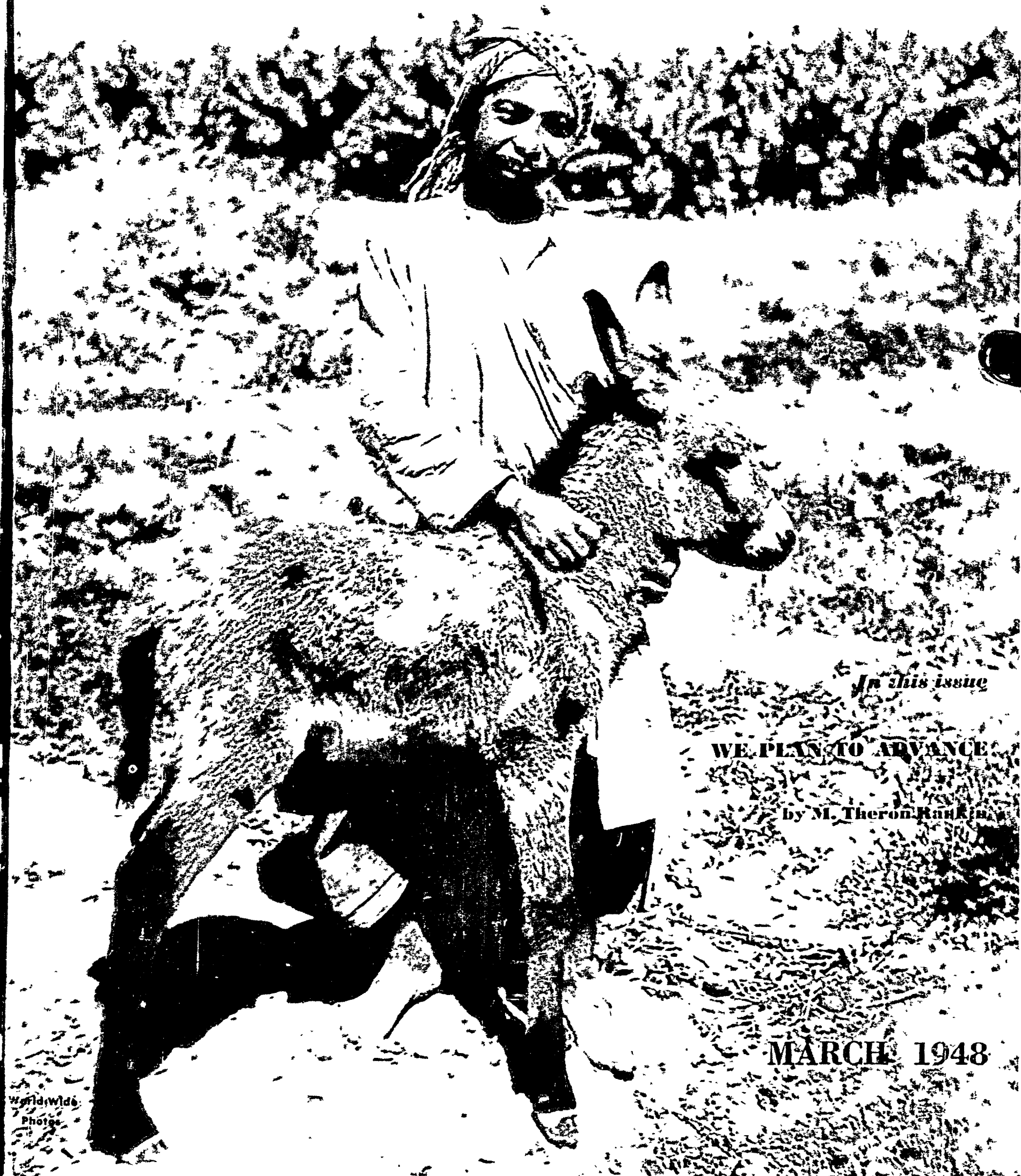


# THE *Commission*

A BAPTIST WORLD JOURNAL



*In this issue*

**WE PLAN TO ADVANCE**

*by M. Theron Rankin*

**MARCH 1948**

# MAKING JESUS KNOWN

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## HOME AND FOREIGN MISSIONS

***March 28 is Missionary Day in the Sunday School***

# EPISTLES

## FROM TODAY'S APOSTLES

### Jerusalem Goes Wild over News of UN's Decision, Reports Missionary

This November 30 has been a historic day. So many things have been happening during it that I sit down to write before I forget most of them.

