

November 1947



The Call to Church

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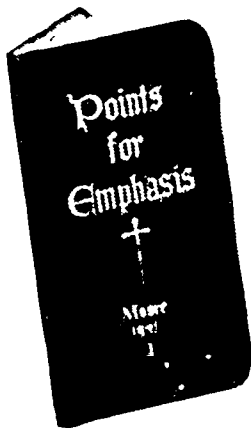
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EPISTLES

FROM TODAY'S APOSTLES

Student Conference at Nanking, China

It was my great privilege to speak to a conference of about three hundred and sixty students from about sixty different government universities and other schools.

Due to the sufferings of war and the hard experiences through which they had passed in the interior, university students have realized in a new way their need of a living faith in the Lord Jesus Christ. Evangelistic meetings in the universities in West China have been the means of leading many students into a vital experience of salvation. The outcome of the Spirit's work was the calling of a student conference in Chungking in the summer of 1945. The representatives of almost forty universities and colleges on July 22, 1945, organized the China Inter-Varsity Evangelical Student Christian Fellowship. Since then others have joined, so that the 1947 conference had about sixty universities, seminaries, and other schools represented.

Convinced that the gospel of Christ is the only hope for the present generation, the China I.V.F. seeks to strengthen and link together in a spiritual bond all who are bearing a true testimony to the Lord Jesus Christ. To this end it aims first, at helping unions that are loyal to the Word of God and second, at establishing such unions where they do not exist. By building up the spiritual lives of the Christians, the fellowship will prepare them to take an active part in direct evangelistic efforts on university campuses.

The China I.V.F. is entirely a Chinese movement and is not a development of similar organizations in England or America. The roots of this movement for evangelizing go back to the witness of the Cambridge Intercollegiate Christian Union which was formed seventy-five years ago. From that time until the present day, it has never ceased to emphasize the need for prayer, Bible study, and evangelism. This fellowship in spiritual bonds knows no national barriers. Together with a great body of evangelical students throughout the world, they believe in the full authority of the Word of God, and seek to uplift Jesus Christ, the crucified and risen Saviour. This movement in China goes beyond any bounds that a single denomination could reach. The Spirit is sovereign and is reaching into universities to save and use groups of Chinese students.

On the program were a group of nationally known Chinese preachers and Christian leaders. The leadership on the

platform was taken by the Chinese, therefore I considered it a great privilege to be one of the few missionaries to be invited to speak. One of the highest hours on the program was the address of the Rev. Andrew Gih. He exalted the Saviour with great power as Lord of life, Lord of glory, and Lord of suffering. Then with great pathos and power, he made a plea for consecration of life to the will of God in winning the heart-broken, sick people of China. The Spirit was manifest in power as a group of about forty went forward for prayer and to dedicate their lives to serve God and China in any way he called.

At this meeting I caught a great vision of groups of students in government universities, giving their witness to the power of the crucified and risen Lord. China's future leaders were present from the north, south, east, and west.



F. P. LIDE,
Shanghai, China

Why I Returned to China

In 1934 I left China, where I had grown up as a missionary's child, and came to America to college. I left with the determination never to go back just to be going home, or because I couldn't fit into American life; determined to return to China only if the Lord should call me to be a missionary.

One of the earliest influences in my missionary call was that exerted by my missionary parents, through their own missionary zeal and enthusiasm. I thank God that in facing the call to missionary service, I have had in my own home every encouragement along the way, and not the severe opposition with which so many new missionaries are confronted.

During the summer after my second year at Blue Mountain College, I worked on the staff at the Baptist Assembly, Ridgecrest. There I was deeply impressed by a young people's conference period led by a member of the Foreign Mission Board staff. As the qualifications of a missionary were discussed, I realized that I would never qualify to be a missionary, especially when this statement was made: "A missionary must be a soul-winner, and if you don't win souls at home, crossing an ocean won't make a difference." Until then, so far as I knew, I had never been instrumental in leading one soul to Jesus Christ, and I had always felt that one of the hardest things I could ever be called upon to do would be to talk to someone about becoming a Christian.

But one night, while still at Ridgecrest, I heard Dr. George W. Truett preach a sermon on soul-winning, in which he emphasized the fact that we must be

willing to do even the unusual in order to win somebody to Christ. After hearing that sermon, I began praying very earnestly that the Lord would make me a soul-winner as I went back to my college campus that fall. As that desire became uppermost in my praying, the Lord began to show me, slowly but surely, that one day he would use me in China to win souls there for him. With the assurance that whom God called he would also qualify, I yielded to the call of God to missionary service in China, but still I said nothing to anyone about it, because I wanted to make doubly sure that it was the leading of the Lord, and not my own human desire to go to China.

At the beginning of my third year in college, I had a very unfortunate experience which caused one of the freshman girls to hate me. Because by the grace of God I was able to keep my own spirit right toward her, several weeks later she asked me to be her prayermate. Of course, I was happy for that, and it was in this capacity that the Lord used me to win her to Christ. Thus, the Lord was getting me ready for the missionary task. It was at the close of a Sunday evening church service in October, 1936, at which the pastor had preached on "The Call and Commission of Isaiah," that I made public my decision to answer the call of God with the words of Isaiah, "Here am I; send me." From that day until this, over and over, the Lord has said, "Follow me." I would simply continue to follow as he calls!



THERESA ANDERSON
[a second generation
missionary]
*University of Shanghai
Shanghai, China*

Mission Not Damaged by Civil Conflict

Little by little I'm profiting by the literature you sent me on picture making. I hope to get some good pictures of the Chaco, and of the war torn country as we will pass through Concepción where they were fighting so long. We will be a week going, and are thinking about returning by way of Brazil by plane. We are going on a boat carrying a group of refugees from Europe to the Chaco where they will establish homes. I hope we make it all right as things are not too settled yet. The party in power won the revolution and little by little they are letting the prisoners of war out. We hope there won't be any more fighting. It began March 1 and ended August 18. We only had about two weeks of fighting in and around Asunción, but we had shooting going on all the time—mainly at night—and were affected by it on every hand. We were able to have church services every Sunday although

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The COMMISSION

A Baptist World Journal first published in 1849 by the FOREIGN MISSION BOARD
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**Southern Baptist Convention
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Unoccupied Mission Fields

By Kenneth Scott Latourette

Where are the unoccupied mission fields of the world? We have the clear command to make disciples of all nations. Within the past few decades tremendous strides have been made toward obeying that command. Where have we Christians thus far been remiss in our obedience?

First of all, a very few countries have heard almost nothing of the word of life. Most of these, interestingly enough, are where Islam (Mohammedanism) prevails. Prominent are Arabia, Afghanistan, and large sections of Sinkiang (Chinese Turkestan). Here and there heroic missionaries are laboring in the vast peninsula of Arabia, the homeland of Islam. Yet the converts are scarce and no Christian church exists in Mecca, the sacred city of Arabia and the religious capital of Islam. The latest reports seem to show a very few Evangelical Christians in Afghanistan, but in that land, remote in its mountain fastnesses and jealously guarding its independence and its religion, no evangelical church exists. Courageous and faithful witnesses to Christ have been traversing the huge area which we call Sinkiang, technically a province of the Chinese Republic. Here and there they have established resident stations and have gathered small groups of Christians. A little over a decade ago Swedish missionaries had a small church in Kashgar, the chief city of the far west of that land. However, Russian Communist influence drove them out and it is believed that the Christians have been martyred. Western Sinkiang is now without missionaries.

Far more numerous than the countries which have thus far been scarcely entered by missionaries are the populations of neglected areas of lands which have long had representatives of the gospel. In Japan, churches, some of them strong, are to be found in the cities, but most rural districts have been left unreached. They are peculiarly challenging in this day when, for obvious reasons growing out of the late war, the Japanese are singularly open-minded to the gospel. In China somewhat greater progress has been made in rural areas than in Japan, but the chief strength of the churches has been in the cities, and in the stress of the recent war many rural churches have grown weaker or have disappeared. India has thousands of villages without a church. In many other lands, rural areas, large and small, are almost untouched. Recently a

Korean Christian asked earnestly for hundreds of missionaries for the villages of his country. When one recalls that the overwhelming majority of mankind are rural folk, the challenge of the unevangelized rural areas becomes peculiarly compelling.

Forty years ago Turkey had extensive missions. During and after World War I the shifting political scene brought some of those missions to an end and drove out or exterminated the majority of the Christians. Today the law makes active or open evangelism all but impossible. A few missionaries remain, witnessing, so far as they are permitted, by life and deed.

Indo-China presents a special case. Roman Catholic missionaries have been active for centuries and have gathered large communities of converts. Protestants were late in entering and still are very few. They are chiefly of the Christian and Missionary Alliance. Disturbed political conditions arising out of the Japanese occupation and resistance to the restoration of French rule make missionary effort difficult.

Here and there, as in remote sections of Latin America and in some of the larger islands of the Pacific, are whole tribes of primitive folk as yet untouched by the gospel.

These unoccupied areas are geographic. In addition, numbers of aspects of life and means of approach are so desperately needy that they are almost in the class of unoccupied fields. One such is Christian literature. Among many peoples almost no Christian literature exists and few if any are specializing on its production. Another is the recruiting and training of leadership. Here is one of the greatest weaknesses in our evangelical enterprise. To be sure, we have many schools, but one of the most backward phases of our educational program is theological education. With this goes our failure to stimulate financial support adequate for a trained leadership or to devise forms of pastoral oversight adapted to local conditions.

There is no occasion for discouragement. There is simply challenge. The advances of the gospel, even in the past few stormy decades, have been amazing. The resources of our churches, both in funds and personnel, are yet almost untapped. The command is there and the promise of the presence of Christ as we seek to obey it. In His strength the seemingly impossible can be accomplished.

I Found the Answer in Berlin

By Marjorie E. Moore

A two-weeks' vacation in Germany, as guest of "blood relatives" of members of the occupation forces, gave me a chance to see what had happened to the churches. That the houses of worship in Berlin had been

destroyed, along with the American Embassy, the Reich Chancellery, and other significant institutions in the German capital, I was certain, but I was eager to know about the churches—whether hunger and malnutrition, fear and defeatism had paralyzed the Christian congregations as they have so many other groups in Germany.

During my Sunday in Berlin I found the answer—and not in church buildings!

Three blocks from Truman Hall, and three doors from the border of the American sector on the British side, at a number on Kronprinzenallee, I found Jacob Meister, president of the German Baptist Union, and Mrs. Meister, whom I had met at Copenhagen the week before.

Fortunately for my lack of knowledge of German, and their limited knowledge of my language, their son, Theo, was at home on vacation from his medical post in a Swiss university. With the help of all three Meisters, I saw what I wanted most of all to see in Germany. Among all the heartbreaking sights, on that August Sunday I was privileged to see something hopeful and constructive.

The first was the Deaconess Mother House, in which the Meisters have an office and an apartment. Established

in 1887 to train young Baptist women for a lifetime ministry of nursing, this home has turned out more than 700 deaconesses, 310 of whom serve in Berlin today. Baptist deaconesses, regardless of previous education, are first taught cooking and simple household arts, then they receive Bible instruction and medical training. They graduate as full-fledged registered nurses, entitled to wear the traditional garment and *haube* or nurses' cap of a Baptist deaconess. They take no ecclesiastic vows, and are free to marry. Many of the graduates of the deaconess school are now Christian homemakers, but a majority are at work in hospitals throughout Germany.

"They are in great demand by all types of hospitals," declared Mr. Meister. "Faithfulness to duty because of their Christian calling distinguishes them from other nurses, and some municipal hospitals in this country are manned entirely by Baptist deaconesses."

I had a glimpse of their friendly, efficient service to the patients. The buildings have been damaged, the equipment is poor, and the food is not adequate, but the care which patients in Baptist hospitals get is evidently superior.

"It is not just a hospital," Mrs. Meister told me. "It is a Christian hospital."

As we left the larger of three buildings known as Bethel Hospital and Mother House, I asked about a teenage boy and an older woman standing in the corridor. The boy was drinking from a large cup.



Berlin Baptists now worship on the second floor of their Home for the Aged.



Tomatoes grew in window boxes all over Germany this year. Two deaconesses in the Home for the Aged watched theirs ripen.



War orphans in Berlin became the special charge of one valiant little deaconess.

"Who's the boy?"

"Somebody hungry," Mr. Meister replied. "We don't have enough food for the hospital, but we never turn anybody away who applies for food."

That brought up the whole question of rations. I had heard that the average was now 1,200 calories a day.

Theo Meister was ready to answer my questions. "The food allotted to Berlin hospitals is second-class rations: the first class is for miners, other laborers, actors, and all those considered essential to reconstruction and morale. The patients get the next best rations. Perhaps you have noticed," he continued, "that the patients are undernourished. They are sick because they are hungry. Most of those who are assigned by the municipal government to these hospitals are not medical problems."

In response to my interest he told me more. "The beds in our two hospitals in this area are filled all the time. Each new patient admitted finds the bed he enters still warm from the previous patient! This is not as it should be, but it is the best we can do now."

A few blocks away in Dahlem, the residential section famous for the church and home of Niemoeller, we were shown the repairs being made as materials are secured, and the hospital's kitchen. On the big stove were three ten-gallon cooking utensils, two of them with lids.

"All the food for the fifty patients has to be prepared in these three containers," Mr. Meister said. "Everything else has worn out or been destroyed, and replacements now are impossible."

Near the door I saw a small blackboard recording the diet instructions for the patients: all of them were listed under four categories—regular, regular with white bread, soft, liquid. I marveled at the ingenuity of a staff



Business girls from all over Germany live in the Baptist home for women in Berlin.

of nurses who could prepare four different kinds of food with such equipment and resources.

The large dining table in the kitchen was set for Sunday dinner. In the center was a big dish of beans and a plate of dark bread. The three deaconesses who were ready to eat when we entered had stood politely in deference to their visitors, and were still standing as we said, "*Auf wiedersehen*." Their enforced asceticism is taken with good grace.

Next we visited a city hospital whose resident nurses are all deaconesses. The entire third floor of the building which originally cared for 290 patients was being restored for the third time. I saw the charred timbers under a patched roof, and the effort to keep the rain out of the building even while reconstruction was under way.

"Any casualties here during the war?" I asked, steeling myself for the answer.

"Not one," was the amazing answer. "The patients were removed to the air raid shelter below every time. We never lost a life."

I thought of the backbreaking job that must have been: young, middle-aged, and elderly deaconesses evacuating all three floors of that building every time the sirens sounded. Ambulatory patients no doubt removed themselves but how many others probably had to be moved bodily down the stairs and back again—not just the three times the hospital was wrecked, but every time a bombing threatened!

From Dahlem the Meisters directed



Dr. Theo Meister and a deaconess check up on an elderly patient recuperating from an accident. Most patients are sick from hunger.

us to another section of the city, where Baptists maintain a ninety-bed home for the aged. That building, also seriously damaged by incendiaries, now provides the city with its largest house of worship, because two long rooms join at right angles. The pulpit stand and piano occupy the common corner, and behind the piano is a small room that is used for a crude baptistry.

