she said, "Mamma, I cannot spell 'high' but I can spell 'up'."

Our school work was always begun with chapel exercises, when the Bible was read and Scripture verses memorized, English hymns sung and prayer offered. Usually, the youngest, not yet of school age, would play quietly in the room during these exercises. On one occasion while the other three were being drilled on the 100th Psalm, the four-year-old stood and promptly recited it without error from beginning to end.

Fifty years ago, European and American goods could not be bought in Africa as they can now. Buying clothes, especially shoes, for growing youngsters was a major problem. We could make dresses and underthings; we had to order shoes, and it took six months to receive the goods. How those four pairs of growing feet were saved from being malformed in shoes which were ordered by guess is more than we shall ever understand. The Nigerian children went barefoot, and even naked; we had to provide clothing for white children, both because of the sun and because of the prevalence of disease germs and insects on the ground.

Christmas holidays and birthdays were major events in our missionary home. For weeks before Christmas we made gifts, and ornaments, and costumes, and table decorations. We always had a Christmas tree even in that tropical country. Their father and I were determined that the birthday of Jesus should be suitably ob-

(Please turn to page 20)

FIELDS

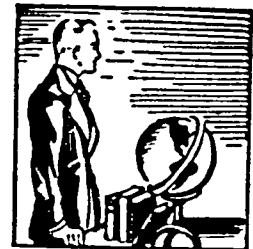






Preaching

Teaching

Healing

Writing

Other Fields

Africa	Asia	Europe	Latin America	Middle East	Oceania
<p>3 ordained men with wives for evangelistic-educational work in Nigeria.</p> 	<p>21 ordained men with wives for evangelistic work in Chinese churches.</p> <p>4 ordained men with wives for student evangelism in China.</p> <p>9 women for church work, goodwill centers, rural evangelism in China.</p> <p>15 ordained men with wives for ministry to Japan.</p>	<p>2 ordained men with wives for Romania.</p> <p>Ordained man and wife for super-vise missions in Spain.</p> <p>Ordained man and wife for Mos-lems in Yugoslavia.</p> 	<p>3 ordained men with wives for evangelistic work with Mexican churches.</p> <p>9 ordained men with wives for city evangelism, Colombia, Ecuador, Venezuela.</p> <p>6 ordained men with wives, Chile.</p> <p>3 ordained men with wives, Argentina.</p> <p>2 ordained men with wives Uruguay.</p> <p>10 ordained men with wives, Brazil.</p> <p>Ordained man and wife for student evangelism, Brazil.</p> <p>2 women for goodwill centers, Argentina.</p>	<p>Ordained man and wife for pioneer work, Transjordan.</p> <p>Ordained man and wife for supervision of orphanage in Palestine.</p>	<p>5 ordained men with wives for evangelistic work in Hawaii.</p> <p>4 women evangelistic workers for Hawaii.</p> 
<p>For Nigeria:</p> <p>10 teachers for secondary schools for girls.</p> <p>4 teachers for secondary schools for boys.</p> <p>4 theological teachers.</p> <p>Manual arts teacher and wife.</p> <p>2 teachers for normal school.</p>	<p>10 educational administrators for middle schools and colleges in China.</p> <p>12 teachers for schools and colleges in China.</p> <p>7 theological teachers for seminaries in China.</p> <p>15 teachers for schools and colleges in Japan.</p>	<p>Theological teacher and wife for Italy.</p> <p>Theological teacher and wife for Yugoslavia.</p>	<p>2 teachers for women's training schools, Mexico and Brazil.</p> <p>Ordained man and wife for theological schools, Colombia.</p> <p>8 primary teachers with musical ability for Colombia, Ecuador, Venezuela.</p> <p>Ordained man and wife for training national workers, Paraguay.</p> <p>3 women teachers, elementary and secondary schools, Brazil.</p> <p>Ordained man and wife for theological school, Brazil.</p> <p>Teacher for women's college, Brazil.</p>	<p>6 educators for Palestine.</p> 	
<p>4 physicians with wives for hospital staff work and clinics in Nigeria.</p> <p>5 nurses for hospital staff work and clinics in Nigeria.</p>	<p>11 physicians with wives for hospital staff work and clinics in China.</p> <p>6 nurses for hospital staff work in China.</p> <p>Dentist and wife for hospital staff work in China.</p>		<p>Physician for Paraguay.</p> <p>Nurse for Mexico.</p> <p>3 nurses for Colombia, Ecuador, Venezuela.</p> <p>Nurse for Chile.</p> <p>Nurse for Argentina.</p> <p>2 nurses for Brazil.</p>	<p>2 physicians and wives (preferably medical) for the Hadhramaut, Arabian peninsula.</p> <p>Physician and wife for Bedouins in Palestine.</p>	
<p>2 theologically-trained journalists with wives, for editorial work in Nigeria.</p> <p>Printer-journalist and wife for Nigeria.</p>	<p>2 journalists with wives for publication work in China.</p> 	<p>Journalist and wife for editorial and publication work in Italy.</p>	<p>Journalist and wife for Mexican publishing house.</p>		
<p>Architect and wife for work in Nigeria.</p> <p>Businessman and wife for book distribution in Nigeria.</p>			<p>4 women with business training and experience in church work, for Chile, Brazil, and Argentina.</p>		

Cuts courtesy *motive* and the Board of Missions and Church Extension, The Methodist Church.

WANTED: 300 MISSIONARIES

THE COMMISSION

for May 1946

A copy of this chart to fit the Baptist Student Union notebook is available free upon request from the Department of Missionary Personnel, Box 5148, Richmond 20, Virginia.

Day of Opportunity

From every section of the territory of the Southern Baptist Convention come inquiries concerning the plans of the Foreign Mission Board in this day of urgent need and open doors. THE COMMISSION last month carried a symposium by well known Baptist laymen in which the conviction was expressed that Southern Baptists must not neglect the unprecedented world mission opportunity which God has set before us.

World needs are greater than they have ever been before in our generation. The task of reconstruction and rehabilitation cannot wait long. Millions in Europe and in the Orient are homeless. Multitudes are starving. Next year will be too late for many of them.

Our people have more money than they have ever had, probably more the next year or two than they will have later, should there be a recession in economic and industrial conditions. We read the statement recently that the income of American people the last twelve months was \$60,000,000,000 in excess of their income in normal years.

As was stated in THE COMMISSION for January, other evangelical denominations have launched special world mission programs. The Methodists, with a goal of \$25,000,000, have already received in cash more than that amount.

Southern Baptists are voicing the deep conviction that we should lengthen the cords and strengthen the stakes now. Let us work while it is day for night may come, and come speedily, when no man can work.

During the next few months we shall face open doors which may be closed if we do not enter now in the spirit of Christ and Christian brotherhood. Let us, as we have opportunity, do good unto all men.

Appeals are coming from mission fields urging Southern Baptists to reinforce our missionaries in all countries with men and money. The number of active missionaries is the same today as the number of missionaries under appointment ten years ago.

In practically all the states special campaigns have been launched or are planned for state causes. Shall we not do as much for a world in desperate need as we are doing for our own states? We have not suffered here the ravages of war. We have not had great numbers of buildings destroyed by bombs. What answer shall we make to God and to a lost world if we do more for ourselves than for other nations where millions have never heard the name of Jesus?

The Southern Baptist Convention in its meeting in Miami will face these open doors. What shall be our response?

EDITORIAL

Pray Without Ceasing

The war taught many a home unforgettable lessons in prayer. Families which were not accustomed to pray found themselves making intercession daily for their loved ones who were in battle areas in Europe or in the Pacific.

We have learned that God hears and answers prayers. He may not have brought all of our loved ones back home, but he has given to his people grace for every trial and bereavement. In many a household where gray shadows still linger there is a new understanding of the comforting and sustaining power of God's infinite grace. We have not only learned new lessons in intercession, but we have learned also lessons in thanksgiving. Paul's word to the Philippian church has a new meaning for many: "In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

The war has ended and God has blessed our homes but we need to keep on praying. The guns may not be booming around the world, but there are still grave problems facing us—problems for the solution of which we need divine wisdom and strength. The task of world reconstruction is as difficult in many respects as the task of providing armaments for war. There are all sorts of cross-currents. There are new and grave problems besetting us on every hand. In our world missionary work there are complex issues of which our fathers never dreamed.

God is opening doors around the world, but there are still many adversaries and we must pray without ceasing that God will point out to us the paths in which we should walk and give us strength for every task committed to our hands.

Occupying New Fields

Frequently we are asked if Southern Baptists should not occupy new mission fields in this day of enlarged world mission opportunities. For example, why not in India, certain areas of Africa, the Philippines and some of the islands of the Pacific of which we have heard and read so much in recent months? We admit that there is a thrill and an adventure in entering new fields.

But are we ready to enter new fields to the neglect of our mission work already begun in other areas? Take Japan, for example. In the more than half a century since we first entered southern Japan we have averaged less than one new missionary appointment a year to that land where there are millions without the gospel. We have scarcely a dozen missionaries now available for Japan when the way opens

for us to re-enter. We ought to be able to place at least a hundred missionaries in Japan within the next year.