The excitement began early this morning at one-thirty. Hundreds of people sat all night waiting for returns by short-wave of the vote on the question of partition of Palestine at the UN Assembly. Finally the news came. Thirty-three votes for partition, thirteen against! A Jewish State in over 60 per cent of Palestine!

We live in a Jewish section of Jerusalem with hundreds of inhabitants within a literal stone's throw. Some of the young people in our hostel are Jewish. By one-thirty this morning several had thrown coats around their pajamas and dashed out to the street to join other pajama-clad young people and to run together to the Jewish Agency building some two blocks from us. Shouts rang out in the street just in front of our window, *Yesh Haluka, yesh Haluka, yesh Medina Ivrit!* (There is partition, partition, we have a Jewish State!)

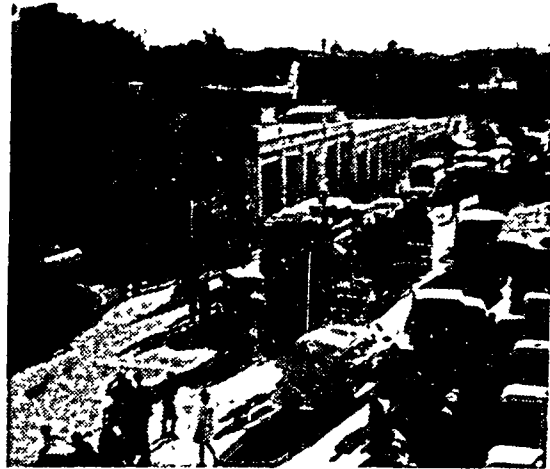
In the spirit of the occasion British policemen and soldiers stopped their lorries and trucks and let the youngsters crowd on. As they rode they sang and clapped: *David, eelech Yisrael, hai, hai,*

sters had commandeered the khaki buses and were crammed into them, on them, around them till you wondered how they stayed on. Two or three impromptu speeches were made from a balcony. There were old men and women. There were whole families.

I recognized the bearded proprietor of our neighborhood hardware store and greeted him with, *mazal tov*, which is a congratulatory phrase for all occasions. A deep red in the East silhouetted the Russian Tower on the Mount of Olives, tinting us all and the Agency building a morning pink.

We walked down the main avenue of New Jerusalem, King George. Everywhere were people walking up and down. Near Jaffa Road a great crowd had gathered and were singing and dancing.

Photos by R. L. Lindsey



Near Jaffa Road in Jerusalem a great crowd gathered. British police and soldiers stopped their lorries and trucks to let the singing, clapping youngsters on.



One held a large national Jewish flag.

A British tank, the kind that the police use here, went by with at least thirty young people clinging to its iron sides and one holding a large national Jewish flag, a white flag with a light-blue six-pointed star in the center.

On the way home I met several of our neighbors. One, our cleaner, a man who lost much of his family in Hungary during the war and who has just managed to get his brother into the country, grabbed my hand and pulled me into his shop. "Here," he said, pouring a tiny glass of something stronger than missionaries are in the habit of drinking, "Take this. It is healthy for today. *Ach, adon, Lindsey*, it is all because of the

(Please turn to page 22)



People thronged the Jerusalem streets.

*hai vekayam!* (David, king of Israel, still lives and exists!)

It was an amazing sight. Only a few days ago police and soldiers had been in disfavor with the Jewish population; now they were singing and dancing the national *hora*.