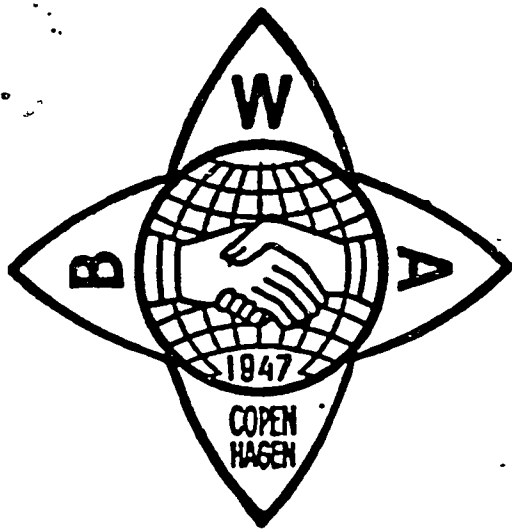
"On Pentecost Sunday this year we baptized a hundred young people
(Please turn to page 7)



Berlin Baptists have lost their houses of worship but not their Christian ministry.

What Baptist World Fellowship Means to Us

By M. Theron Rankin



Baptists came away from the meeting of the Baptist World Alliance in Copenhagen thinking and feeling in world terms. After we had sat in worship and in fellowship with 5,000 delegates who had come from more than fifty national areas of the world, and had heard the reports and messages which many of these representatives brought, all of us found ourselves thinking in terms of a world rather than a home town. We were compelled to think in world dimensions because the range of our vision and our sympathies had been extended to encircle a world. We found that we could no longer be content with limited vision.

We had to use large dimensions to measure our world task as Christians. We were reminded that Baptists are living in a world of 2,000 million people of whom only seven hundred million make any profession of having any kind of relationship with Christianity. This means that there are far more than thirteen hundred million people in the world who do not know Christ as Lord and Saviour.

We were compelled to use world dimensions as we tried to measure the human misery, the physical and spiritual hunger, the hopelessness and confusion of the world in which we live.

We had to use world dimensions as we thought of the compassionate love of Jesus Christ for all the world. Compassion that reaches only to the limit of a local need cannot possibly measure the compassion of Jesus for a lost world.

We were compelled to use world dimensions as we tried to calculate the potential resources of Baptists to help meet the need of the kind of world in which we live today. As we found ourselves standing within the vast circumference of a world vision, some of us tried to measure the resources which 15,000,000 Baptists of the world have been utilizing to win the world to Christ. We were amazed by the meagerness of it.

Some of us Southern Baptists thought of the 625 missionaries that 6,000,000 Southern Baptists are sending to all the world outside of the Southern Baptist Convention territory, and of the approximately \$4,000,000 a year that these 6,000,000 Baptists give to send the gospel to the world. We realized that Baptists, in planning for a world, have been using terms of local dimensions instead of

a measuring rod of world dimensions.

Many of us have returned from Copenhagen with the conviction that one of the most urgent needs among us is that Baptists shall keep the world, the *entire* world, at the center of our thinking and planning. Our local undertakings must be planned and projected on a world scale rather than a local scale. A Baptist church can have world significance only as that church projects its local work in terms of a world.

Those of us who visited the cobbler's shop of William Carey, which still stands in the village of Moulton in England, saw a vivid illustration of this truth. The physical dimensions of the little cobbler's shop are small, perhaps not more than ten by twelve feet. We could reach above our heads and touch the sill that supports the ceiling. Yet, that small room has world significance.

More than one hundred and fifty years after Carey worked there as a cobbler, we still make pilgrimages to that little room. Why? Because in it lived a man who, while he drove tacks into the soles of shoes, was thinking and planning and praying in terms of a world. From a small insignificant place, he reached around the world in his influence because in his local work he used world dimensions rather than local dimensions.

It is difficult for Baptists in America to realize how much a world Baptist fellowship means to the small minority groups of Baptists in countries where there are strong established churches. Here in America, Baptists are so strong and our organizations so large comparatively that we become self-sufficient and are not conscious of our need of a larger fellowship. In many other countries Baptists are barely tolerated, while in still other countries they are persecuted and suppressed. In Copenhagen we had fellowship with the representatives of some of these small groups of Baptists who had been cut off from all such fellowship for the past five or more years, during which time many of them have suffered tragically.

Some of these delegates appeared to be so thirsty for the kind of world Baptist fellowship which they found in Copenhagen that we felt as if we could almost see them literally "drinking in" that fellowship. We thought of the illustration of people who have been struggling in the depths of a

great ocean to keep above the surface, then find a great raft of safety upon which they can climb—a raft of world Baptist fellowship.

These small groups of Baptists urgently need the help of American Baptists to strengthen them in their physical and spiritual needs, and American Baptists urgently need their fellowship to save us from selfishness and self-centeredness in the midst of our abundance.

In Copenhagen, Baptists of the world found themselves in a fellowship of witness concerning the things we believe: the things we believe with reference to the direct moving of God's Spirit in the hearts and lives of his individual children; the competency of the individual soul through immediate relationship to God in Christ Jesus; the nature and function of the local church in God's kingdom upon earth; religious liberty, the kind of religious liberty that would give to a small group of Baptists in Denmark the same rights and respect that is given to the larger group of Lutheran Churches of Denmark, and that would give to every small religious group in America the same kind of rights and respect that is given to our own people.

This witness of Baptists was never more urgently needed in the world than it is today. The pressure under which most Baptists of Europe live is in itself an indication of the urgent need of this Baptist witness for religious liberty. Baptists have a witness that is needed not only by non-Christians and governments that do not accept our belief in religious liberty, but is needed by all Christian groups and churches. This is evidenced by the fact that some of the most serious restrictions placed against Baptists in Europe come from church groups that have membership in the World Council of Churches, the world agency of the ecumenical movement. Baptists of Europe have suffered intense persecution by the Greek Orthodox Church and are disdainfully tolerated by other established churches. An outstanding American leader of the ecumenical movement has recently referred to the congregational form of church organization, which many Baptists believe lies at the heart of religious liberty, as being "obsolete," and refers to the "perverse Southern Baptists" who believe

that they should exercise their own convictions in determining their interdenominational relationships.

Through the Baptist World Alliance, Baptists are projecting a world fellowship in service. The revised constitution makes provision for a larger field of Baptist world service. The relief committee of the Baptist World Alliance has been enlarged both in its membership and in its program to enable Baptists of the world to co-operate in world relief. The relief committee of the Foreign Mission Board of the Southern Baptist Convention has already taken steps

to affiliate the relief program of the committee with the relief committee of the Baptist World Alliance.

The relief center in New Orleans has been made the Southern Baptist Relief Center and will be directly affiliated with the relief committee of the Baptist World Alliance.

The fellowship of Baptists in Christian witness and service could not be a true world fellowship if it were confined to Baptists. If it is to be a Christian world fellowship, this fellowship must be large enough to include all that Christ includes in his fellowship.

I Found the Answer in Berlin

(Continued from page 5)

here," Mr. Meister recalled. The record of baptisms for all Germany the first year after the war (1946) was 4,476—and the prewar membership of the German Baptist Union was 80,000.

Every Sunday morning and afternoon, and once during the week, Baptists in Berlin enter the double door at 125 Schoeneberghauptstrasse, and walk up the wide stairway to the second floor for worship. They fill the 500 or 600 straight chairs placed in even rows facing the pulpit stand and frequently they overflow the two rooms, standing throughout the service.

I saw the repair work on this three-story building where the old folks live. By sacrificial giving the Berlin Baptists have helped to restore it, and added a fourth story for more rooms. I walked into the new dining room; its four walls were freshly and expertly papered—with newsprint, tabloid size sheets. Flowered wallpaper will be used when the room can be completed.

Next door is a home for women away from home, an institution which is more important in Berlin probably than in Atlanta or New York City, and strangers who apply for admittance find a place to stay for a week or a year, whether they are Baptists or not. Here they have one of three or four single beds to a room, and the facilities for preparing their meals.

"Working hours here are so irregular, we cannot provide room and board," explained the deaconess in charge, "but the residents cook and eat here in their rooms when they can."

Streetcar operators, laundresses, jan-

itresses, clerks—wage earners of many types occupy this home opened by the Baptist women's societies in Berlin. In no women's dormitory or club have I seen such good housekeeping. Our visit was not prearranged, and the bedrooms we saw were not those nearest the front entrance, but they were immaculately clean. Plaster had fallen from parts of the ceilings and rust showed on the frames of the windows, but no dust appeared, the beds were in order, the window curtains were crisp and clean, and the floors shining.

Back at Bethel Hospital and Mother House we encountered a drove of children ranging in age from two to fourteen, being herded into the big garden. Mr. Meister introduced me to Sister Erna Packieser who directs the Berlin Baptist orphanage. The children had come for play in the garden of Bethel, most of which is now devoted to vegetables.

"Refugee work is Sister Packieser's chief activity," I was told. "For homeless people she gave up her bed time after time. We have nobody quite like her."

Telling the Meisters good-bye I asked if they knew of something which I could do for the hospitals, old people's home, boarding home, or orphanage. Allied military regulations would make it difficult, but I wanted to know. Mr. Meister assured me that continued American relief efforts, especially in the form of CARE packages, were all he could wish.

Suddenly he thought of something else: "*Bitte schön*, it's just a little thing. The sisters have always used starch

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We Have a Job to Do in Palestine

By R. L. Lindsey

When I came first to Palestine in 1939 everything I saw was new and different. The hills, the plains, the rocks, the quaint little Arab villages, the modern Jewish towns, the growing cities, the costumed peasantry, the bearded Chasidim—all were strange and exotic.

It took a good many months to wear off the newness. By that time I was finding everything *challenging* which is more important for one who intends to be a missionary. Two years after returning I find the challenge of Palestine even greater.

Actually I came to Palestine the first time as an adventurer and—don't be too impressed—as a kind of student. I was just out of college and feeling pretty keen to see some of the big world. Palestine was one of these countries which had associations with the Bible and my interest in religious work and, besides, I had read a lot about the Jews coming back to the country.

Palestine did not disappoint me. For fifteen months I traveled from historical spot to historical spot, visited in Arab villages, ate under Bedouin tents, lived in Jewish pioneer settlements, hiked with settlers, studied Hebrew in a Jewish Christian family, saw Egypt, Lebanon, and Syria, spent whole days hunting and studying the antiquities of old Jerusalem. I had bought a racing bike in France on the way over which had four gears on it (four too few for Palestine's hills) and it served me faithfully until some friend broke the gear system. After that I hiked or rode buses which are plentiful and cheap.

There were still some Arab terrorist troubles in that year as there are Jewish terrorist outrages this year. I saw the bloody bodies of two British policemen who were killed one afternoon by a land mine just in front of our little Baptist Chapel. Shootings were common and for that reason I often wore an Arab headdress when visiting in Arabic sections. Jews and Europeans look alike in this land.

I marveled as do most tourists at the quaint biblical life of the peasant

Arabs. Just as astonishing was the cultured life of the modern educated Jerusalem Arab. The Jewish colonies I found exceedingly interesting, some of them for their communal and socialistic innovations, some of them for their unusual beauty, all of them for their healthy hard-working members.

Equally interesting, in its own way, was the work of missionaries. Here I was surprised at the large number of religious institutions and churches at work particularly in Jerusalem. I found among the Roman Catholics the Dominicans, the Franciscans, the Benedictines, the White Fathers, the Sisters of Zion and a host of other groups whose names are too many to remember. I found Armenian, Coptic, Jacobite, and Greek and Russian Orthodox churches and shrines.

Here were Moslem mosques and Jewish synagogues. Here too were Anglican schools and churches, several Pentecostal missions, the so-called Plymouth Brethren, the Seventh Day Adventists, the Russelites, the Nazarenes, the Christian and Missionary Alliance, German, Swedish and Finnish Lutherans, and others. Baptists had a fine compound in the new Jewish section with a small chapel and a work among Arab and Jewish children.

Of course this imposing array of re-

ligious groups is really not as great as it sounds in a city with a population of 200,000 people and it is not representative of the rest of Palestine where there are far fewer workers and churches. Nevertheless the attachment of Jerusalem as a world religious center to the Western churches especially is well illustrated in this list.

I was glad I did not come the first time to this land as a missionary and that for at least two reasons. The first time I was able to visit all sorts of mission work and to study them as a detached person. The value of such an opportunity will be readily seen. I was able to come to a good many conclusions which greatly benefited my



Loyal to the Christian faith with only a little bread to eat.

Photos by Lindsey



Ben Jehuda Street in modern Jerusalem.

thinking during the years which intervened until full appointment as a missionary.

The second reason was perhaps even more important. I was able to get into the life of the people more easily, especially among the Jewish people who have reason to be a bit apprehensive of the efforts of Christians. I did not want to be just a tourist, striding through the land with a guide and a camera. I wanted to be an ordinary human being, to try to find out what made these people "tick."

My first real opportunity came when I was invited to stay and work in a small Jewish communal-type colony. It was here that I came in contact with some of the rich young minds of the country. Here were two hundred young people working together, eating together, planning lives together. They had a farm of about a thousand acres and on it had built a dining hall, a large barn, a number of chicken coops, a silo, a half-dozen buildings for sleeping quarters, a school and special dining room for their children. They had planted a forest, vineyards, orchards and developed a large irrigated garden.

These young people gripped my imagination. Here was a modern group of people living with 'all things in common'. They received no salaries, no money at all except the three or four dollars for the one week vacation each year, yet each got his necessities—shoes, socks, underwear, shorts, blouses. Their sun-up to sun-down work was broken only by occasional evenings of songs and folk dances. They had no formal religion although many loved art, poetry and

music. Their political ideas were strongly socialistic, seldom completely communistic.

But I soon found it necessary to spend more time in the study of Hebrew so I moved to Jerusalem where I took a room in the home of a young Jewish Christian couple. For nearly a year I lived with this family studying Hebrew and Bible and using the home as a base for occasional expeditions to all parts of Palestine. It was in the home of these friends that I met face to face with that bitter problem of how to be a Christian in faith and a Jew in culture and nationality and yet be accepted by the Jewish community. This was a man who, after an intelligent look at Christianity, had met Christ, who, when it became known among his friends, immediately suffered the loss of his work, and who, with no work, has lived in a basement room with his wife and baby for a year on a few pennies' worth of bread a week. Yet he had not lost his faith; it had been strengthened.

With these experiences I returned to the States for seminary. Through the years that have followed the pressing challenges of Palestine have never been absent. Now, back in Palestine for two years, I have come to believe that the following challenges are the greatest Palestine presents. I will try to put them down without too much comment.

The first is the challenge of different races and cultures. Can we missionaries help to build indigenous churches in Palestine that will include the two main groups—Jewish and Arab—if not in the same churches at least in an association of churches? The eight of



The gospel of Christ is for both Arab and Jew.

us who are at the job (all greenhorn missionaries with the exception of two) are trying it. Last year we helped plan the first Near East Baptist Convention held in Nazareth with four churches represented! Not very big yet but a beginning.