There are uncounted millions in China who have never heard the word of Jesus, multitudes in areas such as the Interior China Mission where missionaries of heroic spirit have for years pleaded for reinforcements. So with Africa where we need a hundred new missionaries now for the larger occupation of Nigeria with 21,000,000 people. We have less than a dozen missionaries for the needy fields of Europe: Spain, Italy, Yugoslavia, Hungary, Romania. Would it be wise missionary strategy for us to neglect these fields in order to enter new areas?

There are two or three Scriptures which we need to keep in mind. The indictment brought against the church at Sardis is found in these words in the Letters to the Seven Churches: "Be thou watchful and establish the things that remain which were ready to die: for I have found no works of thine perfected before my God." Let not that indictment be brought against Southern Baptists concerning the mission work which they started in Asia, Africa, or the Americas. In the second epistle of John is this counsel: "Look to yourselves that ye lose not in those things which ye have wrought, but that ye receive a full reward." Whether this exhortation is in the first person or the second person, the counsel applies with equal force. Likewise, Paul had a way of visiting again and again the mission points where he had already preached and taught and where he had helped organize churches.

In the twenty mission fields to which we have already sent missionaries with plans already made to enter another vast unoccupied field, southern Arabia, we should make sure that the missionary bases in these countries are established before we go on to other fields. Especially is this true with such areas as the Pacific islands, where much work has already been done by evangelical missionary forces, and where, as in the case of the Fiji Islands, a larger proportion of the members are at least nominally Christian than in any other part of the world.

The Next Hundred Years

On Wednesday morning, May 15, the Southern Baptist Convention will convene at Miami, Florida, in the first session of the second hundred years of its existence.

The past century has been a glorious era, but it is not our purpose here to recount the achievements of our history. Nor will this be the dominant note of the Miami convention. We have before us the most gigantic task of reconstruction that American Baptists have ever faced.

What about the next one hundred years? It is impossible to predict what the next century will bring to our Baptist people. The Christians of the first

century of the Christian era could not forecast the trials and triumphs of the second century. The Christians of the fourth century, when Constantine proclaimed the union of church and state, doubtless reviewed the sufferings of their fathers through the persecutions by Roman emperors. But we doubt if many of them could predict the sufferings which were to result from Constantine's decree uniting civil and religious forces.

Southern Baptists cannot in this year of our Lord 1946 determine the pattern which the next century will follow. As in other eras we can reasonably expect bitter trials and glorious conquests of faith.

There are several factors based on scriptural teachings and Christian history, which we may expect to be operative one hundred years hence should the world stand that long.

1. There will be need for world evangelism with the missionary message which Jesus gave to his disciples before his ascension. Every generation must be evangelized.

2. If the missionary program of the next century to continue to expand and become effective around the world it must always magnify the spiritual essence of religion. We must never forget that men must worship God in spirit and in truth. Any missionary program if it is to succeed permanently must depend primarily on the Spirit of God and not on machinery or methods. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." The missionary cause will decline if and when it stresses organization more than it does the spiritual power of the gospel.

3. Then as now the only name that can save an individual or any group of individuals will be the name of Jesus Christ, the only Name given among men whereby we must be saved. Whenever men lose sight of the Cross of Christ and stress other phases of religious belief and practice, the missionary program will wither. Then as now, remission of sins will come only through the blood of the Lord Jesus Christ.

4. We must have trained witnesses—trained missionaries and preachers and teachers. The disciples of Jesus went about teaching and preaching and healing. That was the program of the early churches. Schools and seminaries for the training of Christ's witnesses are as essential as training camps are for the armed forces of our country. That is a part of the fulfillment of the commission to make disciples of all nations.

5. Until the end of time there will be human suffering and sorrow. The ministry in the name of Christ to helpless and homeless people is the response of pure and undefiled religion to the cry of the needy. Whatever social security programs may be devised, individual Christians and churches will never be relieved of the obligation to feed the hungry, clothe the

naked, minister to the sick, welcome the stranger, and visit those in prison.

6. During the next century as through the past three centuries of American history, Baptists must continue to insist on religious liberty—on the right to worship God according to the dictates of one's conscience, the right to proclaim the message of redemption to all men, and the right to teach and train in the Christian religion. We must continue to insist on religious liberty not only in our relationships to the state, but in our relationships to fellow believers everywhere and to all Christian bodies. We must always safeguard soul liberty operative by the constraints of love rather than by the compulsion of law or ecclesiastical councils.

MISSIONARY *Tidings*

A significant article in *The Christian Century*, "The Conversion of England," by Cecil Northcutt, literary secretary of the London Missionary Society, contains the startling statement that only 10 per cent of the people in the British Isles are actively connected with the Christian church. Quoting from the report submitted to the Church Assembly of the Anglican Church, "The gravest feature of the whole situation is that there is so little feeling of shame in loose living, still less in untruthfulness or dishonesty." The report says, "To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through him, to accept him as their Saviour, and serve him as their king in the fellowship of his church." Cecil Northcutt concludes, "Unless the power of the Lord burns in minister and people alike in the church at the corner of the street we are of little use in evangelism."

♦ ♦ ♦

On a recent trip the editor visited two of our seminaries, Southwestern at Fort Worth and Baptist Bible Institute at New Orleans. They have capacity enrolments. Every available

space is taken, with others seeking admission. The same situation is true of our oldest seminary, Southern, at Louisville. We live in an era when there is greater necessity than ever for our spiritual leaders to be trained. We face many complex problems, social, economic and spiritual. These institutions are absolutely essential for the training of our preachers and missionaries. They must be given adequate support if they are to do most effectively the work for which they were established.

♦ ♦ ♦

Dr. A. M. Poindexter was assistant to the first secretary of the Board, Dr. James B. Taylor. Having been an intimate associate of Luther Rice, Poindexter was an ardent advocate of foreign missions. After a long and fruitful life of service he passed away May 7, 1872. When the Southern Baptist Convention met in Raleigh, two days later, Dr. Richard Fuller gave in a memorable missionary address the following eulogy to Dr. Poindexter:

I almost think sometimes that I would not exchange places with an angel in heaven; if I did, it would not be with Gabriel, but rather with that angel whom John saw flying in the midst of heaven, carrying the everlasting gospel "to every nation and kindred and tongue and peoples, saying with a loud voice, 'Fear God, and give glory to him.'" Fly faster, O angel! on thy mission; sweet angel, fly faster; and if thou canst not quicken thy flight, go turn over thy commission to Poindexter's mighty spirit, and he shall bear the message with more rapid wing and more glowing love than thou canst, O angel! He knows a love thou canst never know; he is now singing a song thou canst never learn—the song of a redeemed soul bought by the precious blood of Christ.

♦ ♦ ♦

The editor of THE COMMISSION had the happy privilege early in February of meeting one day with the state secretaries in session at New Orleans. These faithful men, all of them spiritual leaders with a world vision representing every phase of our denominational life, are doing a mighty work in enlisting the Baptists in their respective states in Christ's world program of missions, benevolence, and Christian education.

♦ ♦ ♦

Our Southern Baptist editors hold a meeting each winter, generally in February. It was our joy to have fel-

lowship with these fellow workers in their meeting in Mobile early in February. These men have understanding of the times to know what Israel ought to do. They are the watchmen on the walls of Baptist Zion. It is their responsibility to help direct the thinking of our Baptist hosts as they plan and pray together that Christ's will be done to the ends of the earth. The Foreign Mission Board is grateful to every one of these editors for their generous and sympathetic support of our world mission work.

We Made a Christian Home

(Continued from page 15)

served in our home, so that the children should miss none of the joy of it. Our neighbors began to appreciate what it all meant, but they could not know our happiness upon receiving a letter from one of our college daughters in the States: "Mamma, I like Christmas in Africa better than Christmas in America."

The first Christmas after the children were gone, I told Dr. Green I planned to accept the very first invitation we received for the holidays; I felt that I could not bear to be at home on Christmas without the girls. To my complete dismay, not a single invitation came—I know our friends thought we would decline it as we had every other year!—but the day was not so bad as I anticipated. We had the children of other missionaries to enjoy and we were at home in Ogbomoso.

Do we regret having established a home in a pagan country? Not for a moment. Our family was more closely knit than many others we know; our girls are more loving sisters than many they associate with in America; and their memories of a good home will help them establish homes of their own.

As a missionary I feel a deep sense of gratitude for the privilege I had of teaching and training four young people to take their place in a world that needs Christian mothers and homemakers. Everything I did for them, I did also for the cause of missions, because I was witnessing to God's love in the world. Even today the Christian home we established counts for Christ in Nigeria, West Africa. In spite of lice and leprosy, heat and quinine, we would be glad to do it all over again.

Can We Meet the Emergency?

By Alfred Carpenter

A missionary emergency of world-wide proportion exists. The nature of this emergency should compel us to act.

On a globe-girdling tour I learned from civilian Christians, commanding officers, and chaplains the full meaning of General George Marshall's statement: "It will take a stronger spiritual force to maintain the peace than it has military force to win the conflict." This was spoken by the leader of the greatest military force ever assembled.

I also learned the interpretation of General Douglas MacArthur's statement at the signing of surrender terms on battleship *Missouri*: "We are in a new era. Henceforth our problems will be fundamentally theological"—which would mean, no matter how much religion a people possess, unless they are *right* religiously, there is little hope for freedom, democracy and peace.