At the Jewish Agency building, big circles of people had formed in the streets and were dancing and singing. Truckloads of young people and children passed slowly, shouting and clapping. Young-



# The COMMISSION

**A Baptist World Journal published 1849-1851, 1856-1861, and since 1938 by the  
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M. Theron Rankin, former secretary for the Orient, is now executive secretary of the Foreign Mission Board of the Southern Baptist Convention. Kate Ellen Gruver was appointed missionary to Palestine ten years ago, and has been identified with the George W. Truett Home in Nazareth since its founding in 1945. M. W. Egerton, a member of the Foreign Mission Board representing Tennessee, is an attorney in Knoxville. Andrew Potter of Oklahoma City is executive secretary-treasurer of the Baptist General Convention of Oklahoma. Yukiko A. Endo, a resident of Tokyo, is a language teacher and general assistant in the Baptist church work in Japan. Troy S. Floyd is a student at the University of Missouri School of Journalism, Columbia. Vivian A. Bruner of Dallas, Texas, is a regular contributor of children's stories to Baptist periodicals. Marjorie E. Moore, managing editor of THE COMMISSION, spent ten days in Italy in August, 1947, photographing Baptist institutions and activities. W. O. Carver, professor of theology, Southern Baptist Theological Seminary, Louisville, Kentucky, has contributed his "Kingdom Facts and Factors" to this Baptist world journal since its first issue in the present form in 1938. Frank K. Means became secretary for education and promotion, Foreign Mission Board, in 1947.

**MARCH 1948**

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# We Plan to Advance

By M. Theron Rankin

The words "advance," "enlargement," "forward movement," will constitute the theme of the Foreign Mission Board's planning for 1948. The first three days of this year were spent by the secretaries of the Board in a conference to plan for advance. World maps, mission reports, surveys and outlines were studied during those three days of intensive study and conference away from the busy offices, and plans were formulated for advance on all fronts of missionary undertakings around the world. The following objectives have been set up:

★ To multiply and strengthen every useful channel for preaching the good news of God in Christ Jesus. In all nations this is a day of unparalleled opportunity for effective preaching. Tragic world conditions have prepared the hearts of millions of people to hear and receive the gospel of God's salvation through Christ. The more disturbed and desperate the condition of the people, the more urgent and imperative it is that those of us who have this good news, and who have such abundant resources for giving it to other people, use every means at our command to help spread the knowledge of God's salvation to all the world.

This objective calls for strong support from the Foreign Mission Board for Baptist churches, associations, conventions, and their boards of evangelism in all countries where Southern Baptists are promoting Christian missions. This involves direct appropriations of money to be used by these Baptist agencies to assist them in supporting pastors and evangelists. It involves financial help in providing church buildings; the rehabilitation of buildings that were destroyed or damaged; the enlargement of small plants that are inadequate for enlarged opportunities; the erection of new buildings and chapels. It involves the appointment of additional missionaries who will be associated with Baptist churches of other lands in every way that they can give help in preaching the gospel of Christ to multitudes of people.

★ To increase the facilities for training national Baptist leaders. Foreign missionaries alone can never evangelize all the people of a country. They help to lay foundations and to bring into being the instruments and agencies through which the Holy Spirit works to evangelize the masses of the people. The permanent results of the services rendered by missionaries depend in large measure on the training and

development of strong native Baptist leaders. This fact has been clearly demonstrated in the experiences of the war, when our missionaries were compelled to withdraw from a number of countries, and Baptists in those lands were unable to receive any assistance from the Foreign Mission Board. The outcome of a century of Christian missions was dependent during that time upon the national Christian leadership. And those leaders did not fail in fiery trials.

The demands of this objective are exceedingly heavy. It calls not only for the training of those who will serve as pastors, evangelists and other full-time Christian workers, but involves also the teaching and training of Christian constituencies, most of whom live in the midst of overwhelmingly non-Christian and pagan populations. Constant and positive teaching that is definitely Christian is essential in order to maintain a dynamic spirit of evangelism in the Christian churches.