The second is the challenge of well-developed religious systems. Can Christ be presented to the Moslem? Nine-tenths of the Arabs of Palestine are Moslem. Almost none are being won today although many former Moslems are now atheists or agnostics. This is a tough nut to crack and we have not even picked up the nut-cracker! Can Christ effectively be presented to the Jew? This is my particular interest and my general answer is yes but I have not got all the answers. A few nights ago I sat on the porch of a little tile-roofed house in a new communal settlement. With a group of ten or twelve young American Jewish colonists I talked of faith and religion at their request. This group asked questions like these. "Why do missionaries work among Jews?" "How can Jews become Christians when in history Jews have always been persecuted by Christians?" "Have not other religions got more to offer us—such as Buddhism or Confucianism?" "Do you think a more modern religion can be developed from the prophets?" "What is to you

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They have house problems in Palestine too!

Kingdom Facts and Factors

Southern Baptists and World Christianity

By W. O. Carver

"Ecumenicism"

By degrees Southern Baptists are coming to incorporate this Greek term in their reading vocabulary, even if few of us employ it in our working speech. It cannot be said that we have any fondness for the word or too much interest in the ideas it seeks to express. It still has an alien sound for the ears of ordinary people. Theological and ecclesiological terms (such as these two words), like medical and legal terms, have a great show of learning—"erudition" would here be the high-brow word. The people generally would be far better informed, and less frightened, if the ideas were expressed in more familiar English words. As more and more people come to realize that "ecumenical" means "world-wide" we can handle it with less fear of its exploding in our hands, or mouths.

Yet "Ecumenical Christianity" does imply more than most people would think of in connection with "world Christianity." It suggests an understanding of Christian faith and a form of Christian organization such as the proponents and exponents of the ecumenical movement think necessary and desirable in order that Christianity may come to be actually the religion of mankind.

Not too Simple a Matter

The "ecumenical" leaders have come to know that they do not all mean the same thing when they think and speak of World Christianity. There are at least three more or less distinct ideas concerning this important matter:

1. There are those for whom there can be no world Christianity except in one Church, one organized institution which incorporates within its one system all individual Christians and all "the churches," meaning denominations. For them Church and Chris-

tianity are inseparable. For these, unity of "faith and order" are essential: creeds must define "faith" and "a regular ministry" must insure and administer "order."

2. Another group would place the emphasis on spiritual unity, with little or no concern for organic union or unity. Indeed they would repudiate and resist all demands for formal oneness and organic union. For these "Church" cannot mean administrative or even supervisory oneness. It is difficult "in the present divided state of Christendom" for those who hold this conviction to feel the passion for oneness which was (and is) so powerful in the heart of Jesus; and to share the enthusiasm of Paul for the mutual "love of all the saints" within the one spiritual Body, about which he is so insistent in the Ephesian Epistle. The danger in this group is in a delusion of vague sentimentalism which finds no means of practical expression of the professed unity of spirit.

3. A third group of advocates and leaders reject the demand for "reunion," or union, in one visible, organized over-all Church, while they lay great stress on "unity of spirit in the bond of peace," with fellowship in worship, and especially co-operative combining in "the work of faith" and "the labor of love" in the name of Christ. This group is growing in number, in clarity of understanding and in aggressive leadership in the total movement.

It is this attitude which now dominates the emerging World Council of Churches and seems likely to determine the nature and functions of the Council. These will have none of the idea of a one-party Christianity, a totalitarian Church and religion. Some of the members of this group hold this view as a definite conviction and would resist going beyond free co-operation in fields of common service, or invading the freedom of the

churches—local or denominational. Some of the first group are ready to accept the present program of the World Council as a co-operating fellowship, but in the hope that they may be able to lead it on to their goal of Church Union.

No Escaping the Pressure

Southern Baptists cannot escape the problem of the Ecumenical Movement. The day of splendid isolation is past, if it ever was. In several ways we have participated all along. For 60 years our leaders had a large share in the International Sunday School Association. For more than 50 years, with a brief lapse, our Foreign Mission Board has taken part in the Foreign Missions Conference of North America and in the International Missionary Council. Drs. Maddy and Rankin have borne eloquent tribute to the invaluable advantages of this connection. In other ways we have shared in the larger fellowship of service in the expanding gospel. The new era of the world makes it increasingly inevitable that we shall have to make constant decisions as to our true course in relation to the work of other bodies of our Lord's saints and servants.

What courses are open to us?

1. First of all we should set ourselves to know the facts and understand the purpose and the methods of any proposed co-operating undertakings. Our decisions should not be based in prejudice, ignorance, arrogance or indifference. We cannot afford to assume that all invitations to such fellowship in service are sinister and deceitful.

2. In all situations we must be loyal to Jesus Christ. This means loyalty to his person, to his truth, to his purpose, to his plan, to his people. For this we shall require to be instructed, inspired and guided by his Spirit. And "there is one Spirit." He works where he will. It is for us to see his working in whatever connection. Loyalty to his leading may, often will, involve adjustment of our plans to his movements beyond our own programs. We must clearly see and firmly hold and faithfully share our vital principles: the integrity of the individual person in salvation and in service; the autonomy and the democracy of the individual church in all tasks and in all relations; the dignity, worth, responsibility and rights of the human individual; the

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Mexico Looks Ahead

By James D. Crane

We were in Morelia.* Just across Madero Avenue from our hotel, on a building belonging to the University of Michoacán, were two signs which arrested my attention. One indicated the entrance to the University's Museum of Natural History; the other advertised the school's "Literacy Center." That, I thought, is a significant picture, an indication of two trends in Mexican thought.

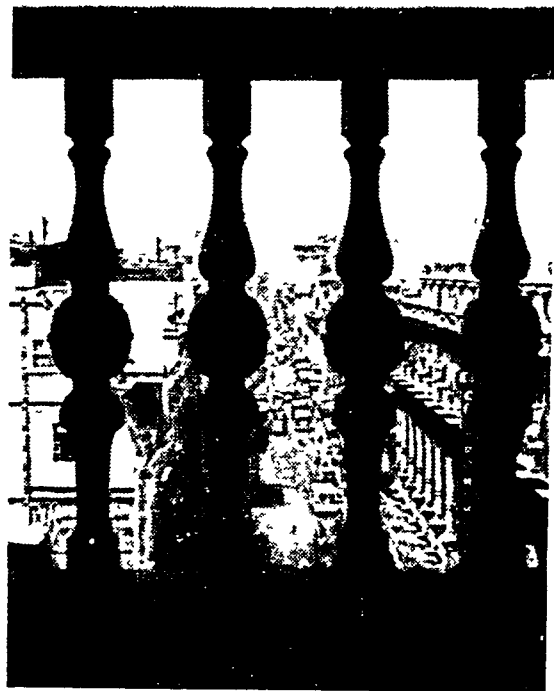
The University of Michoacán, whose history goes back to the founding of Saint Nicholas College by the Augustine Friars in 1540, is proud of its past. From its study halls went forth Hidalgo and Morelos, the forgers of Mexico's national independence. But like The National University and other of Mexico's institutions of higher learning, all too long had it emphasized the wonders of a dead past to the neglect of the problems of a living present. Today that is changing. Mexico is beginning to look ahead!

Of the fourteen million of Mexicans above ten years of age, eight mil-

lion cannot read or write. To cope with such a state of affairs, the Mexican Government approved a law which became effective March 1, 1945, requiring that each able-bodied literate person between the ages of eighteen and sixty must each year teach one illiterate how to read and write, or forfeit his citizenship rights.

This trend toward a more practical preoccupation with the problems of the present is evidenced in other ways. Mexico is a rural country. Three-fourths of its twenty million of people subsist on the soil. Yet less than five per cent of the total surface of the land is ever in cultivation in any one year. As a result, neither corn, wheat nor sugar are produced in sufficient quantities to meet the population's basic food demands. To remedy this condition the Government has committed itself to an extensive program of dam construction in the hope of bringing up to a minimum of twenty-five per cent of the country's total surface the amount of arable land.

Mexico is a land of material poverty. Fifteen per cent of the population live just as the Spaniards found them over four hundred years ago, utterly un-



Looking down 16 de Septiembre Avenue. One of busiest streets in Mexico City.

touched by civilization. Forty-five per cent live about two hundred years behind the times. They wear clothing made of the cheapest cotton material, use "home-made" sandals for shoes and sleep on straw mats upon the earthen floors of their mud-and-straw or adobe huts. Twenty-five per cent enjoy a much more passable existence, but still do not possess what we would consider a decent economic standard. The remaining fifteen per cent are very comfortably situated, many being rich indeed.

This economic condition, coupled with the cultural needs presented above, has led the Federal Department of Education to launch what it calls its Program of Cultural Missions. Each "mission" (there are fifty-one in all) is made up of a director, and a varying number of workers, depending on the local needs of the region to be visited. Generally there is a nurse, a social worker, a specialist in agricultural science, an expert practical farmer, a music teacher, a mechanic, a master brick layer, a master carpenter and a specialist in the type of home industry peculiar to the region to be worked. On arriving at the territory assigned

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*Morelia, a city of 80,000 population, founded in 1541, is capital of the state of Michoacán.

Photos by Crane



Cathedral of Mexico from Palace of Federal District.



Missionary Nova Macormie makes a clean sweep of it! Domestic life in Mexico.

The Glow and Glory of A Missionary Life

By E. C. Routh

At a recent conference on African missions held in Hartford we met Dr. Catharine Mabie who first went to Africa in 1898 as a medical missionary. In 1941 she retired from active service in Africa, but when the West Central Africa Regional Conference was held in Leopoldville, July, 1946, she was commissioned to attend that meeting as a delegate from the Woman's American Baptist Foreign Mission Society and to speak on the theme: "The Missionary's Duty to His Colleagues and Native Leaders."

Her mother, who died when Catharine was only eight days old, had prayed for a son who might be a missionary. God answered the prayer by giving a missionary daughter. The story of a little African slave girl which she read in her childhood made her want to tell the Congo children about Jesus. When she was ten she was baptized in a Baptist church in Rock Island, Illinois. Following her academic training and two years' experience as a teacher in the public schools of Chicago, she took up the study of medicine in a medical college in that city and soon after graduation was on her way to Africa.

She had been asked when she applied for appointment if she was willing to go where the need appeared to be greatest—India or China, for instance, where the climate was less deadly. She replied, "With the Master's clear call to Africa ringing in my soul, I cannot, dare not, go elsewhere."

She was the woman physician sent to the Congo by Baptist Foreign Mission Society. She had very little equipment in the beginning—a small wooden dispensary, and a small two-room building made of corrugated iron. Many difficult operations were performed by the delicate hand and hundreds came to "the little tin hospital" for help. Multitudes were healed and the death rate from smallpox, malaria, "sleeping sickness," tubercu-

losis and other serious diseases was steadily reduced.

In 1911 she was transferred to Kimpese where a school for the training of native teachers and evangelists had been established and has been maintained by American and English Baptists. There in addition to her medical ministry, she taught hygiene, physiology, and biology. She prepared literature which has been used through the years, in promoting physical, mental, and spiritual welfare of the people whom she served.

Their affection for her found expression in the welcome given her when she returned to the Congo a few months ago: "It was really pathetic when some of the old women whom I had cared for professionally in the goneby days came and knelt clasping my feet, tears of joy upon their cheeks. Some of the old pastors whom I had taught in the classes for evangelists in the early days, white-haired like myself, still faithfully carrying on, were equally happy to greet me once more."

In 1933, the Belgian Government expressed its appreciation of the service she had rendered by conferring

upon her the decoration of "La Croix de Chevalier de L'Order Royal du Lion," an honor which had hitherto been bestowed upon men only.

We observed Dr. Mabie in the Hartford Conference. No one was more alert and attentive. There was present no greater authority on mission work in the Congo, but she rarely spoke except when her counsel was sought. The quiet glow of peace in her eyes and the accents of humor in her voice made us all conscious of her radiant personality. As some of us came away we read with deeper appreciation in the report of the 1946 Leopoldville Conference her message to senior and junior missionaries which reveals a great heart and a disciplined mind:

"... Not to think more highly of ourselves, of our opinions, yes even of our convictions, than we ought to think—we should always keep that in the forefront of our minds. Saul had strong convictions that he was doing God's will when he sorely troubled the church, but he was mistaken... How very difficult it is for us to comprehend Jesus' way to preferment and favor with God! 'He that is greatest

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Dr. Catharine Mabie ministering to Kimpese babies in the Congo.

With Beatriz in Brazil

By Dorine Hawkins

Taking a trip is always exciting; after the preparation we hear the summons, "Let's be going."

So it was with Beatriz Silva, Cosma Costa, and their guide who were prepared to go from Tocantinia, Goiaz, to Corrente, Piahy, to attend a Youth Conference. The distance of about 500 miles can be made by plane in a few hours, by boat and horse-back in a few days, but they were making the entire trip by horse-back.

Look at the horses! They seemed to be insignificant in comparison with the load they carried—bedding, water cans, food (rice, black beans and dried meat), clothing, hammocks, a hand organ, Bibles, tracts and song books. The riders were dressed in heavy shoes, riding pants, long-sleeved shirts or blouses and heavy broad-brimmed hats. The village gathered around them to wish them a safe journey and a speedy return. No one knew the way to Corrente. The nineteen-year-old guide knew the road about ten miles out from Tocantinia. After that the people along the way had to be their guide. Beatriz kept pencil and paper in hand to keep record of the miles and directions from one small village to the next so their trip would be less dependent.

Beatriz Silva is the personnel director. Were it not for her the trip would probably never have been made. She is a field missionary who has completed her second five-year term of service under the Brazilian Baptist Home Mission Board, one who has done a splendid work, first as a school teacher for six years, then as a traveling missionary who visits all the "by-ways and hedges." During her first term she met and led to Christ her traveling companion, Cosma Costa. Cosma not having had the necessary health to be appointed as a missionary has given herself to the work as a traveling companion for Beatriz. The guide, a boy, not yet a Christian, is a *sertanejo* who earns thirty-five cents a day as a guide to those who want to travel.

Leaving the Valley of the Tocantins, they traveled the ten miles that

the boy knew, then for eight days they went on without knowing where they were nor whether they were going toward Corrente, their destination. None of the people whom they met could give definite information. But this did not bother Dona Beatriz; if they got to Corrente in time for the conference, well and good; but if they could win souls on a lost trail, that was even better. Each day brought opportunities for service. In the home of one lonely woman with her children who had never before heard of Jesus nor his love, they were given directions to the next house, with her plea that they tell others the story of Christ. A day's travel was about thirty miles. At night the hammocks were hung and fires made to keep them warm and to guard them from wild animals and poisonous insects. One of the three stayed awake all night to watch and by three o'clock they were on their way.

Late one evening they stopped in a home to ask directions for the next day's travel. The woman welcomed them, and they had a worship service

with her. She enjoyed it so much that she begged them to stay, but they felt that there was yet time for three hours travel before retiring for the night; so they left, promising to come back on their return trip for another service with her. After having traveled more than three hours they had not found the road described by the last woman, and the horses were behaving a bit strangely. They were having difficulty in walking, and were continuously hitting against wooden sticks; one horse bogging down almost to his knees and another stumbled; until Beatriz suggested that they strike a match and see what could be so unusual. To their great horror they found themselves in a cemetery; the horses were hitting wooden crosses and bogging down in graves. As gruesome as it was, it was still heartening, for all cemeteries are near roads, and one had to be near. The three began searching every direction. In a few minutes they were on a road, but no one knew which direction. At daybreak they found them-

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Seated—left to right: Beatriz Silva, Elcias Camara, president of Baptist Institute in Carolina (work of Home Mission Board), and Ligia Camara. Standing: First graduates of the Institute—Cosma Costa is the third from the left. She was Beatriz's traveling companion on many of the interior trips.