On this world itinerary for the military, many conferences were held with chaplains. Chaplains of all faiths attended, as did missionaries, native laymen, commanding officers, correspondents, medics, Red Cross workers, UNRRA representatives and others.

The keynote of most every conference was, "Do the church folks back home realize the religious condition out here and are they ready to meet our missionary responsibility immediately?" My answer was, "The church folks at home do not fully realize the condition. We must make it plain to them. When they feel the full impact of the emergency, they will go all out for missions."

An editorial in the *Korean Times*, which I purchased in Seoul on October 18, says in part:

We are grateful to the army experts who are conducting governmental affairs in such an efficient manner. . . . We regret, however, that we have yet to hear that there have come to us any experts on matters beyond the immediate political and material needs. We need experts in finance, industry, commerce, food, transportation, etc., . . . but the country is in need, above all, of leaders in the moral and spiritual realm.

We do not think we are assuming too much when we say that we can somehow get along without the help of American experts in affairs more or less material. But in matters spiritual we are completely lost, helpless. . . . We make a sincere plea. Give us some spiritual and moral leaders at once. For the need is urgent and the house must not be built on sands.

That editorial by a Korean states the conviction of leaders, military and civilian, Christian, pagan, and otherwise as I met them under varied conditions.

On the other side of the world there is a renaissance of free thinking, resulting in a reformation of freedom often expressing itself in revolution. This new era is moving with cyclonic speed and power. It has ushered in a demand for the simple gospel. State religions of all brands have misled and



Read the Bible—
Share the Bible

The eighth annual Bible Seal campaign of the American Bible Society is now under way. The theme selected this year is "Marching Orders for a New Day," which typifies the program of greatly enlarged Scripture distribution the Bible Society faces in providing Scriptures for the many countries throughout the world emerging from years of destructive warfare. Sheets of Bible seals are being supplied at one dollar each.

Each year the Bible Society has made many new friends through the promotion of its attractive Bible seals.

Once more, as in the war years, when the Society was supplying millions of Testaments to the armed forces, the assembly lines at the printing plant are rolling off thousands of copies of the Scriptures a day, that will be used for the undergirding of a world at peace.

failed the people. A spiritual crisis exists among them, which in turn places a missionary urgency upon us.

Following World War I we used freely the expression "Christ or chaos." Christ was not given to this world; chaos was. Following World War II among the many expressions we hear is "Evangelization or extermination." As chaos followed victory in 1918, so extermination can follow victory in 1945.

When war broke out on December 7, 1941, our President called us to meet a national emergency because a crisis was upon us—probably, a greater crisis than most of us realized. We dedicated ourselves to become an arsenal of supplies. Our best men, materials and money were placed upon the altar of war. People on the other side of the world have seen a demonstration, the fruits of this dedication to all-out war. They know its immensity, intensity, efficiency, and success. They expect the same type and measure of program in presenting the gospel of Christ.

Surely God's redeemed, especially those of his called Southern Baptists, so richly blessed, will respond with our men, money and materials in an all-out missionary effort to meet a spiritual emergency of eternal significance, even in a greater measure than we did to meet the recent national military emergency.

Pre-war plans and programs will not meet the demands of the world now. To fulfill the sacred obligation that is ours, each Christian must have a new appraisal of his own responsibility. Each church must survey the total situation of world need, and this entire denominational machinery must adopt a workable strategy, to utilize available material and personnel to meet present needs.

Is this generation of church people willing, by faith, to pay the price that future generations may not be exterminated by war? Are we willing to permit existing factual realities to disturb us sufficiently to produce an alertness to immediate action? The time is NOW.

EPISTLES

FROM TODAY'S APOSTLES

Hungary

JULY 14, 1945
(received January 12, 1946)

A great tempest ran through the earth, which attacked also the walls of the souls. We sat up often in anguish in the Towers of Sion and our greatest care and endeavor has been to see to it, that the holy flames of our prayers should not go out on the altar and the night-lamp of the gospel should not lose its light in the dark night. We closed the tower-gates in time before the spirit of hatred and destruction and, relying only upon our biblical conviction, we have left outside a world totally losing its balance.

If we as a church and spiritual community look back upon the history of the last decades and see the present situation of our congregations, we can say it with an open heart, that our evangelical faith, our impartial behavior, our inner love for justice and our watchful guard has had its wanted and fruitful effect. We can book two moral things on our behalf now that the terrible storm is over: one is that our preachings and our papers have never served war-incitement; and the other, that as well during the war as after it, we were enthusiastic and fought consistently for democratic ideas, for the assertion of human rights, and for a "free church in the free state."

Our longing for peace and our attitude in connection with that did not arise because of the opportunistic wants of changing times, but it arose from the deeply-rooted Christian faith in our hearts. In consequence of our attitude we had much rather be marked as "unreliable sectarians," than to get into contradiction with our conscience and political clear-sightedness.

Even if there were among our brethren—either Hungarians or of German mother tongue—one or two, who were weak and in error, one thing is sure: the hands of every Baptist brother and sister were clean from the blood of innocent people. So much we have to ascertain and to speak out—without ostentation—in representation of a moral corporation at this time of change, when one is called to account.

At the same time we do not shirk the sincere repentance of those sins which the whole Hungarian nation universally committed, either directly or indirectly, and by which sins our country was pushed into the whirlpool of destruction. God be merciful to Hungary! . . .

The undersigned has taken up personal connection . . . with the newly organized Lord-Mayor's office, with the detachment in Budapest of the Ministry of Public Worship and Instruction, and with the Russian City-Command, and carried on lengthy conferences with these with respect to the urgent questions in connection with the church. . . .

We tried to systematize again the elders' meetings of the congregation of Budapest and its suburb, which we have held for years now on every first Monday of the month in the different congregations. Our first such meeting was held May 15, where, rejoicing in seeing each other again and grieving about the memory of those who passed away, we have given our addresses in every congregation. At our second meeting July 11 we dealt with missionary questions of vital importance.

After all these our general presidential meeting took place with the grace of God June 22, in the little-hall of our church in the Nap-ucca. This meeting lasted a whole day and it dealt with every question concerning our community work, but owing to the traveling difficulties many of us were compelled to remain at home. . . .

The majority of the children of God believe in the possibilities of evangelization here and in the coming into existence of a new awakening movement. It should be so, owing to their faith. We beg the congregations to join in prayers before the throne of the Lord for the saving of souls; and the fervor of the believers, their solidarity, unity, and love will not little influence the turn of the future! . . . We must take the liberty which we have got now, as the gift of God, and we should use up every foregoing hour and every opportunity, which will never come back again to give testimony of the crucified and from-the-death-risen Jesus Christ.

It is a sad thing for us to be compelled—owing to the change of the political situation—to take leave from our brethren in Transylvania, in the Highlands of Hungary, from those in Karpatalja, Bacska and Murakuz. But this leave is only formal and it has significance only from an organizational point of view. Fraternal love and spiritual unity have no borders. The historical change has no dividing effect upon the spiritual connection between us, as neither in the past have the political frontiers affected the turn of our fraternal relations toward each other. . . .

Although normal life started but slowly with us and the post connection was put in effect in the whole country not long ago, all the same at the writing of these lines, the number of registered acts amounted to 580. We are with pleasure at your service in Church—and mission matters, and we want to build up con-

nection between us and the clerical, cultural and administrative authorities, too. Although we were compelled to reduce the office-staff—which was already a minimum—all the same, for the present we want to make easier the work of our leading brethren through the occasional help of young and right workers. . . .

IMRE SOMOGYI, *President*
Hungarian Baptist Union,
Budapest, Hungary

Japan

DECEMBER 22, 1945

Today, I had one of the richest experiences of my life. God gave me an opportunity to win a Japanese soul to Christ. This occurred in Tokyo, Japan.

Several of the fellows from my outfit and I had been assisting in teaching Bible in a home in which there were five American missionaries. Some of this group had been interned during all the war.

After the class we were all invited to remain for tea. I was talking to a Japanese pastor and one of the missionaries, when Sergeant McNut motioned for me to come over. As soon as I could get free, I joined him and June Nakada, the Japanese girl with whom he was talking. Incidentally, she could speak as good English as he and I. Sergeant McNut's heart is on fire for souls and he had been talking to her. She had asked a question which he wanted me to answer. Soon after I began talking to her he walked away.

After her question had been answered, I began to inquire about her personal relationship to Christ. She had been reared in a Christian home and her parents had prayed much for her. One day a classmate asked her a question which she could not answer. She vowed to study the Bible for herself. She read and reread all of Paul's writings. Finally she said, "I'm not saved. I'm hungry to have the assurance of salvation."

I talked with her for some time, using many passages from the Word of God and using the "Passover" story to show her how Christ died in her place. I showed her that in order for her to be saved she would have to open her heart and receive Christ. I used an illustration to clarify this for her. She said, "Chaplain, no one has ever explained this to me, as you have." I asked her if she really wanted to be saved.

She replied, "Oh, I do, I do." We talked a little longer and finally I led in prayer. By this time Sergeant McNut had rejoined us and we had gone into a room where we would not be interrupted. She asked us to pray for her. She wanted to be alone for a few moments.