In all the Foreign Mission Board's plans for advance, high priority has been given to the agencies for training strong Christian leadership. This calls for seminaries, training schools, and Bible schools of various grades and standards in every area where the Foreign Mission Board serves. Some of these seminaries and training schools must be on an educational level equal to that of the seminaries of the Southern Baptist Convention. This cannot be done without having Baptist colleges. In most areas this calls for Baptist high schools and in many cases for secondary schools. The national Baptist conventions and churches themselves assume a major responsibility for the schools, particularly of secondary and high school grades, but they must have help both financially and in teaching personnel on the college and seminary levels.

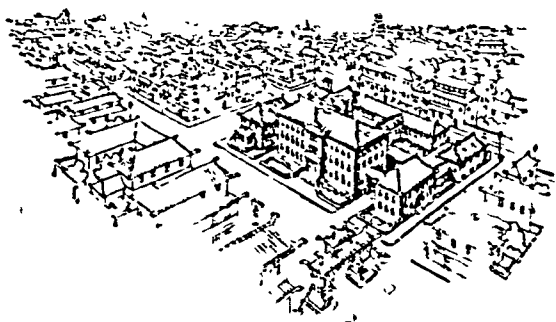
Southern Baptists working through the Foreign Mission Board can help to multiply hundreds of times the evangelistic agencies in other lands by providing large assistance for training strong native Baptist leaders of all types. This involves heavy expense in the rehabilitation of institutions that were disrupted by war, in the enlargement and strengthening of institutions that are now in process, and in projection of additional agencies in areas where as yet practically no provisions for training Christian leaders have been provided.

★ Medical missions affords one of the most effective channels of evangelism. Because of the great expense of plants and equipment and the specialized



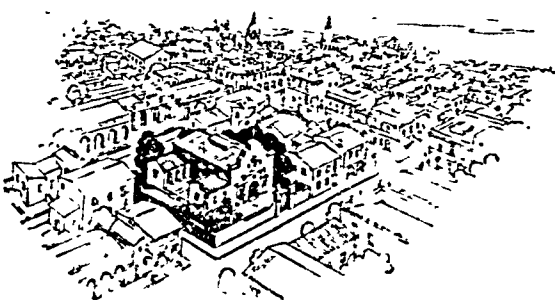
training of medical practitioners, the major part of the support for medical missions must be borne by the Foreign Mission Board. Our foreign medical undertakings have been confined to eight hospitals in China and one in Nigeria. During the war, six of the hospitals in China were closed and the activities of the other two were seriously curtailed. Four hospitals are now in operation in China. The entire plants for the remaining four must be rebuilt before they can be reopened.

A large medical training center has been proposed for Tsingtao, China, which if carried through will call for an initial expenditure of \$250,000 and



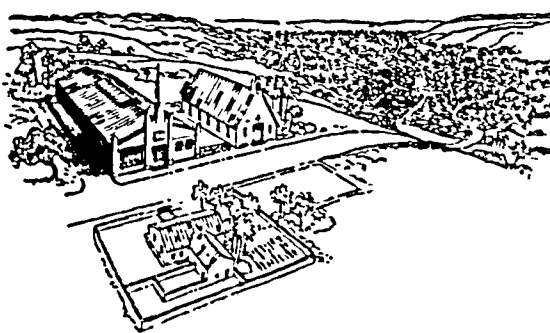
a minimum personnel of four missionary couples and four nurses. This is one of several additional medical centers recommended for China.

Plans have already been made for two additional hospitals in Nigeria. Beginnings have been made looking toward medical work in Mexico, Colombia, Paraguay, and possibly other republics in South America, as well as in Spain and Italy.



★ Baptist publication organizations must be maintained in all areas for providing Bibles, Sunday school literature, Woman's Missionary Union publications, Training Union and student materials, magazines, books, and a host of other forms of Christian literature published in the language of each country. These materials must be provided in English, Spanish, Portuguese, Yoruba, Italian, Hebrew, Arabic, Chinese, Japanese, Hungarian, Romanian, Russian, and other European languages.