The Search for Prophets

By William H. Berry

Our horses were wet and tired as we pulled off the saddles. We tethered them on the grass surrounding the camp site carefully chosen for the night and for other nights to follow. John Riffey and I had decided to forget about evangelization for a couple of weeks and now, with a hunting party, had come to the last stop of our journey far out on the *Serra do Cabral* of northern Minas. It had cost us a journey of twenty hours by train plus sixteen leagues and three hard days by horse from Engenheiro Navarro, our last stop on the narrow-gauged Central Railroad which penetrates deep into interior Brazil. The only chores left to do now before getting a good night's rest were to unpack our *burruacas*, chop down the long slim trunks of the palm trees, build our hut, cover it with the palm leaves, and prepare supper for a dozen famished men. After that we sat around a campfire which lent background to the weird stories told by real and would-be hunters, finally to climb into hammocks to sleep and forget our aching body and bruised hands.

That night two neophytes lay awake and wondered if they had not ventured too far into Brazil's *sertão* as they listened to guides and companions talk about tapiers, panthers, and even sleek tigers. For two weeks we shot pheasant, stalked deer, and waited for larger game which did not appear. We also talked long hours about Arkansas, Ouachita College, and Brazil. John was trying to find his place as a missionary. What opportunities, and how numerous and appealing! That was 1937.

Ten years later Dr. John L. Riffey had just returned from a four-week trip to Rio Grande do Sul and was preparing for another to São Paulo. I caught him between trains. Times have changed. He has found his place; since 1938 he has been on a perpetual quest for preachers. As the beloved director of the Rio Baptist Seminary's extension course, John Riffey gives young preachers the chance to become real ministers of Jesus Christ.

Dr. Riffey confided as he pulled out records and files that he sometimes gets tired of traveling. In 1946 he was on the field nine months out of twelve in such cities as Porto Alegre, Curitiba, São Paulo, Belo Horizonte, Vitoria, Campo Grande, and Goyania, all state capitals. Up until the present in 1947 his absence from Rio has been an almost even 100 per cent. We suppose that he has set an all-time record among missionaries for staying away from home.

But there have been other records also. In nine years he has enrolled 216 students in seven of Brazil's southern states, thirty-four have been graduated after completing the five-year course, and 114 are still studying to get their diplomas. A knowledge of these results and of the sacrifices they necessitated led Dr. Everett Gill, Jr., Latin American Secretary for the Foreign Mission Board, to say: "Dr. Riffey is doing one of the most effective and sacrificial jobs I have seen among the missionaries."

There is some difference between Dr. Riffey's point of view and that of those who continue to ask, "Why

send missionaries to Brazil, seeing they are already Christians?" As strange as that question sounds to those who have worked in Brazil, it seems that a few continue to ask it in all sincerity.

"Our work is far from one of proselyting," he said with a touch of impatience, "for we teach our students to give a positive message, one that is both purifying and vitalizing. They are taught to avoid, as far as is possible, all polemics. Trusts and monopolies are bad enough in the commercial world. In religion they are very much worse. 'Why missions to Brazil?' That's easy to answer. It is to give the people a better knowledge of the gospel they know so little about, and to make the world a better place to live in."

Baptists had to answer that question for themselves more than sixty years ago. One would scarcely call it a missionary movement any longer. The gospel has already taken hold. There are 108 missionaries, men, and women, in all Brazil and there are more than 500 ordained national pastors. Missionaries are working with nationals, not nationals with mission-



This is one of Dr. Riffey's classes in the State of São Paulo. Bottom row fourth from left is Dr. Riffey and No. 5 from left is Dr. Paul C. Porter who helps in the teaching.

aries. The Foreign Mission Board has been working to help plant the gospel in Brazil since 1882. Its missionaries are now working to help stabilize the churches, colleges, seminaries, its publishing house, its Bible press, and various other denominational institutions. They are trying to build a denomination which tomorrow will be independent and self-supporting. This is the reason why we continue to have missions in Brazil.

Dr. Riffey came to Brazil in 1935 via Brinkley, Arkansas, Ouachita College, and Southern Baptist Theological Seminary. He also passed through Boonville, Arkansas, and persuaded Miss Prudence Amos to come along with him. She has been Mrs. Riffey since 1928. He left Louisville armed both with a master's and a doctor's degree and is adequately prepared for the work he is doing. But as in the case of most missionaries who come to Brazil today, he did not enter immediately into a job already waiting for him. One's first period of service on the field comprises years of study and adaptation. Already the Baptist denomination here is one which knows its own mind. Each worker must find his place and make his own niche. Failing in this, he works under great handicaps. Some missionaries even decide to go back home.

While the Riffeys were still studying the language, he was pastor of Barro Preto Church in Bello Horizonte, director of the boarding department of the boys' school, Colégio Batista Mineiro, and also English teacher in that school. Afterward he did evangelistic work, all this until 1938 when he came to Rio to take the



The present-day mode of travel for Dr. and Mrs. John L. Riffey in their search for prophets in Brazil.

directorship of the Extension Course already organized in the Rio Seminary by Dr. A. R. Crabtree. His work is just a part of an over-all Baptist plan. It takes its place in the pattern which is making South America one of Southern Baptists' most effective mission fields. It is one of the organizations among sixteen Baptist colleges, three seminaries, numerous parochial schools, twenty-eight Baptist papers, various church financing boards, Baptist social-benefit organizations, their great publishing house, their Bible Press, mission boards, and other publicity organizations.

"It is in co-operation with these," said Dr. Riffey, "that we are working

for a greater Baptist organization in Brazil. When we go back to the States next year on our regular furlough Mrs. Riffey will make further preparation to help me in my work when we come back. We will leave Joan [now sixteen and their only child] in Baylor University. On our return, Mrs. Riffey and I will give all our time together to the work on the fields. She will teach our pastors and their helpers how to lead congregational singing and other activities, women's and children's work. Our knowledge of Brazil and Brazilians makes us believe there is no greater opportunity anywhere than ours."

With Beatriz in Brazil

(Continued from page 13)



Joan Riffey (right) will remain in the States for her college education when her parents return from their furlough.

selves back at the home where they had started the night before. Even this night wandering was a blessing, for they stayed in the tiny village for a morning's service where they had opportunity to tell the Word of God. One young man among them knew how to read and they left a Bible and some tracts, urging them to meet together often to read the Word of God and obey it. Many in this little village had never heard of a living God, for not even the Catholics had reached this place to leave an image for them to worship.

Thus their travel continued. A half day worship in one house . . . directions to the next . . . a plea from each

group: "Please give us one more worship service."

Arriving in Corrente after eighteen long days of travel, they had given to more than 700 people a chance to hear the gospel, forty per cent of this number for the first time, with twenty-two definite decisions to follow Christ as Saviour. The trip was hard; wild animals to fear at night, lack of water in the day, food shortages, rivers to cross, desert sands to blind them, rocky mountains to climb. But their Traveling Companion continued to speak: "I'll go with you all the way."

They did arrive in ample time. The story of their arrival was an inspiration. (Please turn to page 32)



News of Balkan Baptists, seven of whom reached Copenhagen, was brought by Zboril of Yugoslavia, and Socaciu of Romania.



Young Baptists at the congress included these three from U.S.A., one each from India, New Zealand, and Norway.



Mrs. Johannes Norgaard,
Mrs. J. M. Dawson



Dr. Rankin, Dr. Sadler,
Balkan Baptists



Paul Schmidt of Germany,
D. O. Ajao of Nigeria



John D. Hughey, Jr.,
Spanish Baptists



Moonbeam Tong with American friends.



John Buchanan, George W. Sadler, and
President Louie D. Newton of the
Southern Baptist Convention, U.S.A.

Mutual congratulations are offered
President-elect C. Oscar Johnson and
Secretary W. O. Lewis, re-elected.



FAMILY AFFAIR

The Baptist World Alliance Congress at Copenhagen last summer brought together for the first time in eight years members of the same family from all parts of the earth.



The newly appointed relief committee of the Baptist World Alliance, headed by R. Paul Caudill, pastor, Memphis First Baptist Church, offered Congress men and women an opportunity to lighten their suitcases for the relief of European sufferers.

Baptists who care, share.

Sgt. Karen Enlundh of Sweden, now in Baptist relief work in Poland, met Helcio da Silva Lessa of Rio de Janeiro.



Debtors to Europe

Statements concerning the Baptist World Congress at Copenhagen, by such representatives as Secretary Duke K. McCall, Secretary M. Theron Rankin, Editor David M. Gardner, Pastor Louie D. Newton, Pastor R. Paul Caudill, Pastor Theodore F. Adams, and others who might be named, are all in agreement on the value of that meeting. Editor Gardner, for instance, summed up the significance of the meeting in these words: "The larger Baptist groups, such as the Southern Baptist Convention, are not so much concerned about what they get, as they are about what they can give to others through the Baptist World Alliance. Unquestionably, such meetings give new heart, hope, and courage to small struggling groups of Baptists throughout the world." It is not what we can *get* but what we can *give* that should concern us. We need, everyone of us, a sense of debtorship such as the Apostle Paul had when, in writing to the church at Rome, he said, "I am debtor. . . As much as in me is I am ready."

A part of Paul's ministry was the securing and carrying of material relief to famine-stricken brethren. The church at Antioch emphasized not only evangelism and teaching, but also contributed, "every man according to his ability," to the necessities of the suffering saints in Judea. Following that sympathetic response to human need came participation in the first missionary journey of the Apostle Paul. Later, in his letters to the churches at Rome and Corinth, Paul referred to the generosity of the saints in Macedonia in sending relief to their brethren in other lands. We do well to follow their example.

But we must do more than send material relief. We have a message that Europe needs, the only message that can rebuild Europe on enduring foundations. That message is the Good News found in the Word of God.

If Europe is rebuilt we must make a new beginning. Our message to Europe, as to all the world, is "Ye must be born again"—salvation, not through any organization or ordinances, but through Christ and Christ alone. Only new creatures in Christ, laboring in the power and wisdom of God, can rebuild Europe, or for that matter any other nation. We cannot reconstruct Europe on the foundations of state churches. Baptists who went to Copenhagen saw something of the spirit of the state church in Denmark when the Lutheran bishop refused to open one or more of the many cathedrals in the heart of the city in order to provide more meeting places. The curse of Europe since the days of Constantine has been the unholy alliance of the Christian religion with the State. In our own land we must be unceasingly on our guard against any movement that looks

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in the direction of union of Church and State.

Another great New Testament principle is soul liberty. Each one must give an account of himself to God. This matter of spiritual

relationship to God is an intensely personal matter. There can be no proxies in the kingdom of God except as Christ is proxy for the believer. Parents may and should counsel and guide and instruct their children. Parents should be accorded the right to bring up their children in the nurture and admonition of the Lord. But no parent can make the spiritual decision for the child—in accepting the regenerative grace of God. Each one, child or adult, must believe for himself or herself. This principle of soul liberty insists not only on the right of everyone to believe for himself, but on the right of every believer to propagate his faith and to instruct others in the faith. It goes on to protest against any encroachment of civil government on spiritual beliefs and relationships.

We preach not ourselves but Christ Jesus as Lord and ourselves as the servants of the saints for Jesus' sake. We commend to everyone the will of God as revealed in the Holy Scriptures, the inspired and authoritative Word of God. We offer to the world the open Bible, illumined by the Spirit of God, as our sole and sufficient rule of faith and practice. We would say to the people of Europe and to seekers after truth in every land that no human creed is binding on any man's soul. The sufficiency of the Word of God has been tested through the centuries. We have seen its divine power demonstrated in every land. William Carey in India, Adoniram Judson in Burma, Matthew T. Yates in China, heroic missionaries in Latin America, Africa, in the islands of the sea, and evangelists of the Cross around the world, have declared the Word of God with power, and have seen individuals and nations transformed by the acceptance of its message. Our brethren who visited Copenhagen were reminded again of that flaming Baptist apostle, Johann Oncken, who a century ago lighted fires throughout Europe. He preached the Word of God, not human traditions, or creeds, or ceremonies. We need to have again in Europe the spirit of Johann Oncken rekindling fires of evangelism and Christian training.

The divine plan revealed in the New Testament is for believers to follow Christ in baptism, to be baptized, not to be saved, but to symbolize death to the old life and resurrection to the new life in Christ. Baptized believers have fellowship with one another in local groups called churches. These churches have two divinely given ordinances, not sacraments—baptism and the Lord's Supper. Following the New Testament pattern for these churches of which Christ is the head, each church is autonomous, independent

of all other churches and ecclesiastical bodies in control, but interdependent in the field of co-operative missionary endeavor. As the churches in the first century had fellowship with one another in doing good works, so are we to co-operate with one another in world missions. We do not have any pope or bishop except as the pastor of each local church is, in the New Testament sense, a bishop of that church. There is no higher office among us than that of pastor of a church, small or large, and he is admonished not to exercise lordship over the church. There is an equality of believers, pastor and people, all seeking together to evangelize, to teach, to minister to the needy, to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

The only hope for peace in Europe or anywhere else in the world is through this message of God's grace in carrying out his redemptive purpose. We cannot hope for peace through any state church or any ecclesiastical hierarchy, whether Protestant, Roman or Greek Catholic. Enduring peace can come only through personal faith in Jesus Christ as Savior and through obedience by his disciples to his will as our Living Lord. We are debtors to the whole world. Can each one of us say with Paul, "I am ready"? Then let us hasten. The fields are already white unto harvest. We dare not wait.

A great-hearted pastor said the other day, just after his return from Copenhagen: "We must teach our own people, and we must teach the world, what Baptists believe." We need a revival of indoctrination in America, in Europe, around the world. We believe we have the message that the world needs. Our own people need more training in what Baptists believe. Right here in Virginia we are reminded, again and again, of what our Baptist forebears suffered for the faith. Within recent months we have visited Culpeper, Chester Courthouse, and Urbanna, in each of which communities Baptist preachers were imprisoned for preaching, for declaring the truth as found in the Word of God, despite restrictions imposed by the established church in alliance with civil government. These men walked by faith as did the New Testament worthies named in the book of Hebrews. Since we are compassed about with so great a cloud of witnesses let us emulate their faith and steadfastness, looking unto Jesus the author and finisher of our faith.

Are We Free?

"Am I not free?" was the question which Paul asked in his first letter to the church at Corinth. His answer in effect was both Yes and No. In that same ninth chapter he wrote, "For though I was *free* from all, I brought myself unto *bondage* to all, that I might gain the more." In his letter to the Romans, he stated the same truth, "The law of the Spirit of Life in Christ Jesus made me free from the law of sin and of

death. . . Being made free from sin ye became servants of righteousness." He was still under law, but it was the law of life and of righteousness rather than the law of sin and of death. The Apostle Peter expressed the same truth in his letter when he wrote, as Moffatt translates it: "Live like *free* men . . . live like *slaves* of God."