After she had gone, Sergeant McNut led in prayer, and then I, again. We waited. Soon June appeared at the door. Her face was tense and tear-streaked. She

halted for a moment and then ran back to her chair saying, "I will, I will." . . . and she did. There in just a moment she had completely turned herself over to Christ. Her face had lit up as the face of Stephen of old. She was so happy in her new-found relationship to Christ, she could not thank us enough for helping her. She said, "Chaplain, I've got so much to do. There is so much to be done here. I must win Mary (best girl-friend). You must talk to her."

The fire that was started in her heart that night grows each day. Using her as an interpreter we have already reached Mary. Mary knew a great deal of English, but not as much as does June. Now both of them are winning others. God is blessing their efforts.

Southern Baptists need to awaken to the mission needs of this country. The people's hearts are hungry. They are reaching out. It is now or never. If we do not get in on the ground floor we will fail God. They have lost everything and are earnestly seeking for something that will give them new hope . . . that something that they need is Christ.

I have started a G.I. Gospel Hour in Tokyo. First night there were 175 present. Last Saturday night we had 225. God gave us five souls, one of whom was a Japanese university student.

ANDREW J. PATE, *Chaplain*
Tokyo, Japan

Philippine Islands

DECEMBER 25, 1945

Through providential circumstances I met the Rev. Simeon Manaldo, of Inik-bulan, Bauan, Batangas, Philippine Islands. It was later my privilege to visit his village and meet his family and friends.

On investigation I learned that there were a number of believers in his village, so I took under advisement, the matter of organizing a Baptist church. He reported that the Melrose Baptist Church, Oakland, California, of which he was a member, had given him the authority to receive believers and baptize them into that church.

After consideration of the needs and the circumstances it was thought best to organize the believers into a church and ordain the pastor and deacons so that they could have the proper standing in the community and recognition before state laws.

A meeting of believers and friends was called for December 16, 1945, at 2:00 P.M. There were eight baptized believers in addition to the pastor. These were all members of Melrose Church, so that the new church is a direct offspring of that church.

Inasmuch as time and circumstances would not permit the desired communication with the church for authorization

to ordain the pastor, Manaldo, we let the new church authorize his ordination as her first business transaction. The second was to elect three deacons and ask for their ordination.

The pastor donated a choice lot to the new church. We are doing our best to secure building material for the construction of a small house of worship.

The prospects for this church are very encouraging. We extended the first invitation for new members and received four as candidates for baptism. One of the four is a young schoolteacher of unusual personality and promise. While visiting the homes after the service, I learned that several of the outstanding people of the village were ready to give their support to the new church. Several who were already believers said they intended to unite with the church.

It is my fondest dream that I may have time and opportunity to hold a few days' revival with the church before I leave the Islands. I am busy now teaching and preaching every night in the 14th AA Command Staging Area. We have had services and Bible classes every night this month. The men come and go from this area at the rate of a thousand a day. There have been several conversions and many reconsecrations. Our meetings have afforded an opportunity for Christian fellowship and heart-warming for many soldiers returning to their homes.

ANTHONY C. RUDLOFF, *Chaplain*
Batangas, P. I.

Paraguay

FEBRUARY 8, 1946

When I arrived in Asuncion, Paraguay practically the whole city was desolate. There was not a revolution nor a strike but a celebration of the pilgrimage to *la Virgen de los Milagros* ("The Virgin of Miracles").

On December 8 each year thousands of people, because of their faith in *la Virgen de los Milagros*, go in picturesque endless caravans to worship the virgin and to witness the miracles that she is said to perform. This year on that day more than 200,000 were present, and many others went all during the week.

The plaza in front of the church was covered with sick people, lame ones, blind ones, waiting to be miraculously healed. Through the years they have gone expecting to see miracles—and they are still waiting! . . . Oh, how long must they wait to know of the marvelous healing power of Jesus Christ?

People from all Paraguay and even some from Argentina make the pilgrimage each year, some crawling on their knees, others with stones on their heads.

If they do not make the pilgrimage, the sickness or misfortune that befalls them during the year is said to be the result of their failure to visit the virgin.



Courtesy Estelle Councilman

"The Virgin of Miracles" at Caacupe is the object of worship on December 8 each year when thousands of Paraguayans make a pilgrimage in the hope of healing.

Some who have asked the virgin to heal a loved one promise, if the loved one recovers, to place themselves in the doorway of the church where they will be stepped on and kicked about by the thousands of people who have to pass over them on the day of the virgin—*El dia de la Virgen*. Many times there is a body lying in practically every doorway of the church!

For about two hundred years *la virgen del Paraguay* has been located in the town of Caacupe. It is a beautiful town situated in a picturesque valley surrounded by beautiful mountains and crystal streams that send forth soft murmurings as they roll over rocks and ferns. As I beheld its beauty, I was reminded of Ridgecrest, but how painful was the striking contrast in the realm of the spiritual world!

ESTELLE COUNCILMAN
Asuncion, Paraguay

Brazil

If we stand on the roof of *Colegio Batista* in Belo Horizonte and look down at the sunset hour, it is easy to understand why this lovely, interior city was named "Beautiful Horizon." Across the hills that roll away until lost to sight lies a pink and purple glow. Against the sky stands a palm here and there. The world's rim as it meets the blue above is unspeakably beautiful. Ten thousand homes may be seen in the bowl below, housing a traditionally conservative, hospitable *gente*—a people historically famous in this "Land of the Gentle Yes."

The vista to the back of the Baptist school is very dear to my heart, for there is one of many villas that lies out in the suburban sections of the city. Some of them are factory centers, others are stray parts cut off by hills or hollows. Maria Brasilina is a sprawling vila with hundreds of cottages, dusty roads always overflowing with children, vacant lots where the boys stay busy flying kites and with a little praça where a tall cross is erected to remind the faithful of their responsibility at the near-by church.

Close to the cross lives the village wood-seller, Senhor Ricardo with his ten stair-steps children reaching up each a bit taller than the other. Maria, the oldest, is the little mother and unusually wise for fourteen. Senhor Ricardo spends the day tying up small bundles of wood and selling them to the poor who pass hour after hour to buy enough for the day, a hand-to-mouth fashion of providing fuel to prepare their meat, beans, and rice that is prepared on the mud-made stove in the corner of the kitchen.

The home of the village wood-seller is different from most of the houses in this suburb section. The songs the children sing here were never heard at carnival time; no jazzy banjo or guitar accompany their voices. The chatter about this house is wholesome and happy. Esther, Joseph, Mary, Benjamin, David, and all the other biblically-named boys and girls show love for one another.

Three years ago, when the Floresta church was spreading out in its evangelization program in the Minas capital, Senhor Ricardo offered his home as a preaching point in Maria Brasilina. There was a Sunday school each Sunday afternoon and worship service during the week. Bible work for the children and a W.M.S. circle were added.

The rapid progress of the work in this vila is largely due to the Ricardo children. They are beloved by all for they have good manners, have a sympathetic attitude toward others, and are tactful. On Sundays they go all over the village to invite others to attend service. Last Sunday little Odette walked at least two miles and brought in nine visitors.

Odette has given her heart to Christ and wants to be a missionary. She dreams of working in the interior among the Indians. This year it seemed impossible for her to begin her high school course because it was most difficult for her parents to furnish even books and uniform, to say nothing of tuition.

Odette believes in prayer. The promises of Jesus are real to her and she has a child's faith in the Father making good his promises. The parents joined in the prayer for an open door, and at the last moment the city Government gave several scholarships to worthy boys and girls. She won the privilege of studying in *Colegio Batista*.

Floresta church owns its own place of worship, and through the help of Odette and the other children, gospel leaflets have been distributed in nearly all the homes. This lively Mission promises much in carrying out the great commission in Belo Horizonte. It will later be a church.

A scene is indelibly impressed on my heart of the work in Senhor Ricardo's home. The lamps used were small cans with a wick made of cloth. One little lad more active than the others would spring up each time a song was called, take the light and stand close beside me, holding it high so I could see to sing. Those little hands uplifted with that tiny light is a prophecy of coming days. So often I have prayed as I watched this lad, that all our children so precious in this village may come to be lamp-holders in the years to come—that through our work there Odette and all the rest may catch the glow of His radiance and reflect it to the farthest corner of this beautiful land.

ROSALEE MILLS APPLEBY
Belo Horizonte, Brazil

China

FEBRUARY 22, 1946

In my last report to fellow Baptists in America a month ago I wrote about Baptists on fire. A general passion for doing more and better work for the Lord in China was aroused in every one in the All-China Relief and Advisory Committee. After much prayer and meditation it was felt that, in order to have closer fellowship among our Baptist churches and in order to co-ordinate in a more effective manner our Baptist work in China, a preliminary conference of the representatives of the different conventions should be called.

Notices were duly sent to the Liang Kwang Association, the Yu Wan Association (Honan and Anwhei), the North China Association in Shantung, and the Kiangsu Baptist Convention. On account of the lack of proper communication we could not reach the association in Manchuria. There was good response in all places; and February 11-14 the preliminary conference of all China representatives met on the sixth floor of the True Light Building in Shanghai. Besides missionaries who were all in Shanghai two or three Chinese pastors came from each association. The general theme was "The New Situation That We Face Today."