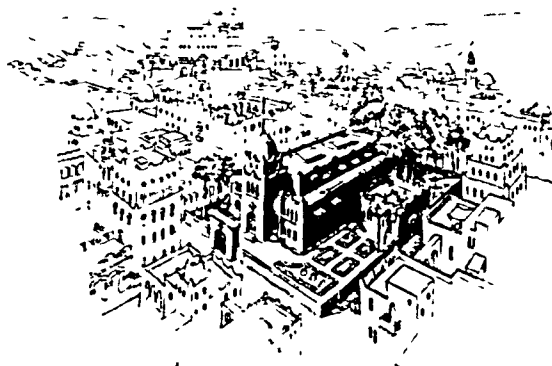
In its importance in the spread of



the Christian message, the use of Christian literature must be placed alongside of the personal preaching of the gospel. The two means go hand in hand. The growth of churches, the enlargement of programs of evangelism, the increase of Christian educational institutions, the work of medical missions and all other undertakings connected with Christian missions are dependent upon an enlarging program of Christian literature.

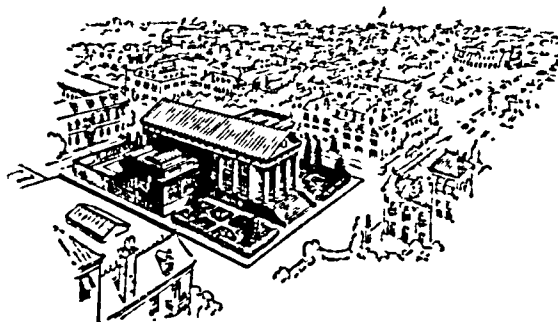
★ Only brief mention can be made of some of the specific projects of enlargement.

Initial steps have been taken to project a definite mission to Moslems as a department of the program of our Foreign Mission Board. A couple for direct evangelism has been sent into Arabia, and a couple is now being prepared for medical work in the south-



ern part of that country. Plans for the future include the possibility of undertakings in Northern Africa as well as in Arabia.

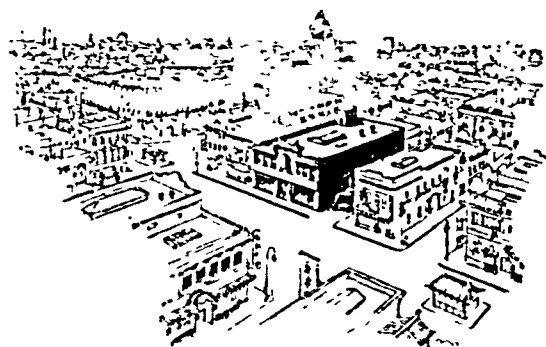
During the present year a conference will be held by North American, British, and European Baptists to re-study the Baptist program for Europe. This conference will probably result in enlarged responsibilities for our



Board. Plans are being studied for an advanced theological training center which may serve to train Baptist leaders for Italy, Spain, the Balkan countries, and the Near East.

Funds have been provided for the purchase of property in the center of Caracas, the capital of Venezuela. Missionaries of our Board in Colombia are in touch with Baptist constituents in Venezuela. This country will soon be added as a definite part of the program of missions of our Board.

The Japan Baptist Convention in consultation with Dr. Cauthen, the Foreign Mission Board's secretary for the Orient, and our missionaries, has projected plans for the complete reorganization of Baptist work in Japan. The new program calls for a minimum of 60 missionaries by 1952 and an expenditure of \$600,000 to \$800,000 for capital developments. Proposals are included for raising the school in Fukuoka to university grade, the development of a full organization for



publication of Christian literature, and the operation of a Japanese Baptist hospital.

Immediate projects in the Hawaiian Islands are the erection of educational plants for three of the rapidly growing churches in the area of Honolulu, the erection of hostels for men and women at the university center, and the development of a strong Baptist academy.

★ All of the plans and projects referred to above are dependent to a large degree on the appointment of additional missionaries. In 1948 the Foreign Mission Board will undertake to appoint one hundred recruits. This will probably enable us to accept all volunteers who will be fully prepared for appointment this year. We must be able to continue a minimum of a hundred appointments each year in order to provide the minimum staff of missionaries needed for the plans that have been outlined.

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# What Hope?