We Baptists glory in soul liberty and freedom of conscience, and sometimes fall back on that cherished principle as justification for our disobedience to God. God made the first man, Adam, free—free to exercise his choice; but in asserting his freedom he became the slave of sin, the servant of Satan. As bond-servants of Christ we are not free to do as we please except as we please him.

God has given us freedom to interpret Scriptures, but not all of our interpretations may be in accordance with his will. It takes more than the unrestricted exercise of personal choice to make one a Baptist. A real Baptist is one whose decisions and desires and deeds are in accordance with the Word of God.

Freedom from the law of sin and of death does not constitute freedom to be anti-missionary, to be disobedient to the great Commission of Christ to make disciples of all nations. We had a letter recently from a woman who declared that she was discontinuing her support to world missions because of something her church had done which displeased her. She exerted her freedom, but not as a good servant of Jesus Christ. She overlooked the teaching, "Though I was free from all, I brought myself unto bondage to all that I might gain the more."

For a long time the Apostle Peter was unable to divest himself of racial prejudice, but when he came face to face with the call of God to tell a Roman army officer how to be saved, he said: "I now see quite clearly that God is no respecter of persons but that in every nation he that feareth him and worketh righteousness is acceptable unto him." If we would have the mind of Christ, we must see the whole world through the eyes of our Lord who loved men of every race and tongue and color and creed, and loved them enough to die for them. He bade us to follow him and make disciples of all nations, whatever their race or tongue or color. As bond slaves of Christ we are to be controlled by the example and commands of Jesus rather than by our prejudices and passions. This is sometimes a hard thing to do, but it is the only way for followers of the Lord Jesus.

In thus going with him to the ends of the earth we shall find ourselves learning from other people. Our missionaries are telling us, especially since the World War has made us acquainted with one another, that people from other nations can teach us much. We are learning lessons ourselves as we sit at the feet of disciples of Christ whether from China, or Hungary, or Nigeria, or Brazil.

There is one other clear implication in the answer

to this question, "Are we free?" We say that we are independent and in a sense we are. But we are limited on the one hand by our dependence on God, and on the other hand by our interdependence on others in every area of life, economic, political, spiritual. National and international relationships are so intimate, yet so complex, that we dare not forget this fact of interdependence. We are to "live like free men"—we are to "live like slaves." We are to be ourselves under bondage to all that we might gain the more.

Awakened Africa

Lott Carey, pastor of a Negro Baptist church organized in Richmond, Virginia, in 1821, was the leader of a small group of colonists who settled in West Africa the next year, near the present site of Monrovia. The church transplanted by them to West Africa is now the First Baptist Church, Monrovia. The newly constituted Foreign Mission Board of the Southern Baptist Convention appointed its first missionaries, John Day and A. L. Jones, to West Africa in 1846, although the Triennial Convention had sent out John Day in 1830. Our work was continued in Liberia until 1875 when the missionary base was transferred to Nigeria. Negro Baptists have continued their missionary labors in Liberia.

This year the Republic of Liberia is celebrating the Centennial of the Declaration of Independence signed on July 26, 1847. The British Government was the first to recognize the sovereignty of the new republic. Joseph Jenkins Roberts of Virginia was the first president. The first "son of the soil" to be president, H. R. W. Johnson, assumed that office in 1884.

Despite many adverse conditions, especially in the economic development, Liberia has grown. Largely due to the concessions to the Firestone Rubber Company, a story too long to be told here, Liberia came, in World War II, to be the second largest rubber producing country in the world.

Under the administration of President Tubman, Liberia has launched a constructive program which promises a greater development of the tremendous resources of that area. According to the *African World*, from which some of this information is gleaned, freedom of religion, guaranteed by

the constitution, "permits all sects and religious groups to enter the republic to Christianize those who need the services of the Christian religion."

Much attention is given to education. Forty Liberian students are receiving technical training in some of the leading universities of the U.S.A. Liberia College has trained leaders in every phase of national life. Booker T. Washington Institute stands foremost in vocational training.

Liberia is a symbol of what is happening all over Africa. The same issue of *African World* carries the announcement that while the proposed West African University College would be located at Ibadan, Nigeria, which will be the Southern Baptist publishing center, the establishment of a Gold Coast University College—the expansion of Achimota College to university status—has been approved. One of the most eloquent speakers we have heard in recent months is a member of the faculty of Achimota College.

So with other areas in Africa. Southern Rhodesia is attracting immigrants from all parts of the world. South Africa, Belgian Congo, and East Africa have limitless possibilities. Africa, in some respects the richest continent on the globe, is awakening. All of this constitutes an unprecedented missionary challenge and call.

The Challenge of the Heroic

Recently we read the story of the visit of Sir Wilfred Grenfell to a great hospital in Massachusetts. He was asking a few nurses for his hospital in bleak Labrador. He was afraid that the hardships of such an experience would prevent anyone from volunteering. He was amazed when half of the nurses in that institution offered to go to Labrador.

Several years ago we read the biography of Shelton of Tibet. After he had been killed through mistaken identity by a band of brigands, great numbers of young people, particularly in the colleges, volunteered to take Shelton's place. "The hardest missionary field in the world became the most alluring and all because a man had laid down his life in the name of Jesus Christ."

We need to be reminded again that just before Jesus had said to his disciples, "If any man would come after

me, let him deny himself and take up his cross and follow me," he had said to the little group of men who were with him that he himself was to suffer and be killed and the third day be raised up.

Jesus has never promised his followers an easy time, but he does call his disciples to the most glorious work in the world, that of witnessing for him and of trusting implicitly his promise to be with them all the way.

MISSIONARY *Tidings*

On November 6 this year the Old North Gate (First) Baptist Church of Shanghai will observe its centennial anniversary. The centennial publication which is being prepared will contain a facsimile of the original minutes in the handwriting of Matthew T. Yates. The church hopes to break ground on that day for the beginning of a new building. The chairman of the deacons sends an interesting item to the Foreign Mission Board concerning the location of the grave of the second wife of the Rev. J. Lewis Shuck. Various records and cemetery registers were consulted without avail. Finally, through information given by the author of a book on the Shanghai cemetery, the grave was located on April 15. On the little stone was written: "Lizzie, Daughter of Rev. S. W. Sexton, Philadelphia, Second wife of Rev. J. Lewis Shuck, Died November 1851, Age 27."

♦ ♦ ♦

In response to a request by Dr. W. B. Lippard, president of the Associated Church Press, President Truman made a statement recently concerning the value of state papers, from which we quote: "I have always felt that the church papers fill a need not met by our secular press. In the realm of spiritual interpretation of events chronicled on the far-flung news fronts of the world, the church press has a very special duty and responsibility. Problems of the greatest import are before us in these postwar days. Whether in the field of domestic affairs or in the larger realm of our rela-

tions with other nations these problems can be solved only if approached in the spirit of the Christian religion. In the plain teaching of the New Testament will be found the answers to all the questions that perplex a troubled world today. I wish for the observance of Church Press Month the success which its high purpose merits."

♦ ♦ ♦

Recently, en route to Ridgecrest, we visited the First Baptist Church of Rutherfordton, North Carolina, which has shown itself to be a real missionary church, although the membership is not large in numbers. It is supporting a foreign missionary, Miss Alda Grayson, North China, has raised the money to provide her with a station wagon for use on that field when conditions in China permit, and sent the pastor, Rev. Irby Jackson, and his wife to the Baptist World Congress in Copenhagen.

♦ ♦ ♦

We are happy to receive from the San Andres Baptist Church, Colombia, a statement adopted by the church and signed by the deacons commending heartily the ministry of Rev. Charles W. McCullough, whose illuminating article on the Baptists of that island appeared sometime ago in THE COMMISSION.

♦ ♦ ♦

Many of our readers will recall the tragic sinking of the *Vestris* in November, 1928, when Missionary and Mrs. E. A. Jackson and their son, Carey, lost their lives. Five children who were in the United States in school at that time are all in active service—Stephen and Elizabeth (Mrs. Elton Johnson) are missionaries to Brazil, Judson is a pastor in a Baptist church of Vienna, Georgia, Ernest is teaching in the city schools of Knoxville, Tennessee, and Dr. W. R. Mills, husband of Virginia, is a member of the faculty of the Pennsylvania State College.

A Missionary Life

(Continued from page 12)

among you let him be as the younger and he that is chief as he that doth serve.' But the senior missionary will be terribly hurt if one should suggest that it is preferment he seeks. He is sure he wants only what is best for the work. Won't you try, any of you who are in the unenviable position of

senior missionary or about to become such, try earnestly to be as the younger, to put yourself in his place? Nay, try rather to be as the Christ who on that last night of his earthly pilgrimage, knowing he had come from God and was returning to God, girded himself with a servant's towel and washed his disciples' feet because of the love he bore them. I am sure he still loved Judas and washed his feet as well as John's. So ought you to cherish and minister to your junior missionaries. Surely no one of them is worse than Judas! Be easily entreated. Be as Christ-like as you possibly can be in your truly difficult position. . . .

"My first word to the junior missionary is, 'Be not wise in your own conceit.' You too may sometimes be wrong and two wrongs never make a right. Experience really is a great teacher. Your senior missionary has been much longer under its instruction and discipline than you have been. So try to learn all you can from him. Be patient and considerate, slow to anger. And guard diligently that unruly member, the tongue. Above all don't be jealous. Jealousy is a deadly viper. Never let it lie in your breast. Never feed and cherish it. Teamwork is absolutely essential on a mission station if our work is to be successful. Majority decisions concerning policy and methods should be acquiesced in by such of us as are in the minority, at any rate for the time being. How much more happiness we should feel in our work if we all pulled together, each one pulling his full weight, maybe even a little more! . . .

"Self-discipline is especially necessary as missionaries reach maturity. Hobbies are useful and to be commended when indulged in under such discipline. We all need diversions. Sports, reading, hunting, photography, games, whatever most appeals, should be recognized as proper missionary activities, but always in moderation with an eye kept on the main business in which we are engaged. All work and no play does often make Jack a dull boy. . . .

"Only as we missionaries keep all our contacts with the people among whom we live on a high Christian level of fraternity, respect—mutual respect—and Christian courtesy shall we be able to persuade them of our oneness in Christ and win their al-

With a declining membership and straitened financially, British Baptists were asked last year to give 100,000 pounds more than the preceding year. "It is impossible," they said, "yet we cannot do less." We listened, almost breathlessly, for the next words, as Miss Bowser paused. "Not 100,000 more, but between 160 and 170,000 pounds more; not 150 missionary volunteers among our young people—the goal toward which we had prayed—but 249 volunteers." — Miss Blanche Sydnor White, in *Religious Herald*.



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legiance fully to him. Let us all take heed lest we deny the gospel which we preach, by un-christian attitudes, hasty words, and ill-advised actions, and so become castaways in our Lord's African service."*

*Abundant Life in Changing Africa.

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

only a few could come. Many of our people left the country. No damage was done to any of our buildings, and so far as we know there were no deaths among our church groups.



ESTELLE COUNCILMAN
Asunción, Paraguay

Outlook for Our Schools in Japan

Recently Dr. Rankin received from Dr. Matsuta Hara, president of Seinan Jo Gakuin, Kokura, Japan, a letter in which he expresses his appreciation of the liberal contribution from Southern Baptists through the Foreign Mission Board giving them greatly needed equipment for the training of women Christian leaders for the new Japan. Dr. Hara writes that already Buddhists have started two women's colleges.

The Kokura school has been enabled to minister to Allied personnel stationed in that area and thereby has the opportunity of making acquaintance with many of the very best of our American young men. One of these fine men from Texas, Dr. Hara writes, has become so greatly interested that he has decided to go back to Japan as a missionary and is now studying in the seminary in Fort Worth. "One military policeman found a Japanese young girl on the street just one step before the danger line and brought her to me to put her into the school to give a Christian education for three years, with enough amount of money to live and study in our dormitory."

The materials for the new college building with ten classrooms, was given by the commanding general of the occupation army. President Hara cites numerous examples of reinforcement given their work by American men in service. "I receive gift boxes one after another from our Southern Baptist brethren. You can imagine how grateful our fellow-workers, church members and our graduates are when we distribute these tokens of love to them. Moral degenerations of the people because of the famine are beyond description. One woman who came back from Korea with her five children to her own elder brother's home was treated so coldly because of the shortage of food that she and all the children drowned in a river together. Mrs. Hara often repeats that she could not stop her

fingers' trembling with grateful emotions when she untied the first gift box which came from Mrs. C. K. Dozier. They say that this North Kyushu area is the worst in the country and each morning sees, in front of Kokura railway station, crowds of hungry people waiting country farmers to come out to sell food-stuffs."

Dr. Hara closes by reminding us that Japan's tomorrow depends solely on Christ. "By God's help we will do our part in the Christianization of Japan as well as in making her a contributor toward a peaceful world."

MATSUTA HARA

Evangelism in South China

The summer Bible and evangelistic meetings were held in the Kukong Baptist Church from June 18-25. From the middle of May until the latter part of June, South China experienced the worst downpour of rain and floods it has had in thirty-two years. It looked as if we would not be able to have any Bible Conference and evangelistic meetings at all. On Sunday morning, June 22, Dr. Cauthen and party arrived here after being on the way for two days and two nights. Thirty of the thirty-nine preachers and Bible women of this section were already here having traveled over dangerous roads. Some of them walked for five days. When these workers learned that Dr. Cauthen and party had not arrived they were greatly discouraged and depressed and so was I, but when news spread early Sunday morning that these friends had arrived, all of us took on new life and were happy.

Dr. Cauthen preached to a large crowd Sunday morning and then again Sunday night. Dr. Hill brought fine messages during the morning hour, and the Chinese secretary of the Leung Kwong Convention encouraged the workers in the afternoons by his messages on the work of the church. I brought a series of lectures on the first eight chapters of Acts. There were thirty-six conversions during the meetings, and it was my joy to baptize eighteen into the fellowship of the Kukong Baptist Church July 13. One of these was a fine cultured Mandarin-speaking young lady who came out of my English Bible class. When they moved here, this young lady had never heard the name of Jesus and had never seen inside of a Bible. She came to my house daily and read the English Bible along with a Mandarin New Testament. At first she thought all that she was reading was nothing but a fairy tale, but one day after I explained the way of salvation to her, her face brightened up and she said that she would accept Christ as her Saviour, and she stepped out publicly during the meet-

ings to let it be known that she had accepted Christ as her Lord and Master. While Dr. Cauthen was here he had a conference with her and explained many Scriptures to her and had her to pray. On the Sunday morning that she was to be baptized she said she was willing to follow Christ all the way. There are others waiting to be baptized.

I am now getting another apartment ready for our new missionaries to live in after they arrive here from America. We are looking forward to their coming with a great deal of pleasure.



M. W. RANKIN
Shiuchow, China

Medical Missions in Arabia

We are sitting here waiting for the king's plane to take us to Taif, Hedaj, to operate on one of the king's sons. We have completed almost four months of work in Riadh, [capital of Arabia] during which time we have had full and interesting days.

Our first appearance on the street—unveiled—caused a sensation. "In the name of God, the merciful, the compassionate! What has God done! May he forgive me for this!" Such were the exclamations that greeted us. One old Bedu got so stirred up that he cursed us and asked God to bring on a raid and that the raiders would carry us away. Many spat contemptuously.