The main topics taken up were (1) Life and Work of the Church in the New Situation, (2) Christian Education in the New Situation, (3) Adequate Leadership in the New Situation, (4) Young People's Work, (5) Women's Work, (6) Social Service, (7) Christian Literature, (8) Missions and the New Situation, and (9) China Baptist Convention and Its Relation to other Christian Bodies.

Each topic was properly introduced by a group of leaders previously assigned and discussion followed in a genuine, Baptist, democratic way. A findings committee, of which I was a member, was formed and it was our plan that within the next week the results of the four days' discussion will be put together in good form and circulated to our Baptist churches in China and to our fellow Baptists in America through the Foreign Mission Board in Richmond.

The spirit right through the series of meetings was appropriate to the new call and the new challenge in the new situation in China today. The spirit of unity was also evident for in all of our conclusions we reached unanimity. As we know that we Baptists are very democratic, so when we reach unanimity in our decisions it means power.

Now, the delegates have gone back to their home churches and we are quite sure that the spirit in these meetings will be carried to the churches throughout the country. It was the hope of all who met here that in the near future a greater meeting of the same nature will be called to form the All-China Baptist Convention. A promotion committee was appointed to work toward that end.

The first and the outstanding emphasis in this conference was that the evangelization of China rests on the Chinese. Now, and hereafter the native Christians will take up the responsibility. Missionary friends assist us. What a new challenge! What a new responsibility!

The second keynote throughout the discussion was the question of bearing the *responsibility* in spreading the gospel of salvation in China, and not the question of grasping *authority*.

The third high spot in this conference was that no matter what is done in giving relief or in helping rehabilitation, care must be taken not to impair the endeavor of the local churches for self-support.

The common desire of all present for a greater fellowship in our Lord Jesus throughout China was another prominent manifestation in this conference. We feel that we need an All-China Baptist Convention for united effort in the spreading of the gospel in China. May God have his way in all things we undertake.

HOWSON LEE
Shanghai, China

Nigeria

DECEMBER 25, 1945

At the close of one of the happiest days of my life, I am sitting here in the quietness—except for the chirp of crickets and the voices of those passing in their canoes up and down the river—writing to you by the bright light of the Aladdin given to me by the women of Arkansas.

On December 5 I moved permanently to Joinkrama; Aunt Grace [Carson] drove me as far as her car could go.

Waiting for me were thirteen men from one of the churches to lead me and carry my loads to the water-side where they had two canoes waiting. The bank was filled with onlookers from the village as that funny-looking white woman waved to them.

After one and a half hours on the river we came to Joinkrama. Many of the people were out on the banks to wave and shout salutations of welcome. The Christians come every day to help the missionary get her home and yard in order. They are so proud to have a missionary living with them. Their expressions of gratitude and ways of working out their gratitude make me feel so humble and unworthy. Hardly a day passes without gifts of eggs, bananas, yams, oranges, or pineapple.

Every moment of these three weeks has been chuck full. I was trying to get unpacked and get the house ready for the missionaries who are coming, trying to attend to from twenty to sixty patients a day, trying to take the monthly accounts of the churches of this area, trying to conduct services in the churches, meeting with the school committees of two schools, paying teachers' salaries for four schools and a few other things.

It is pitiful how much this area has been neglected, both by the Government and the missionaries. It has not been the fault of the Mission because the field of Nigeria is too large for the number of workers we have. If it hadn't been for the Carsons coming to them periodically for visits and helping them as much as was in their power, considering all of this vast area they had alone for so long, these people would have had nothing to encourage and build them up.

Medically, there is nothing available for these people for miles and miles. Our prayer and dream is to have a mission hospital to serve this area. They have to go a two-days' journey by canoe to reach the nearest hospital. Hearing that the missionary has come, they are flocking here from many villages seeking help for their many diseases and sores. I can't send them away until I do all I can do within my ability and knowledge. I have fixed up a temporary dispensary room in the store building. I have trained one man to treat the sores while with an interpreter I take care of the other cases and dispense the medicines.

We begin at 8 A.M. with a devotional service—a real opportunity to witness for Christ. Then, without a break until noon we give what treatments we can. I have had to draw the line and say that no one may come in the afternoon because they would fill this yard from early morn until late at night. As it is, they start coming about daylight and wait until I come. I'm so thankful our nurse from Ogbomosho, Miss Manley, will be here for a week or ten days to help them. She is supposed to have a holiday here

but she is such a sympathetic soul that she will forget herself and do all she can to help.

Saturday afternoon before Christmas the Sunbeams and G.A.'s of four churches had their Christmas program and offering in the school yard. I used the flannel board to present the Christmas story. There was an attendance of over one hundred. Their little pennies and half-pennies amounted to about 55 cents for missions. Wasn't that good? Once during the program while I was facing the board and fixing the characters a great commotion arose. When I turned I saw two cows coming toward us. Cows are most uncommon in this section and the children were panic-stricken. These had been brought here to be used for a Christmas feast. When the cows passed, all was calm again. At the close of the service, the gifts of little Gospel books, handkerchiefs, and marbles excited and thrilled the children.

On Monday, Christmas Eve, there was very little time to realize what day it was. We discovered that one of our best teachers in the school here has leprosy. He has been a good worker both in the church and in the school since he started teaching five years ago. It wasn't easy to tell him that he was being temporarily released in order to be sent to a leper colony for treatment. Without a protest he listened quietly as I tried to show him how that all things work together for good to them who love God. I have written to see if he can be admitted into our Baptist leper colony at Ogbomosho where he can continue his church activities and perhaps teach in the school for the leper children.

Although it was planned that I should go to Port Harcourt on Christmas Eve to be with the Carsons and spend the week there until the girls came down to visit, God changed those plans. In the morning I attended the Christmas service. After the service I spent the most of the day visiting in the homes of aged and afflicted natives who were not able to attend the services. I didn't stop for lunch until about 4:30.

JOSEPHINE SCAGGS
*Joinkrama, Niger Delta
Nigeria, West Africa*

JANUARY 6, 1946

Miss Manley has gone back to Ogbomosho and left me here in this large town as the only medical person except my nurses and a dispenser. I have learned more about medical diseases in this one year than I ever learned in training. If Miss Archer could see me still struggling with materia medica she would hardly believe it, I know.

I had a very interesting conversation today with an old man who said he was father of all the gods. There were at least thirty more people waiting to see

utes to tell him about Jesus. He listened me but felt that I must take a few minutes and never once wanted to do the talking himself. He said he would be back tomorrow to hear some more. He has an infected finger as the result of being bitten by his wife during a fight.

Last week we gave tapeworm treatment to a boy, and the result was a tapeworm twelve feet long. That is not the longest one; we recently had two thirteen feet long. I keep bottles of roundworms, guinea worms and tapeworms on my desk and when I'm positive what the diagnosis is, I just show the patient what he has. He certainly doesn't hesitate for treatment.

This is the most thrilling work in the world. I don't feel that some of the things I do are a nurse's work but there is no doctor. What else can I do but incise these terrible abscesses, suture these long lacerations as a result of accident or fight, and other things I won't mention? One Sunday morning the police brought a robber to us that had received an injury and his lower lip was just barely hanging at one corner. I missed teaching my Sunday school class and sutured the lip on, not knowing whether I should have done that or just clipped it off. I tell you I'd like to see a doctor here and in some other parts of the country.

Every morning we have a devotional service for all the people who are here at nine o'clock and there are many. If the drug company would halfway develop films I could send you some interesting pictures.

ANNIE RINES
Iwo, Nigeria

Eagerness for Scriptures

An overwhelming demand for Bibles and Christian literature in the German language has been reported to the American Bible Society by Chaplain Grover B. Gordon, assistant division chaplain of the 83rd Thunderbolt Division. Chaplain Grover's headquarters is in Linz, Austria.

"I met with the local pastor of the Alt Katholische Church," writes Chaplain Grover, "whose people are practically all former Catholics. He is very ambitious that they should read and know the Bible." Only a few own Bibles, according to the Chaplain.

"Our only hope for existence is evangelism," the Austrian pastor has declared, "and that must come from a knowledge of the Bible."

Chaplain Grover has received, through the world emergency program of the American Bible Society, thousands of copies of German Scriptures. Scriptures in Polish, Yugoslavian, Serbian, and Croatian have also been furnished to him by the Society.

By Vivian A. Bruner

TWO DOLLS

"Now, be good while I am away!" Jean cautioned her two new dolls as she set them side by side on the sofa.

The dolls gazed straight ahead as if they heard nothing. But something in the way Suzette held her head and showed her pretty dimples made one think that thoughts were going through her mind. Lotus Blossom, too, had a mysterious look in her small black eyes.

If Jean had not been in such a hurry, she might have noticed these things. And if she had been listening closely she might have heard a faint doll chuckle as she closed the front door behind her.

"At last!" breathed golden-haired Suzette, "We are alone. I have been simply bursting with questions since Jean's daddy brought you here. Please, Lotus Blossom, will you tell me about you; where you came from . . . and that lovely kimono! Do people in Japan wear clothes like that?" Suzette talked so fast that she had to stop for breath.