By W. O. Carver

Let us face up frankly to some of the serious situations and needs of the present world with an attitude of as much optimism of faith and hope as we may reasonably command in considering each situation. We are all constantly tempted to muse over, analyze and stand affrighted before distressing situations for which no solution seems immediately possible.

## Religious Freedom and a World Bill of Rights

The evangelical forces of the United States, particularly, have deep concern in the place which religious freedom is to have in the International Bill of Rights upon which the United Nations Human Rights Commission has been laboring for months in Geneva. These forces have been represented by Dr. Nolde, as consultant to the Commission. Through him the eager longing and the official action of various denominational groups in America have brought their views to the attention of the Commission. The Commission has now reached a formal statement which will probably be presented to the United Nations bodies in due course. The declaration concerning religious freedom will be one article in the section dealing with human rights inclusively. The effort will be made to bring the various peoples and nations into a Human Rights Covenant.

The Commission has at last reached a statement on which they are agreed. It definitely does not go so far as the out-and-out advocates of religious freedom would wish. It is probably as much as we could have reasonably expected. We must keep in mind that we are seeking for a declaration and an agreement among all the peoples of the world. The majority of these peoples and nations have never known genuine religious freedom, and they have never even had the idea articulated in their thinking, and never practiced in their social order.

Of course, two of the most numerous sections of the Christian move-

ment in their organized churches definitely oppose in principle the whole idea of religious liberty. Then among the Protestant denominations we have to recognize that for the most part they have accepted and practiced the principle of the union of church and state. The basic concept on which the practice of religious freedom rests has not been a part of the creeds nor of the constitutions of these denominations.

In the last century, and particularly in the last half century, there has been great advance in the education of the Christian mind and conscience in this important matter. The last twenty-five years have afforded opportunity for a new education of the mind of Christendom on this subject. At the same time it has been occasion for the churches which fundamentally disapprove of religious liberty reorganizing their thinking and rearranging their programs so as to hinder and if possible prevent the adoption of religious liberty as a basic principle in the life of peoples and of nations. The declaration which has now been formulated by the Commission contains two articles that define the principles of individual freedom and of a limited community freedom. It is significant that a third article defining legal limitations was debated in the Commission without reaching any affirmative conclusion.

## One World?

The tragic failure of the recent Council of Foreign Ministers in London is most depressing. The full calamitous significance of this failure is stunning to those who really appreciate it. It means quite definitely that for the present and for an indefinite future the hope of one world, which has inspired so much of the thinking during the last few years, cannot now expect to be realized in any proximate arrangement of the world's life. For two years the radical difference between Russia and the United States

have moved steadily toward this deadlock which the world now faces. In ideology, in political organization, in national ambition and economic determination we have two worlds which are in definite and open conflict.

This has been discerned by the statesmen of Russia from the beginning, apparently. The optimistic idealism of Americans has blinded their eyes to the fact. During these two years Russia's representatives have steadily moved toward the present crisis by shrewd and persistent devices of delay, while at the same time fomenting confusion and failure in other parts of the world. The American strategy of persistence and patience has played definitely into the Russian strategy of waiting for the breakdown of the economic systems in other countries and the progress of chaos and confusion.

During this period, by and large, Americans have been very far from wise and very far from altruistic and Christian. Personal and corporate greed have on far too vast a scale dominated the behavior and the plans of our people. As more and more it became evident that the superficial prosperity of the material life of America could not continue indefinitely, there has been an amazing and discouraging eagerness to "get while the getting is good."

While we have talked very much, and have actually done much toward relieving the distress of the other peoples of the world and toward cultivating a spirit of brotherhood and sharing, we have gone on accumulating vast stores of material and vast fortunes and growing dividends on our investments. There has been a very extensive demand, often clamant and brazen, to help the needy of the world only out of our surplus. It has been studiously proclaimed that we are not in any wise to interfere with our own economic standards nor surrender our luxuries of living. The deeper springs of genuine brotherhood have not been allowed to rise and flow in our thinking and in our planning.