In spite of these protests the daily clinics were a pandemonium of 300-odd people trying to get treatment. Never have I seen so much illness and so many bad eyes. Dozens came with tubercular glands of the neck, most with pus pouring out; innumerable bad eyes, trachoma, and repulsive staphylomas. Every day we saw children, three, four, and five years old, still unable to walk because of rickets.

No part of the work has been more satisfactory than the out-calls. Harold made as many as twenty-five a day, but we women rarely exceeded nine or ten. We held a miniature clinic in practically every house; we talked, drank coffee, tea, then coffee in the Riadh way. We were urged to become Moslems and rejoiced when they began on that subject because it gave us a chance to tell about the teachings of Jesus. Often we talked as long as an hour, comparing the teachings of Jesus and Mohammed. Thus we had a chance to witness to the faith within us both in the palaces and in the houses of the poor.

God has particularly blessed our work, lending us his own healing hand. Out of 1125 operations on this tour only three patients have died. We treated 23,522

patients altogether, made 2160 out-calls, and had an average of fifty inpatients daily.

The king and the crown prince have been unusually friendly and cooperative. We were invited in first to operate on the eyes of one of the king's daughters, then to stay a month, then two months, and finally until Ramadhan, the Fast month—five months all together. We are invited back for next year, and for every year, the king says.

In spite of the encouragement, the difficulties seem overwhelming. Daily the greed and dishonesty of our Moslem staff threaten to undermine the good we do. Opposition from the Government-employed Syrian doctors takes the form of intense jealousy for the king's favor. Everywhere there is ignorance, selfishness, and indifference. Our needs are many—money, materials, Christian staff, spiritual strength, and above all, your daily prayers for us.

IDA PATERSON STORM
Bahrain, Persian Gulf, Arabia

Baptist Work in Tsinan

Tsinan, the capital of Shantung Province with a population of nearly one million, is one of the most strategic cities in all North China. It is situated at the intersection of two trunk railways and is linked with the whole world by three different air lines.

This is an education center with four colleges and universities, 23 high schools and 38 primary schools. Cheeloo Christian University draws the best students from all parts of China. The college of medicine is second to none in the Far East.

Religiously speaking, there are many temples and mosques in Tsinan, representing Buddhists, Taoists, Confucianists and Mohammedans. These temples are not used regularly and many of them are in bad repair. About fifteen years ago a beautiful temple was built called the "Daw Yuan," or the temple of the Five Great Religions: Buddhist, Confucian, Taoist, Mohammedan and Christian. The temple building was financed by wealthy people from all these religions who wished to heap up a lot of merit for themselves.

Notwithstanding all these temples and places of worship, people are not satisfied and flock to the Christian churches to hear the gospel or for the Bread of Life. Baptists have in Tsinan and suburbs, five organized churches and four missions, besides special Bible classes and a regular weekly service in English conducted by missionaries. During the past two years the city has been surrounded by Communists. Thousands of refugees have fled here for safety and peace of mind. This has put us under greater responsibility and given us new opportunity for

witnessing for Christ. In every phase of mission work the response has been most gratifying. Goodly numbers have been saved and added to the churches. The main compound of the Baptist Mission is in close proximity to two colleges and several Government high schools. It is a real joy to work with these fine young students. We have on several different occasions been invited to preach to the whole student body in many of these schools. On a recent Sunday morning nine of these fine young men were baptized at the First Baptist Church. One expressed the feeling that God was calling him to prepare for special church work.

The writer has been honored the past two years by being adviser to the governor of the Province and an honorary member of the legislature (without salary). He feels God opened this door and placed him here, in addition to his regular mission work, in order to have opportunity to witness to one of the most neglected groups of people in all China. A living testimony has been given to officials of all ranks, military and civil, and some have been saved. The governor himself is not far from the Kingdom. He likes to talk about the gospel and declares he will be a Christian. He reads his Bible daily and sometimes in public speeches quotes the sayings of Jesus. Continue to pray for us.



JOHN A. ABERNATHY
Tsinan, Shantung, China

Increasing Interest in the Gospel

Soon I shall have been in Chile two years! Some of the newness has worn off, but none of the thrill of being in the place of God's choice has faded!

Since I wrote last I have been privileged to enter more fully into the work. As house-mother, I am kept busy with the thousand and one problems, but I am also privileged to direct the religious activities of the dormitory. The Tuesday night prayer meeting with the girls is perhaps the highlight of the week. It is such a joy to watch the development of new life in these girls—some of whom are the only Christians in their families. It is a joy to answer the questions that they present. One night recently, Gualcolua, a little Catholic girl who became a student in our school about two months ago, came to my room with the simple question, "Miss Rebecca, what is the Bible?" What a privilege to tell her of God's Word and to place in her hands a copy for her very own! She promised to read it daily and shows an increasing interest in the gospel.

I have just returned from mountain-

bordered Santiago, where we had our yearly mission meeting. In this meeting always an over-all view of the work is presented, as we think of the money and personnel needed for this vast field "white unto harvest." We are asking for four new missionary couples along with special requests for money to be included in the Lottie Moon Christmas Offering.

Not every day is a highlight experience—many days are just routine school work—teaching, discipline, and correcting papers—ordinary days, they could be called, except for the presence of the Lord. There is the long Chilean winter (April-September) when the rains are broken only occasionally to give an exciting view of the snow-capped volcanoes. There are disappointments and discouragements in our work just as in any other, but I haven't come to the place yet where I agree with my English pupil who said on her exam: "The principal parts of the body are: the head, the trunk and the *limps*." Rather, I feel like Paul when he wrote to Timothy: "And

the grace of God flooded my life along with the faith and love that Christ Jesus inspired" (I Tim. 1:14, Moffatt).



REBECCA EDDINGER,
Temuco, Chile

Middle School in Shanghai

On behalf of the faculty, staff, and the student body I want to express our general sense of gratitude to the Board of Directors and to the Foreign Mission Board of the Southern Baptist Convention for their good care and guidance for the past year and a half. Through their generous appropriations in repair on the remaining buildings on the Baptist Compound it was made possible for this school to move its senior department to the Baptist Compound in April this spring. The 312 boys in the senior middle school occupy the upper three floors of the dormitory building while the ground floor is used for classrooms. Eight families among the faculty members have moved to the compound. After eight long years of war both teachers and students are grateful to find a school home.

While most of the schools went on strike in the spring we enjoyed our quiet work on the compound. By doing the little best we can and relying wholeheartedly upon the grace of the Lord we are happy to report to you that we have been able to accomplish what we endeavored to do.

We have altogether 654 students in both senior and junior departments of this school—the full capacity in its 14 classes. The senior-middle school with 312 boys has moved to the Baptist Compound.

The girls who were in the senior middle school before moving were transferred to Eliza Yates Girls' School on the same campus in accordance with the action of the Board of Directors. Since the boys moved into the compound they have enjoyed a full campus life with various physical exercises and different forms of extracurricular activities.

The total number of our teaching faculty and staff is thirty-two including missionary friends. We are happy to have their good service and their Christian fellowship. Besides Miss Helen McCullough who is appointed by the Foreign Mission Board to teach in this school and who spends her full time here, we are happy to secure the part-time service of the Rev. and Mrs. J. H. Ware, Miss Lillie Mae Hundley, Mrs. B. L. Nichols, and Miss Martha Franks. They all helped in teaching English and Bible. Brother Ware spends much time in helping our business matters and in serving as the comptroller for the school. To all of them we feel grateful. If their time permits we would like very much to have their generous service for the coming term.

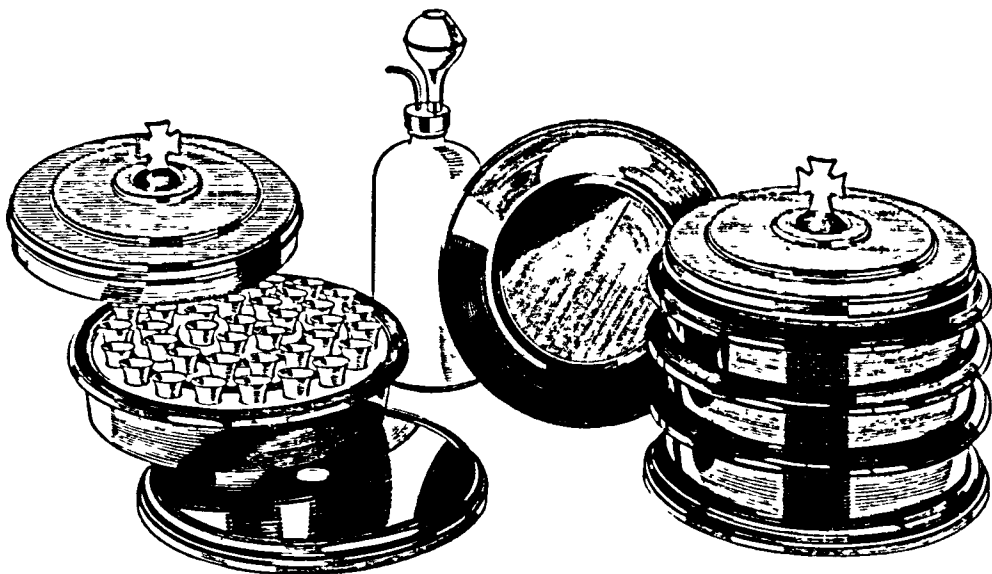
Out of the 654 students in the middle school we have 132 Christians and 136 from Christian families. The number of Christians is greatly increased after the spring revival led by Dr. B. J. Cauthen in the month of May. Over 140 students and some teachers made public confession of faith in Jesus. In June, 64 were baptized into our Sallee Memorial Church by Pastor Ware and many others are under training for church membership. This is possible only through the grace of God with the close co-operation and faithful service of missionary friends and Chinese Christian faculty of the school. Every Sunday evening there are seven or eight groups of students with the able leadership of missionaries and Chinese which hold their religious meetings in the classrooms. These meetings are very devotional and have contributed much to the success of our religious program on the compound. There is a lot to be done yet and we hope that all of our religious workers will work together for the common task of soul-winning. Nothing pleases me more than to see souls saved through the grace of our Lord.

The major part of our repair was taken care of by the Southern Baptist Mission while student tuitions and fees took care of the current expenses. After all bills are paid up to the present we are happy to report that we still have a balance in the bank.



HOWSON LEE,
University of
Shanghai,
Shanghai, China

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The Voice of the Cathedrals

Studying Missions

By Mary M. Hunter

It is not an accident that Woman's Missionary Union conducts an intensive mission study program in the fall season. October and November have become the leading months for the inauguration if not the completion of foreign mission study courses. The foreign mission study this year, featuring world evangelism, will be of unusual importance and significance. Still in the period of rehabilitation and relief, the consideration of financial matters by the Foreign Mission Board for next year will be affected by the Lottie Moon Christmas Offering in December. It is a matter of great moment that all classes be wisely planned and conducted. Effort should be made to utilize every possible means of giving vital foreign mission information. The enthusiasm for the program of instructions should increase as the study of the textbooks on the theme of world evangelism progresses. Already the calls for supplementary material offered by the Foreign Mission Board, including the requests for reservations for motion pictures and slides, far exceed the volume for the same period in any previous year.

Leader's Helps

Our original plan to sell through the Baptist Book Stores a manual including suggestions to leaders for all five of the mission study books did not materialize. When the manuscript was submitted to the publisher, we were advised that it would have to be reduced to half its original size in order to sell for the price of 25 cents, and the date of publication would be late fall. Hence we have prepared free mimeographed helps for each of the books. It is hoped that at the same time that the order for the textbooks is placed with the Baptist Book Store, every class will request from the Department of Literature and Exhibits of the Foreign Mission Board, Box 5148, Richmond 20, Virginia, Suggestions to Leaders and supplementary material.

Looking Toward the Week of Prayer

Every class should be characterized by high missionary enthusiasm. The study period should not be hurried or curtailed. The aim of every teacher should be to try to keep clearly before the class the objects concerning which the group will be thinking during the Week of Prayer and the Lottie Moon Christmas Offering which will be made during December. It is gratifying to know that already there has been much fervent prayer among hearts burdened for the advancement of the foreign mission enterprise.

The Foreign Mission Board looks to Woman's Missionary Union to make possible a great victory for world missions through its Lottie Moon Christmas gifts in December.

Our World Journal

Interesting events are taking place in connection with missionary operations at home and abroad. It would be a great achievement and blessing if all Southern Baptists could be induced to read THE COMMISSION. When we learn more about our work in other lands, our vision will be enlarged and our purpose to give and to serve will be strengthened.

The Week of Prayer program includes a place for an effort to enlist subscribers to THE COMMISSION. The members of Woman's Missionary Union are earnestly urged to assist in an effort to get THE COMMISSION into every Southern Baptist home. It will provide information and inspira-



tion for prayer and for gifts to foreign missions. The subscription price is fifty cents a year.

Revised Mission Study Books

Mission study groups will be interested to know that many mission study books published in previous years are being constantly revised and reprinted. The reprints now on sale in the Baptist Book Stores are: for Adults and Young People, *Outriders for the King*, by W. Thorburn Clark, price 60¢; *Handmaidens for the King*, by W. Thorburn Clark, price 60¢; *A Pioneer for Jesus* (Henrietta Hall Shuck), by T. S. Dunaway, price 60¢; for Juniors, *The Camel Bell*, by Doreen Hosford Owens, price 50¢.

STAMMER?

This new 128-page book, "Stammering, Its Cause and Correction," describes the Bogue Unit Method for scientific correction of stammering and stuttering—successful for 46 years. Free—no obligation.

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Little Billy Nickel

'Way down deep inside the Daddy's pocket, Billy Nickel sat listening to the People talking outside.

He heard the Boy say, "I did 'em, Daddy, just like you told me to—all of 'em." And Billy Nickel rode jingling along with the other coins in the pocket as the Daddy went to see what the Boy had done.

"Good work, son," came the Daddy's voice. "The car windows look like new. I think this job deserves a dime."

Before Billy Nickel could say, "I hope he chooses two nickels," down, down into the pocket came four long fingers and a thumb; and up, up, up rode Billy Nickel and his fellow coins in the Daddy's hand. Billy Nickel thrilled to be out in the Open. He peeked over Mr. Quarter to look at the Boy, but just then the hand turned over and Billy Nickel, along with all the nickels and pennies and dimes and quarters, tumbled into the Daddy's other hand.

Billy Nickel held his breath, because he knew that when Daddies poured money from one hand to the other, they were going to choose some to give away. And before Billy Nickel could say, "I *wish* he would give *me* to the Boy," a long finger and thumb whisked him up in the air, and he landed ka-plunk in the Boy's chubby hand. And before he could say, "I'm glad, glad, glad," a Nickel Friend landed ka-plunk beside him. The two nickels waved good-bye to the money going back into the Daddy's pocket, and then turned to look at their new Owner.

Billy Nickel liked the Boy immediately, and he was glad that the little Master kept his chubby fingers wrapped around the money—tightly, and lovingly—even while the nickels were inside his pocket.

As they rode down the street, stride by stride, Billy Nickel asked his Nickel Friend, "What do you want the Boy to spend you for?"