"Hai! Hai! (Yes! Yes!)" Lotus Blossom laughed softly. "I will tell you, but one question at a time, please. I believe you asked first, where I came from? I belonged to two little daughters of a wealthy tea merchant in Kyoto. Cherry Lee and Pearl Flower dressed me as most of the Japanese women dress. And often we played 'grown-up'."

"That's what American children do! I suppose they thought America a wonderful place," interrupted Suzette.

"Le! Le! (No! No!)" Lotus Blossom shook her black head until the gold tassel in her hair almost fell out. "They thought America a place that sent Big Ones (American soldiers) over to throw bombs on people. I have seen them many times bow to the doll on the shelf and ask him to send the Americans away."

"But the idol could not help them?" asked Suzette.

"Of course not—you know that! One day I heard Cherry Lee and Pearl Flower talking in loud whispers. Some Big Ones were coming to tea . . . the war was over . . . and we must be friendly."

"The little girls were frightened," continued Lotus Blossom, "and so was I . . . until I saw the kind faces of the Big Ones as they unlaced their heavy boots."

Suzette gasped, "Whatever did they do that for?"

Lotus Blossom smiled quaintly, "The Japanese people always remove their shoes at the door. They have their out-of-doors shoes and their in-doors slippers. The mats, or carpets, are kept clean this way . . . you see, they prefer to sit on the floor—on cushions, of course."

"What a lovely way to do!" exclaimed Suzette.

"After the Big Ones were seated, the tea merchant placed green tea powder in a boiling pot and stirred. When the powder dissolved the guests were served. Each person then placed both hands carefully around the bowl of his cup and turned it slowly three times to the left. After he drank the tea, the cup was turned back three times to the right."

Suzette tossed her yellow curls and laughed merrily. "How strange! Why did they do that?"

"So the cup would not get dizzy!" answered Lotus Blossom solemnly. Both dolls laughed.

"What did they talk about—the tea merchant and the American soldiers, I mean?" asked Suzette.

"Oh, many things," answered Lotus Blossom, "but mostly about a wonderful man named Jesus. The Big Ones told us of how he suffered and died to save men; of how he loves all people—red, yellow, black, and white. And of how he longs to see men love each other as brothers."

"Did the tea merchant believe in him?" asked Suzette.

"It may be—for his eyes swam with tears as he listened. And I heard him ask the Big Ones to send more people to tell the good news."

"Cherry Lee and Pearl Flower too wanted to be like the 'Man who went about doing good.' That is why they gave me to Jean's daddy—to show him they wanted to love American girls as the Good Master does."

"So that is how you came to America!" sighed Suzette happily.

"Hush! Someone is coming!" cautioned Lotus Blossom.

Sure enough at that instant the door opened and Jean ran to gather the dolls in her arms. "I love you both," she whispered, hugging them close, "my little Lotus Blossom and dear Suzette."

Studying Missions

By Mary M. Hunter

FOREIGN MISSION COURSES

Nineteen centuries have passed since the Master-Missionary bade his followers, "Lift up your eyes and look upon the fields," yet those words, in all their import and their challenge, still echo throughout Christendom.

Today comes to Southern Baptists laden with challenging opportunities. A war-wrecked, hungry, suffering world is turning hopeful eyes toward us whom God has so abundantly blessed. Eagerly they look to America for food for their starving bodies. Today brings us the opportunity, the privilege, the obligation of learning of the needs—physical and spiritual needs—of our world brothers and sisters. "We study that we may serve," and that we may more compassionately and more wholeheartedly minister to those who do not know Christ.

To enable Southern Baptists to look intelligently and fairly at our world neighbors of other races and colors and creeds, the Foreign Mission Board is preparing the following books for study among the several age-groups.

ADULTS AND YOUNG PEOPLE

Now Is the Day. In this book, a compilation, the Foreign Mission Board presents a word picture of the present undertakings, the glorious prospects, and the imperative needs on the mission fields. Chapter I, "A New Day in the Orient," is by Dr. Baker J. Cauthen. Chapter II, "Rebuilding Europe," brings Dr. Sadler's last-minute report from that war-impooverished continent. Chapter III, "Latin America and the Living Christ," by Dr. Everett Gill, Jr., presents missions on that continent as he is seeing it during his tour of South America. Chapter IV, "The Call of Africa" is by the Rev. I. N. Patterson whose effective work in Nigeria qualifies him to write with authority. The closing chapter, "Onward, Christian Soldiers," by Dr. M. Theron Rankin, summarizes Southern Baptists' task of world evangelism and poses the heart-

searching question, "What are we going to do about it?"

INTERMEDIATES

(Older Girls' Auxiliaries and Royal Ambassadors)

Carved on our Hearts. Saxon Rowe Carver, who knows and loves China and the Chinese people, having lived and worked among them for a dozen years, has written this book. The chapter titles are intriguing: "China, Land of Color"; "China, Land of Charm"; "China, Land of Change"; "China, Land of Contrast"; "China, Land of Challenge." Through the author's eyes one sees China—past, present, and future—and one feels the thrill of being privileged to help, in some measure, in the shaping of a Christianized China. Leader's helps, in a separate booklet, are furnished without cost by the Foreign Mission Board.

JUVENILE COURSES

Because of the lasting influence of the impressions received during childhood, special attention has been given to promoting, in the hearts of our girls and boys, a spirit of world-friendliness and goodwill.

JUNIORS

(Younger Girls' Auxiliaries and Royal Ambassadors)

This Is My Father's World, by Margaret T. Applegarth, presents girls and boys from five of Southern Baptists' mission fields. The experiences of a Junior boy of Nigeria, a Japanese youth, a Junior girl in China, a girl of Italy, and an Arab boy, bring the Juniors to an understanding attitude toward their world neighbors. The stories are vividly told in Miss Applegarth's unique style, and the author has prepared helps for the leader's use. The latter are furnished free of charge by the Foreign Mission Board.

PRIMARY GROUPS (Sunbeams)

God Is Love in Any Language, by Amy Compere Hickerson, introduces the children's groups to eager and lovable Mexican girls and boys. The stories, simply told, give the child a realization of the attractiveness and the needs of their next-door American neighbors, the Mexican children. They are illustrated by line drawings by Rachel Joy Colvin. Leader's helps may be secured from the Foreign Mission Board.

"That They May Have Life"

The 28-page pictorial pamphlet released by the Foreign Mission Board during its centennial year is now available from your Baptist Book Store. It has a peculiar and fitting message for Southern Baptists in this first year of their new century. Size 8½x11 inches, price, 10 cents.

Missionary Map of the World

Interesting and comprehensive—religions of the world marked in colors—stations and missions identified by red dots—convenient size—easy to handle—this world map, placed in full view of every department, can be made one of the effective methods of stressing foreign missions in Southern Baptist churches.

Paper, \$2.75; cloth, \$3.25; cloth mounted, top and bottom, \$3.75.

Order from state Baptist Book Stores.

♦ ♦ ♦

Erratum

Give ye, by Frank K. Means, a current mission study text, is 50 cents. By typographical error, the price stated in the March issue of THE COMMISSION was incorrect. We regret the time and trouble which this error caused the Baptist Book Stores and their customers.

BOOKS

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

The latest authoritative report on West Africa and the Belgian Congo which has come our way is *Africa Advancing*, by Jackson Davis, Thomas Campbell, and Margaret Wrong, members of a small group formed by the Foreign Missions Conference of North America to make a survey of the area. There are chapters on "Africa Today," "Liberia," "The Belgian Congo," "French Territories," "British Territories," "New Colonial Policies," "The Evolution of Agricultural Policy," "African Agriculture," "Research," "Higher Standard of Life," "Rural Education," "Staffing of Schools," "Secondary and Higher Education," "Literacy and Literature," and "Missions and Government." Copies are available from Friendship Press.

Russia and the Western World, by Max M. Laserson (Macmillan, \$2.50), is an informing and discriminating interpretation of the development of the Soviet Union and its relationship to the Western world. The author, a visiting professor at Columbia University, a native of Latvia, taught in the University of St. Petersburg and in recent years has been connected with the Carnegie Endowment for International Peace.

The Great Divorce, by C. S. Lewis (Macmillan, \$1.50), author of *The Screwtape Letters*, is an unusual fantasy picturing a trip from hell to heaven with a description of the unhappiness of newcomers in heaven who found themselves out of place. His description suggests the impossibility of reconciling hell and heaven.

Earthbound China by Hsiao-Tung Fei and Chih-I Chang, two eminent Chinese scholars in National Yunnan University, (University of Chicago Press, \$3.75) is a survey of the economic conditions of Chinese peasants as revealed in a study of three villages in Yunnan Province. For the specialist

in agricultural missions, particularly in Interior China, this is a valuable book.

The transforming power of the Gospel in the lives of the Karens of Burma is described in *Flashes Along the Burma Road* by Harry I. Marshall (Island Press, \$2.50). Here is the story of a confused student in Judson College, Burma, who prayed: "If you, the God of the Christians, are the living and real God, show yourself to me. Let me know you. Give me a sign." God revealed himself, doubts were resolved, and the student became acquainted with the living God.