Nickel Friend replied, "Oh, I don't know—something useful, I guess, like a soda pop or a bag of marbles."

Billy Nickel shook his head, "Not I! I've been spent for drinks and toys before, and it isn't as much fun as I thought it would be. This time I want to do some real good in the world."

Nickel Friend laughed: "You sound as if you want to be spent for a car, or something. Don't you know nickels can't buy any fine things like that?"

But Billy Nickel insisted: "I'm sure there must be better places for nickels than drug stores and toy shops. The Boy looks like a smart Person. I hope he'll find the best way of all to spend me."

"Well, now," said Nickel Friend thoughtfully, "if I could really do what I wanted to, I'd choose something brave and heroic—some daring adventure like—"

But just then the Boy lifted the coins out into the Open again, and Billy Nickel could see that they were in a candy store.

"I earned them myself," the Boy was saying.

"Then you want to spend them for something extra-special," smiled the Clerk. "How about this chocolate bar?"

"Oh, no!" thought Billy Nickel, and scampered down between two of the Boy's chubby fingers to hide. But before he could say, "I'll roll away if he tries to spend me here," the Boy was putting his hand back into the pocket, with both nickels safe inside.

"I don't think I'll get my candy today," the Boy said. And the two coins clinked happily together as they rode on down the street.

The next stop was a Five-and-Ten-Cent Store. Billy Nickel recognized the place as soon as the little Master took his nickels out of his pocket and started jumping them along from counter to counter of bright Things and Stuff. But in a moment the Boy stopped—right in front of a pretty blue top.

Billy Nickel looked up at his Owner and saw that he really liked this toy a great deal—and to escape the dreadful fate of being spent for it, the little coin rolled right out of the Boy's hand and down on the floor. The Boy quickly spied his treasured money and picked it right back up—but when the Salesgirl asked politely, "May I help you?" the Boy answered politely, "No, thank you, I'm just looking." And Billy Nickel and his Nickel Friend breathed a sigh of relief!

When they had walked a little farther down the road, the two nickels heard loud gay music and a Man's voice calling, "Right this way, folks! Give yourself a thrill on the ferris wheel! Just ten cents a ride!" And

people were laughing and talking all around.

The Boy *ran* toward the music and the laughing and the talking—and poor little Billy Nickel, afraid that he'd surely be spent this time, crawled 'way down into the farthest corner of the Boy's pocket and lay very still. But soon the Boy was walking back up the street, and Billy Nickel heard him call to a Boy Friend, "I have a dime, but I don't think I'll spend it at the carnival."

And it wasn't long before Billy Nickel and Nickel Friend heard the Daddy's voice say, "Good evening, son," and the Mother's voice say, "Supper's ready!" and they knew they were home again.

They stayed inside the pocket while the Boy ate supper, and then went upstairs. When the young Master dressed for bed, he lifted the money to the bedside table. Billy Nickel and his Nickel Friend were quiet, quiet when the Boy knelt down beside his bed to pray—and then they all went happily to sleep.

The next morning Billy Nickel and Nickel Friend rode to church in the Boy's Sunday suit pocket. Now, Billy Nickel had been to Sunday school before. He knew that this was where People studied the Bible and learned about Jesus. But this Sunday seemed to be special—because a Visitor had come to talk to the children—a Missionary Doctor Visitor.

Billy Nickel and his Nickel Friend listened quietly and carefully as the Missionary Doctor told about Africa, the land across the sea where People do not know about the Bible and Jesus. And the more the Missionary Doctor talked about how much the African People needed churches and missionaries and schools and hospitals—the more Billy Nickel wanted to help. Here was his chance to do some real good in the world. And the more Nickel Friend wanted to go with the Missionary Doctor. Here was his chance to do something brave and heroic.

When the Missionary Doctor finished talking, the music played softly and sweetly, and one Child passed a wooden plate for all who wanted to send money to help the People in Africa learn about Jesus. And oh, how Billy Nickel and his Nickel Friend wanted to go into that collection plate! They didn't crawl down in the farthest corner of the Boy's Sunday suit pocket, and they didn't try to roll away, and they didn't try to hide at all. If they could have done so, they would have jumped right out of the pocket and into the collection plate—but they had to wait for the chubby fingers to come after them.

It seemed that they had waited a long, long time. But finally the Boy's hand came down in the pocket. The chubby fingers curved around both nickels, rubbed them together lovingly, then quickly lifted them up and placed them in the wooden plate.

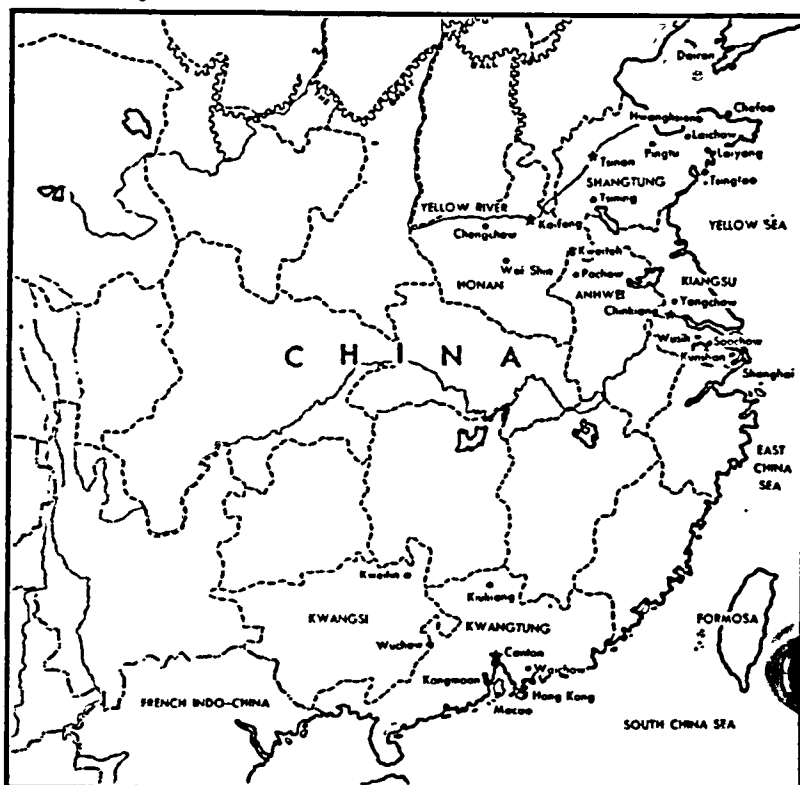
As the happy coins rode away, Billy Nickel peeped over the side of the plate and saw the Boy smiling a great big smile. He knew the little Master was as happy as they.

Know Your Baptist Missions

NORTH CHINA MISSION

Established 1860

AREA: Shantung Province about the size of Florida. The homeland of Confucius, and one of the most conservative areas of China. Principal crop, wheat. Famines frequent. Province occupied by Japanese with guerrilla resistance in rural areas. Now ravaged by civil war. Only 3 cities open to missionaries.



POPULATION: 39 million, largely agricultural.

MISSION STAFF: 13 couples, 19 single missionaries—45 missionaries, in 9 centers.

Tsingtao, (population 61,000) center of missions in Eastern Shantung. 3 churches, gospel tent. Evangelism among residents, refugees, students, and American servicemen. Two couples and 4 single missionaries.

Laiyang, rural evangelistic center, currently occupied by Communists. Baptist property badly damaged. One couple, one single missionary.

Chefoo, one of the oldest mission stations, now occupied by Communists. One church, school for boys and school for girls, rural evangelistic work in 5 counties.

Dairen, port of South Manchuria, closed to missionaries by Communists. One couple.

Hwanghsien, normally largest station in North China Mission. Bible school, hospital, primary and middle schools, large rural evangelistic field. Currently closed to missionaries. Hospital destroyed, all property damaged.

Laichow, normally active center, with hospital, orphanage, primary school, church work. Now closed to missionaries. Mission property destroyed.

Pingtu, large rural field with many churches and outstations. Hospital and school work in city. Now closed to missionaries. Mission property damaged.

Tsinan, (population 367,000) capital city, now overrun with refugees. 3 churches, schools. Rural evangelistic field. One couple, 2 single missionaries.

Tsining, large southwestern Shantung center, recently taken from Communists. Church, school. One couple, one single missionary.

BOOKS

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

Dark Glory (Friendship Press, cloth \$2.00, paper \$1.00) by Harry V. Richardson is an informing study of Negro churches in the rural South based on a survey of four counties, one each in Virginia, South Carolina, Alabama, and Mississippi. We commend it to all who are interested in rural welfare. One of the clearest pictures we have seen of the influence of trained Negro pastors is the story of a college graduate and seminary student who twenty-five years ago, refused a call to a city church to take two small country churches. When he went into the community only two of his members owned their homes. Today all the families in the two churches own their homes, public school facilities have been greatly improved, and economic, social, and spiritual conditions make this an outstanding community.

In *The Heart of the Yale Lectures* (Macmillan, \$2.50) Bassett Barrett Baxter has given us the high points in the Yale Lectures on Preaching during the seventy-seven-year period since the first series was delivered. Only four years were missed. This digest has three general classifications: The Preacher, The Sermon, and The Congregation. George Wharton Pepper of Philadelphia was the only layman in the group of speakers. Concerning Dr. John A. Broadus whom he quotes frequently, Dr. Baxter says, "Whose book [*A Treatise on the Preparation and Delivery of Sermons*] has had more widespread use as a text than any other book of a similar nature."

Committed Unto Us (Friendship Press, cloth \$1.50, paper \$1.00) by Willis Lamott is an excellent presentation of world evangelism. The author cites the triumphs of the gospel around the world.

One of the most stimulating studies of Christian ethics we have seen is *The Challenge of Christian Ethics* (Macmillan, \$3.00) by L. H. Marshall. The chapter on "The Chief World Imperatives of Jesus" is particularly good. Not all would agree with all that

he says concerning participation in worldly amusements, but this is an unusual treatment of Christian ethics.

Great Is the Company (Friendship Press, \$1.25 cloth, 75 cents paper) by Violet Wood is an intensely interesting story, simply and briefly told, of Scripture translations through the centuries and of modern techniques in translation.

In *God Is My Landlord* (Van Kampen Press) Raymond J. Jeffreys describes the world-famous tithing experiment of Perry Hayden by which a cubic inch of wheat expanded in six years to 75,000 bushels. A convincing demonstration of the tithe.

We are indebted to Wallace C. Speers for messages, *Laymen Speaking* (Association Press, \$2.00) by twenty-five Christian laymen on the laymen's personal and business life, church role, and social attitudes. Ten of the laymen are Presbyterians one is classified as a Baptist. Two live in the South.

Approaching retirement age for missionaries, Mary Culler White dreaded the order which would release her from a Japanese prison camp in China, for she felt she would never be allowed to return to her field after her return to the States. Her little book, *I Was There When It Happened in China* (Abingdon-Cokesbury, 50 cents) chronicling her experiences from the time the Japanese came in 1937 until the *Gripsholm* landed in New York December 1, 1943, reveals her adventurous spirit. She tells what happened simply and with no attempt at heroics, but the reader cannot but see the power of her Christian courage and persuasion.

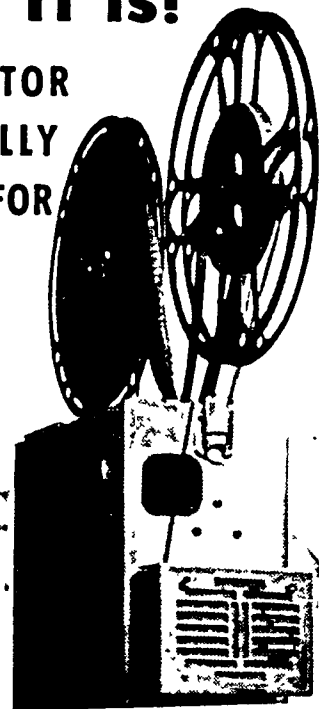
In *New World Ahead* (Friendship Press, 75 cents) David D. Baker catches and holds the reader's attention as, with appropriate photographs gathered from every land, he portrays the needs of all nations and calls attention to the portents of a better day—if we do the will of God.

Every student of missions needs to read *White Man—Yellow Man* (Abingdon-Cokesbury, paper 50 cents) by Arva C. Floyd. It is an interesting, conscience-prodding examination of the relations of the white men and the yellow men in the Orient. (Please turn to page 32)

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Southern Baptists—World Christianity

(Continued from page 10)

divine necessity for a "new humanity"; and the provision of his grace for the new humanity by means of regeneration.

3. We need to cherish and develop a genuine ecumenical Baptist fellowship. The Baptist World Alliance needs to be taken quite seriously so that it may magnify our unity as the most numerous and widespread "free church" body in Christendom. Thus we shall strengthen our Christian witness to all men and to all churches.

4. We need to magnify the fact of the unity in spirit and in fellowship of all believers. We need to take seriously and earnestly the Book of Ephesians and its clear-cut emphasis and urgency in Chapter 4 on the factual oneness of all the redeemed, in

one Body, vitalized by the one Spirit, in one hope (of God), in one calling. We are to submit to the one Lord, in one faith, symbolized in one baptism. Thus we shall discover in fullness the threefold relation of the one God and Father, as "over all, and in all, and through all" his people. In this factual fellowship we shall grow up in all things unto our Head, who in love enables the Body to grow into the fullness of the Christ.

5. We Southern Baptists must accept our full share of world responsibility—not accept it in theory and "in principle" merely; but actually take it over, and do it.

In all this we need surrender nothing that our Lord has given us, or will give us. We need lose nothing of our distinctiveness. There was a time when we, along with other denominations, held our positions in polemics, in warfare with other groups. Then

came a period of *apologetics*—defensive proclamation and guarding of our doctrines. Now the call is that we make of our distinctive positions a gospel. The world needs our gospel. Our fellow Christians need our gospel. We need to see our gospel in its fullness in relation to all the rest, and to speak that gospel in its fullness in relation to all the rest, and to speak that truth in love, for it will be a gospel only as spoken in love. We must see and present the vital, spiritual, essential reasons for the forms of teaching and practice which distinguish us. We must insist upon them because, and only because, they are necessary for true, full, permanent Christianity. If we see this spiritual significance and expound it in sympathetic concern for our Lord and for our brethren we shall make a gospel of the truth which we hold in stewardship.

Annual Thanksgiving to Christmas Bible Reading ONE WORLD—ONE BOOK

These readings feature Bible selections which bring out many helpful truths concerning the theme.