Mbonu Ojike, the author of *My Africa* (John Day, \$3.75), who broke traditions by insisting on going to a mission school and by refusing to marry, won a scholarship in Nigeria, took a correspondence course from Oxford, and won a master's degree at the University of Chicago. He discusses frankly African problems and possibilities. He believes that the church in Africa, including mission schools and hospitals, should be left to African control. "Africa is the only continent in which foreigners still

The Abingdon-Cokesbury Annual Award

\$7,500

TO ENCOURAGE the writing of distinguished books in the broad field of evangelical Christianity, Abingdon-Cokesbury Press offers an annual award of \$5,000 outright and an advance of \$2,500 against royalties to the author submitting the book manuscript which, in the opinion of a Board of Judges, will accomplish the greatest good for the Christian faith and Christian living among all people.

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Manuscripts may be entered in the contest only in accordance with the rules explained in the Award Prospectus, which will be mailed on request. A certificate of intent must be filed before October 1 for the 1947 award.

Address all communications to

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150 Fifth Avenue New York 11, New York

dominate the national state, even in religion. . . . When you touch the African in his religion, you touch his inmost self." This stimulating volume concludes with an African "Who's Who" and other important information.

Carey Press, London, has released two helpful books for boys and girls, one a book of stories, *Follow My Leader* by Frank Peace, and the other brief devotionals, *Holidays and Holy Days* by William Thomas. The price of each is 2/6d.

The Home Mission Board of the Southern Baptist Convention offers three books on race which give a better understanding of people with whom we live: *Of One* (50 cents) by T. B. Maston, Southwestern Baptist Theological Seminary, one of the clearest and most courageous interpretations of interracial relationships we have received; *Lilly May and Dan* (35 cents) by Marel Brown, written especially for Primaries; and *March On* (50 cents) by Margaret Kime Eubanks, stories of Negro men and women of America. Every Southern Baptist who reads these small volumes will gain a clearer understanding and appreciation of our neighbors, throughout the world.

Many questions which are being asked concerning displaced persons and refugees in Europe are answered in *Europe's Homeless Millions* by Fred K. Hoehler (Headline Series, 25 cents).

The Balance of Tomorrow, by Robert Strausz-Hupé (Putnam, \$3.50) is no superficial appraisal of the assets and liabilities of the world. It is a thoughtful discriminating analysis of possibilities of various nations, and of the factors which will strengthen or weaken them. This book gives a better understanding of power politics and of technological progress and possibilities. He says that all great wars create as many problems as they settle. The next war will have been lost in the laboratory long before it has broken out.

From Holland and France come heart-stirring *Messages from Europe* by Bartels and Maury (Friendship Press, 35 cents). One of the things which the resistance groups learned was never to be discouraged nor to give up. The loyalty of Christian churches in the countries invaded by the German armies is revealed by these two young Christian leaders.

Who Leads the Campaign?

(Continued from page 4)

What will the Cardinal and his Pope have to say about the revelations in the press of the fact that the newly revised catechism for compulsory use in all schools in Spain emphatically teaches that religious liberty is vicious and intolerable? This came out within a few days of the grand proclamation of the Pope of the church's leadership in advocacy of this freedom.

Why did an American general take to Rome in an Army plane the Austrian Cardinal?

Methodist Church Awakes

Under date of February 25 the Associated Press carried briefly a very important story from Atlantic City. No religious group in America has profited more than Methodists by the principles of religious freedom in this country. Up to now they have taken no prominent part in its promotion and protection. It is important that they now take up the test.

The Council of Methodist Bishops today named a committee to study "the question of Protestantism as it relates to the Roman Catholic Church in matters that concern Methodism."

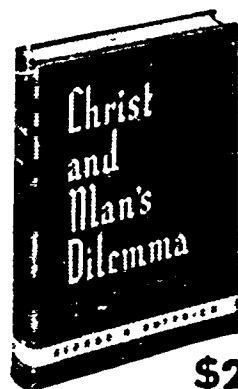
A council spokesman said that "among matters to be considered is that of diplomatic representation at the Vatican on the part of the United States."

Another committee was named to prepare a statement on the essential theological position of Methodism.

CHRIST and Man's Dilemma

George A. Buttrick

One of the outstanding thinkers of this generation gives a brilliant analysis of our fundamental human quandary—our awareness of the ignorance, wickedness, and mortality which have brought us to the edge of chaos, yet our impotence of ourselves to overcome them.



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With burning urgency this master of the pen sets forth our only hope of escaping this dilemma—the God-given resolution in Christ.

"We are ignorant," says the author, "but aware of our ignorance, yet unable to lighten our darkness: we need a *revelation*. We are wicked, but we know our wickedness, yet we cannot overcome it: we need a *redemption*. We are mortal, and chained to mortality, . . . yet we cannot break the chain: we need *deliverance*."

With keen insight and illuminating phrase the distinguished author of *PRAYER* strips the mask from the falsities of our day—false knowledge, false standards, false dreams—and offers a heartening revelation of the truth that can set men free.

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2 Blonnye H. Foreman, Piahuy, via Cidade da Barra, Corrente, Brazil.

3 W. C. Harrison, Caixa 118, Porto Alegre, E. de R. G. do Sul, Brazil.

4 Pauline Willingham Moore (Mrs. John Allen), 8036 Fourth Avenue, South, Birmingham 6, Alabama; Maye Bell Taylor, Caixa 178, Pernambuco, Brazil.

6 Alma Jackson, Postal N. 35, Goyania, Goyaz, Brazil.

8 Elizabeth Fountain Callaway (Mrs. Merrel P.), Rua Jeanne d'arc 7, Beirut, Lebanon.

9 Cora Burns Marriott (Mrs. C. C.), Sunland, California.

12 Sarah Nesbitt Davis (Mrs. Burton DeWolf), Caixa 46, Natal, Brazil; (Miss) Auris Pender, West, Mississippi.

13 Marie Hall Blankenship (Mrs. A. E.), Caixa Postal 300, Forta Leza, Ceara, Brazil.

14 Elin J. Bengtson (Mrs. Nils J.), C. Tavern 15, Barcelona, Spain; Roberta Ryan, Casilla 20-D, Temuco, Chile.

15 Virginia Mathis, 2360 University Avenue, Honolulu, T. H.

16 Anna S. Pruitt (Mrs. C. W.), 635 North Highland Avenue, Atlanta, Georgia.

19 Mary C. Alexander, Box 1581, Shanghai, China; Grace Mason Snuggs (Mrs. H. H.), 300 University Ridge, Greenville, South Carolina.

20 Sarah Frances Eddinger, Casilla 20-D, Temuco, Chile; John S. McGee, Baptist Mission, Iwo, via Lagos, Nigeria, West Africa; Lorene Tilford, Box 1581, Shanghai, China.

21 McKinley Gilliland, Chaplain, 12th Service Group Headquarters, A.P.O. 430, c/o Postmaster, New York, New York.

22 Orvil W. Reid, Independencia 657, Guadalajara, Jalisco, Mexico.


24 Clem D. Hardy, Caixa 226, Manaus, Brazil; Sara Gayle Parker (Mrs. Earl), Falmouth, Kentucky; Lulie Sparkman Terry (Mrs. A. J.), Caixa 52, Victoria E. De E., Santo, Brazil.

26 Ione Buster Stover (Mrs. T. B.), Caixa 320, Rio de Janeiro, Brazil.

28 Rocalie Duggan Clinkscales (Mrs. T. N.), Caixa T, Curityba, Parana, Brazil.

29 Taylor C. Bagby, Postal N. 35, Goyania, Goyaz, Brazil; Martha Bigham Belote (Mrs. J. D.), Box 456, Wahiawa, Oahu, T. H.

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MISSIONARY NEWS *Flashes*

Departures

The Rev. Wilson Fielder sailed from New Orleans, March 7, for Shanghai.

The Rev. and Mrs. Lindell O. Harris left for Hawaii February 23.

Mrs. Clem D. Hardy took off from Miami February 15 for Manaus, Brazil.

The Rev. and Mrs. L. Raymon Brothers of Nigeria left New York February 24 by plane for Lagos via Lisbon and Monrovia. They cabled their arrival in Lagos March 3.

The Rev. and Mrs. Fay Askew sailed for Recife from New Orleans February 25, and continued to Buenos Aires by air.

The Rev. and Mrs. I. N. Patterson left New York by air March 27 for Liberia en route to Nigeria. West Africa.

Bereavement

Dr. C. A. Hayes, medical missionary emeritus, formerly of Canton, died at Glendale, California February 25. Mrs. Hayes lives at 309 Mission Road, Glendale.

Naomi Elizabeth Schell of Japan died February 23 in Asheville, North Carolina.

Illness

The Rev. T. B. Hawkins of Argentina (not T. B. Stover, as stated in the last issue of *THE COMMISSION*) has returned to the States because of ill health.

Dr. L. M. Bratcher of Rio de Janeiro has been granted a two-months' leave of absence for surgery. He expects to have an eye operation in Louisville, Kentucky.

"The Little Commission"

Regular readers of this page will be interested in receiving "The Little Commission," a mimeographed paper of current information published by the Foreign Mission Board on the 15th of each month, to circulate among the

members of the Board, missionaries, and others who ask for it. A subscription is free upon request, to a limit of 1,000 subscribers. The mailing list is now 700. Place your request with a postal card addressed to "The Little Commission," Box 5148, Richmond 20, Virginia.

Hawaii Pastorate

The Rev. and Mrs. Arthur W. Travis of Clyde, Texas, have accepted the call of the Wahiawa Baptist Church, Territory of Hawaii. Mr. Travis participated in the Baptist missions in Hawaii as a chaplain of the United States Army. He and Mrs. Travis will sail as soon as transportation is available.

Birth

The Rev. and Mrs. Hugo H. Culpepper announce the birth of Richard Alan, March 2, Conway, Arkansas.

Ridgecrest Conference

Dr. J. W. Marshall, chairman of the 1946 Foreign Missions Conference at Ridgecrest, August 15-21, announces the acceptance of four speakers who have a unique message for missions today: (1) Brooks Hays, Baptist layman and Congressman from Arkansas; (2) Walter Judd, medical missionary to China and Congressman; (3) Kenneth Scott Latourette, professor of missions and oriental history, Yale University, and Baptist minister; and (4) Harold E. Stassen, Baptist layman, president of the International Council of Religious Education, and member of the United States delegation at the San Francisco Conference.



Photo by Moore

Missionary Naomi Schell, whose death of creeping paralysis occurred February 23 in Asheville, participated in the Y.W.A. Camp at Ridgecrest in 1944 as the leader of the workshop on Japan.

Arrivals

Elizabeth Hale and Dr. Greene W. Strother arrived in Seattle from Shanghai March 22. Miss Hale's furlough address is South Boston, Virginia. Dr. Strother has joined his family at Pineville, Louisiana.

Mrs. Emil Bretz of Budapest, Hungary, the former Maud Cobb, a missionary of the Foreign Mission Board from 1935 to 1938, is now in the States, visiting relatives at Statesboro, Georgia.

Transfers Abroad

The Rev. and Mrs. C. W. McCullough of Colombia are now on duty on San Andres Island in the Caribbean Sea. Their mailing address is still Apartados 298, Cartagena, Colombia.

Dr. and Mrs. H. H. McMillan, Blanche Groves, and Mary Lucile Saunders are living in Soochow, China.

Wilma Weeks, a resident schoolteacher in India during the war, is now in Shanghai.

Mrs. A. J. Terry and Albertine Meador have transferred from Rio to Victoria, Brazil.

The Rev. and Mrs. J. B. Underwood have gone from Recife to Campina Grande, Brazil.

Rees Watkins has transferred from Iwo to Ogbomoshu, Nigeria.



Life Has Two Rooms

For the preacher and other denominational worker, Life has two rooms: the **Room of Activity** and the **Room of Retirement**. Time was when both rooms of life lay open to the winds of misfortune and the storms of adversity. Then came the Relief and Annuity Board, and, with its retirement plans, it roofed over the **Room of Retirement**, affording a sheltering security to the brother who would live to retirement years, and beyond. Now, with the **Widows' Supplemental Annuity Plan**, the Relief and Annuity Board is extending that sheltering coverage over the **Room of Activity**, and an opportunity to purchase security undreamed of only yesterday is offered all servants of the denomination. There is now a sheltering security for the worker in event he lives beyond retirement, and a sheltering security for his wife in event he dies before retirement.

In the Southern Baptist Convention, more than twelve thousand denominational workers—pastors, secretaries, teachers, educational directors, institutional executives, and other salaried employees—have acted upon the assumption they will be blessed of the Lord with long life, and have become members of that particular retirement plan for which they are eligible. Today, the vast majority of these are still active contributing members of these retirement plans. Thus, they are demonstrating foresight

and faith, for which they are to be commended and shall some day be rewarded.

Now the question arises, **How long will you live?** While no one can predict the length of a given life, statistics reveal how many of a given number of individuals will live beyond a given age, and how many **will not live that long**. Based upon statistics available, it is reasonably safe to say that a large percentage of the denominational workers referred to above will not live to retirement age, but will be called home somewhere along life's pathway before reaching the sixty-fifth mile stone.

Are you one of these? Who can say? Assuming longevity, you have protected yourself by membership in a retirement plan. Assuming a short life, what protection have you secured for your family? Life insurance is most excellent, but the average preacher or other denominational worker cannot afford sufficient insurance to solve all the economic problems occasioned by his untimely death. We believe the **Widows' Supplemental Annuity Plan** is the Lord's provision looking toward such a solution.

Membership in any one of the contributory retirement plans of the denomination makes any salaried married man in denominational service eligible for membership in that plan.

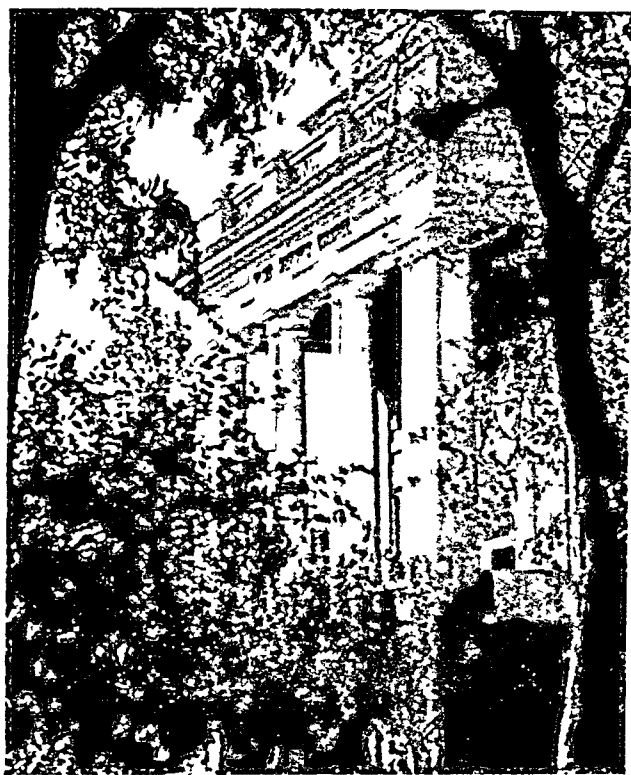
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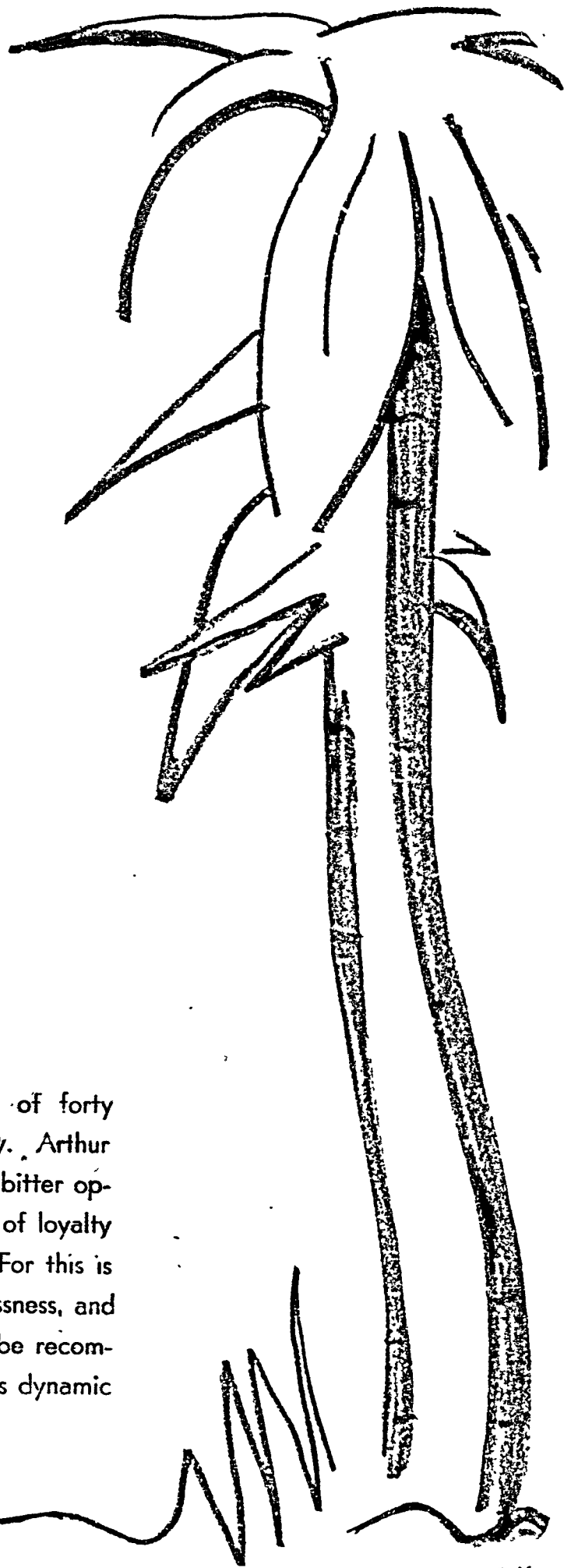
Here is a stimulus for every Christian concerned with spreading the teachings of Jesus Christ. As a level-headed handbook, a background to mission study, or an explanation of current unrest in Chile, it will reward even the casual reader.

Adventures West of Rio

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