Thanksgiving		
November 27	Psalms 145	"One God"
Friday	Psalms 103	"One Blessing"
Saturday	John 3:1-21	"One Birth"
Sunday, November 30	John 1:1-18	"One Word"
Monday	Matt. 5:1-16	"One Discipleship"
Tuesday	Matt. 6:19-34	"One Treasure"
Wednesday	Psalms 90	"One Dwelling"
Thursday	John 14:1-21	"One Comforter"
Friday	James 1	"One Wisdom"
Saturday	Phil. 2:1-18	"One Mind"
Sunday, December 7	John 15:1-17	"One Vine"
Monday	Psalms 91; 121	"One Keeper"
Tuesday	John 17:1-26	"One Prayer"
Wednesday	I Cor. 13	"One Love"
Thursday	Luke 15:1-10, Rom. 1:16, 17	"One Purpose"
Friday	Luke 15:11-32	"One Redemption"
Saturday	Acts 17:16-31	"One Family"
Universal Bible Sunday		
December 14	Psalms 119:1-19, v. 89, v. 105	"One Book"
Monday	Psalms 67	"One People"
Tuesday	John 4:5-30	"One Truth"
Wednesday	Psalms 19	"One World"
Thursday	Deut. 5:6-27	"One Law"
Friday	II Tim. 3:12-4:8	"One Crown"
Saturday	Rev. 21:1-7	"One Heaven"
Sunday, December 21	Isa. 53; Matt. 11:28-30	"One Burden-Bearer"
Monday	Luke 1:26-38	"One Son"
Tuesday	Luke 1:39-56	"One Song"
Wednesday	Luke 1:57-80	"One Prophecy"
Christmas, December 25	Isa. 40:1-5, Luke 2:1-20, 40	"One Saviour"

Comparative Statement of Receipts from Lottie Moon Christmas Offering

Total Offering for 1930	\$ 189,924.22
Total Offering for 1931	\$ 159,079.73
Total Offering for 1932	\$ 129,687.27
Total Offering for 1933	\$ 175,577.39
Total Offering for 1934	\$ 213,925.81
Total Offering for 1935	\$ 240,455.12
Total Offering for 1936	\$ 292,401.57
Total Offering for 1937	\$ 290,219.74
Total Offering for 1938	\$ 315,000.40
Total Offering for 1939	\$ 330,424.70
Total Offering for 1940	\$ 363,303.83
Total Offering for 1941	\$ 449,162.48
Total Offering for 1942	\$ 562,609.30
Total Offering for 1943	\$ 761,269.79
Total Offering for 1944	\$ 949,844.17
Total Offering for 1945	\$ 1,201,962.24
Total Offering for 1946	\$ 1,381,048.76

NEWS Flashes

Departures

Miss Katherine Skinner left for Mexico August 25.

The Rev. and Mrs. John N. Bryan sailed for China August 29.

Miss Sophia Nichols left for Brazil by plane September 5.

Miss Mary Evelyn Fredenburg and Miss Eva Sanders left for Nigeria by plane September 5.

Mrs. G. W. Strother, Mr. and Mrs. H. H. Snuggs, the Rev. and Mrs. J. A. Herring, Rev. and Mrs. Oz Quick, Rev. and Mrs. J. W. Crawley, Rev. and Mrs. J. Glenn Morris, Rev. and Mrs. S. C. Jowers, and Miss Irene Branum sailed for China from San Francisco, September 5.

Miss Antonina Canzoneri and the Rev. and Mrs. C. F. Whirley left for Nigeria by boat from New Orleans, September 16.

The Rev. and Mrs. J. C. Pool sailed for Nigeria from New Orleans September 16, via Belem and Recife, Brazil. They escaped the hurricane.

Miss Onis Vineyard left for Brazil by boat from New Orleans September 16.

The Misses Frances Talley and Floryne Miller sailed for Japan September 19 from San Francisco.

The Rev. and Mrs. H. E. Turlington, Rev. and Mrs. Victor L. Frank, Rev. and Mrs. Charles P. Cowherd, Rev. and Mrs. W. A. Solesbee, Rev. and Mrs. Max E. Pettit, Dr. and Mrs. S. G. Rankin, Dr. Jeanette Beall, Miss Everley Hayes, Miss Fern Harrington, Miss Cleo Morrison, and Miss Bonnie Jean Ray sailed for China from San Francisco September 19.

The Rev. and Mrs. Ben R. Lawton left for Italy by boat September 25. They will make their home in Rome.

Arrivals

The Rev. and Mrs. P. D. Sullivan of Brazil are now at Martin, Tennessee.

Miss Frances Hammett of Nigeria is now at Greer, South Carolina.

Retirement

Miss Hattie Stallings, China, was retired October 1. She is at Terrell, Texas.

Appointment

The Foreign Mission Board in session September 11 appointed Finlay Morrison Graham of Palestine. A native of Scotland, with a master's degree from Glasgow University, he is an R.A.F. veteran. He went to Copenhagen for an interview with the Secretaries of the Foreign Mission Board and upon their recommendation was appointed for Transjordan.

Wedding

Julia Saccar Hagood of Nazareth, Palestine, was married September 10 to Finlay Morrison Graham. Mrs. Graham is the widow of James Henry Hagood.

Resignation

The resignation of the E. H. Crouches of North Brazil took effect September 1.

Births

The L. O. Harrises of Hawaii have a son, David Lindell, born August 1 in Honolulu.

The H. L. Shoemakes, appointees for Latin America, have a son, Glenn William, born August 14 at Fort Worth.

The A. Marshall Samses of Argentina have a son, Troy Marshall, born August 29 at Buenos Aires.

The Fay Askews of Argentina have a daughter, Felicia Winnelle, born September 8 at Parana.

We Have A Job to Do in Palestine

(Continued from page 9)

a valid religious experience?" This group of nationalistic but agnostic Jewish young people discussed among themselves the interesting question of whether a Jew could be also a Baptist and it was decided that such was quite possible if the interpretation of the name Jew were delimited to a national one!

The third is the challenge of time. The birthrate of the non-Christian groups of this country, especially that of the Moslems, continues high. If we do not act now it will be harder later. We are uncertain what is to happen to Palestine in the near future.

This is our challenge and yours. What will we do about it?

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Cecile - Here are These

DECEMBER BIRTHDAYS OF MISSIONARIES

2 Roberta Pearle Johnson, 480 Fu Shing Road, Shanghai, China.

4 Lydia Greene, 20 In Tun Road, Tungshan, Canton, Kwongtung, China.

6 Bettie Abernethy Ricketson (Mrs. R. F.), Baptist Mission, Soochow, China; Elizabeth Barnett Runyan (Mrs. F. E.), Igede, via Ada-Ekiti, Nigeria, Africa.

8 Nella Mitchell Whitten (Mrs. C. W.), Apartado Aereo 653, Medellin, Colombia; Robert Edward Pettigrew, 106 Johns Street, Corinth, Mississippi.

9 Louella Houston Beddoe (Mrs. R. E.), 4721 Sherman, Galveston, Texas; T. B. Hawkins, Urquiza 1911, Rosario, Argentina; J. D. McMurray, Calle Colorado 1876, Montevideo, Uruguay; Damaris Jacard Muller (Mrs. A. C.), 1805 Arizona, El Paso, Texas; Janet Gilman Ray (Mrs. Rex), 56 Lok Kwan Road, Kweilin, China.

10 Edith Ayers Allen (Mrs. W. E.), Caixa 2655, Rio de Janeiro, Brazil; J. A. Harrington, Rua Ponte Nova 555, Bello Horizonte, Minas, Brazil; John Allen Moore, 702 Speight Street, Waco, Texas.

11 Benjamin R. Lawton, Piazza in Lucina 35, Rome, Italy; Stockwell B. Sears, 5 First Kuan Hai Road, Tsingtao, Shantung, China; Maxey G. White, Caixa 184, Bahia, Brazil.

12 Leslie Sands Williams (Mrs. W. J.), 339 Richton, Detroit 3, Michigan.

14 E. Milford Howell, Box 6093, Seminary Station, Fort Worth, Texas; Pauline Gilliland Patterson (Mrs. F. W.), Box 1648, El Paso, Texas.

15 Louise Doyle Brantley (Mrs. M. E.), Baptist Mission, Port Harcourt, Nigeria, West Africa; Sallie M. James, 1445 Rhode Island Avenue, N. W., Washington, D. C.

16 Frances Sharp Jennings (Mrs. G. E.), 321 Franck Avenue, Louisville, Ky.; Frances Davis Tumblin (Mrs. J. A.), Caixa 111, Natal, Brazil.

17 Z. Paul Freeman, San Lorenzo 1088, Tucuman, Argentina.

18 Gertrude Weatherby Morgan (Mrs. F. A. R.), Al Barao de Piracicaba No. 73, São Paulo, Brazil; Sidney McF. Sowell, General Urquiza 186, Buenos Aires, Argentina.

19 H. H. Muirhead, 1660 E. Elmore, Dallas 16, Texas; Margaret Johnson Porter (Mrs. P. C.), Sumare, Municipio, Campinas, Estado de São Paulo, Brazil.

20 Thelma Frith Bagby (Mrs. A. I.), Caixa 118, Porto Alegre, R. G. do sul, Brazil; Lindell O. Harris, 2323 University Avenue, Honolulu, T. H.; L. L. Johnson, 302 S. Adair Street, Pryor, Oklahoma.

21 Margaret Lawrence Crawley (Mrs. J. W.), College of Chinese Studies, Peking, China; Lois Hart, Casilla 81, Antofagasta, Chile.

22 T. W. Ayers, 978 Juniper Street,

N. E., Atlanta, Georgia; Ruth Newport Carlisle (Mrs. R. L.), Avenida Centenario 3080, Montevideo, Uruguay; Dorothy Elam Dailey (Mrs. A. R.), Apartado Aereo, 862, Barranquilla, Colombia; Edward D. Galloway, Baptist Mission, Wuchow, Kwangsi, China; John L. Riffey, 6183 Seminary Hill, Fort Worth, Texas; H. W. Schweinsberg, Apartado Aereo 862, Barranquilla, Colombia; William Henry Tipton, Black Mountain, North Carolina; Ralph Lee West, Box 48, Benin City, Nigeria, W. Africa.

23—Polly L. Morris (Mrs. J. G.), College of Chinese Studies, Peking, China; Mary Ellen Wooten, Box 13, Idi-Aba, Abeokuta, Nigeria, W. Africa.

24 Ossie O. Price Littleton (Mrs. Homer R.), Baptist Mission, Kumasi, Gold Coast, Africa.

25 Elizabeth Jackson Johnson (Mrs. R. E.), 305 Park Avenue, La Grange, Georgia.

26 Mabel Antonina Canzoneri, Box 48, c/o I. N. Patterson, Abeokuta, Nigeria; Zach Jeremiah Deal, Jr., Route 3, Box 26, Portsmouth, Virginia.

27 D. Curtis Askew, 2612 Woolsey, Berkeley, California; William H. Carson, 427 Parker, Gainesville, Georgia; Roberta Cox, Joinkrama, Ekinima Post Office, via Ahoda, Nigeria, W. Africa; Ava Manning David (Mrs. V. L.), Cerro Las Rosas, Cordoba, Argentina; Farrell E. Runyan, Igede, via Ada-Ekiti, Nigeria, Africa; Ruth Ford, Baptist Mission, Tungshan, Canton, China.

28 Alfred C. Muller, 1805 Arizona, El Paso, Texas; Ida Pauline Eaglesfield (Mrs. C. F.), Baptist Mission, Port Harcourt, Nigeria, W. Africa; Frances McCaw Goldfinch (Mrs. S. L.), Casilla 286, Asunción, Paraguay; Pearl Dunstan Stapp (Mrs. L. F.), Caixa 38, Maceio, Alagoas, Brazil.

29 Arthur R. Gallimore, Wake Forest, North Carolina; Max Edward Pettit, Baptist Mission, Wusih, Kiangsu, China.

30 Eva M. Sanders, Ire, via Ikirum, Nigeria, W. Africa; Mary Long Ware (Mrs. J. H.), Baptist Compound, Pao Shing Road, Shanghai, China.

31 Bennie T. Griffin, American Baptist Mission, Abeokuta, Nigeria, W. Africa; Walter B. McNealy, Caixa Postal 182, Campos Estado do Rio, Brazil.



Mexico Looks Ahead

(Continued from page 11)

them, the "missionaries" make a survey of the geographical, educational, agricultural, industrial, moral, recreational, domestic and health conditions. Taking their findings as a basis, they plan and project a six-weeks to two-months program of local improvement, enlisting local talent as leaders and endeavoring so to inspire and instruct the people to carry on when the mission has removed to another place. Two of these missions have been given permanent year-round locations, and their findings and accomplishments are being incorporated into Mexico's program of rural education.

A little over a hundred years ago Mexico first shook itself from a three-century sleep and began to grope toward a workable solution of its complex social and economic problems. The experience of these years is now crystallizing into an aggressive and enlightened program for self-improvement. Evangelical missions in Mexico date from 1861. At present only a limited number of missionaries can be placed in Mexico. Those who come must be able to incorporate into their plan of Christian service two vital elements: a deep devotion to the task of winning people to an individual acceptance of Christ as their personal Saviour, followed by identification with a local New Testament congregation; and the ability to project among the unevangelized, as a means to their evangelization, the social implications of the gospel.

Missionary Orvil W. Reid is a good example of the point in question. As a student in O.B.U., Missionary Reid played football and ran the mile on the track team. Today, in addition to his promotional work among our Baptist churches, he goes into the public schools, gives an athletic demonstration, then makes an anti-alcohol speech, distributing temperance literature which he himself has written. Recently in Nuevo Laredo, all the schools turned out for his demonstration, and two radio stations broadcast his temperance lecture. Two things are thus accomplished. Government and school officials are led to see that evangelical Christianity is vitally related to a practical problem they face every day; and contacts are made which lead to the conversion of many unsaved people.

The Answer in Berlin

(Continued from page 7)

in their nurses' caps. A small supply would last them a long while and they have none. If you think a group in one of your churches would like. . . ."

"Starch, of course!" I said. "If starch can help them keep up their morale for the magnificent job they are doing, I'd like to see them get it."

"And . . . maybe one large cooking vessel discarded at a mess hall?"

"I think I can manage that, too. An American Baptist can't let you down."

BOOKS

(Continued from page 28)

Another book on Russia, *The Soviet Impact on the Western World* (Macmillan, \$1.75), by Edward Hallett Carr, is a frank and realistic study of the Soviet system and its influence upon the world. The author is professor of international politics in University College of Wales.

Owen and Eleanor Lattimore, authorities on Asia, have given us a brief, informing history of Southern Baptists' oldest mission field. *China: A Short History* (Norton, \$3.00) is a revision of *The Making of Modern China*.

The High Cost of Prejudice by Bucklin Moon (Messner, \$2.50) is a study of racial discrimination in America in terms of dollars and cents.

With Beatriz in Brazil

(Continued from page 15)

tion to all the Christians who had gathered in Corrente and especially to the girls in the school. Twenty days were spent in having the Word of God taught, preached, and practiced as they carried the message into the homes of all who lived in this interior city.

Eighteen days on the way, twenty days there, and the return trip lay before them. It was not so difficult because they knew the way, but once they were persuaded by an old man to go twenty miles off their road to visit a group of "believers" who had never had a teacher and were anxious to be instructed. There Beatriz found the faithful Bible followers trying to do all that Christ had commanded in his word. They pleaded with her: "Can't you arrange a pastor for us?"

The return trip was filled to the brim with preaching, teaching, and helping all along the way. After two months Beatriz was again in the Valley of the Tocantins ready to greet her village friends and assure them of God's presence on this journey which was a revival to her own heart and salvation to the souls of so many who would never have heard of Christ had she not traveled with the Master through a trackless land.

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 when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised of men. I say to you, they have their reward."

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