Meanwhile, it becomes more and more evident that there is a powerful spirit of imperialism and its inevitable concomitant of militarism operating in the midst of American life. No degree of wishful thinking can longer blind us to the fact that we do have

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"Hello!" Jerusalem was calling, the operator had said, then I recognized Julia's voice.

"Hello. How's the school-girl?"

"Oh, fine. I think I'm going to like this term. The schedule seems to be much better. There are some interesting people here, too." Julia sounded almost gay. I was glad we had decided for her to go to school a term, for rest and language study. She had been under a very heavy strain managing the orphanage alone during those months I was in the hospital, and she looked tired all the time.

Feeling very generous and grateful and noble, I suggested Jerusalem. An unusually dry winter had invited an early spring and the days were beautiful and balmy. "Just the time for a good old tussle with Arabic," I insisted, "in that wonderful city so steeped in the atmosphere of the pots and pans and bones and stones of the ancient past." *What an opportunity she could have!*

But I hadn't counted on cupid to help make it so! Julia found a very interesting fellow student in Jerusalem. The young Scotsman was vociferous in his proclaimed intention to remain a bachelor, which should have been warning enough. I don't doubt the sincerity of his intentions, for he was known by all his friends and acquaintances as a man confirmed in the state of single blessedness, but that was before the day he met red hair and blue eyes that twinkle.

He was also known as an unusual Arabic scholar, for in a mere seven months at the language school he had completed almost two years' work. His ability in pronunciation and his knowledge of the language, and the extent of his vocabulary were the talk not only of the teachers and students at the school but of the Arabic friends in Transjordan and Palestine as well.

So it was natural that this very advanced and talented linguist should coach and tutor the "baby" student struggling with increased forms of verbs, conjugations, and what-nots of this most difficult of all grammars, to say nothing of the terrific throat-gyrations and peculiar noises necessary to speak it properly. It was kind of him. It was even altruistic. That unselfishness was only one of the virtues that had endeared this young foreigner to all who knew him in Palestine— young and old, rich and poor.

# A Christian Home for Trans-Jordan

Another story of how God takes away and how God gives— and of how an R.A. F. veteran with an aversion for matrimony and mission boards became a missionary husband.

And Julia—well, she was a sincere student of Arabic. Her daily hours of tutoring were bearing fruit and we were rather proud of her accomplishments. But it wasn't long before something else began to show in the bud— something less difficult than Arabic!

It's amazing, that language; one never knows what an increased form of an Arabic verb can develop. It's very interesting. I called Julia one night just as a "tutoring" class began. I was stunned by the rather erratic answers I got from that usually sensible



The wedding took place in the Nazareth Baptist Church last September 11, with Elizabeth Lee (left) as maid of honor and John Bone (back to camera) as best man. Rev. and Mrs. Finlay M. Graham were led from the church by little Jimmie Hagood.

By Kate Ellen Gruver

Photos courtesy the author

young woman; she just didn't make sense. The next night she called me, and what she said then ~~did~~ make sense! I was informed that I was about to lose a perfectly good co-worker. It was all settled, she said, and they were coming up to Nazareth that week end for me to meet Finlay Graham. The Lindseys, the Callaways, and Violet Long in Jerusalem had known him all year and liked him immensely, but I knew him only by the deep, quiet tones of his voice over the telephone, and the feeling of confidence and liking that voice inspires.

The feeling was strengthened when I met him. The initial attraction of his



The children in the Baby Home adopted Finlay Morrison Graham almost on sight.

wide, infectious smile, hearty hand-clasp, and friendly greeting was an appropriate prelude to the growing esteem and appreciation of the months of acquaintance since. His easy natural courtesousness won the whole household, and his helpfulness in many small ways made him truly part of us. He could amuse the children, mend a broken chair-arm, repair an electric fixture, and entertain an Arab guest with equal facility.

Above all, his deep humility entirely



After three happy months of married life!

lacking of any weakness earned our respect and admiration, and made us open our hearts to him. We felt instinctively that here was a man we could trust.

This was a quality to which both foreigners and Arabs responded; even those who at first felt shy in the presence of this long, lean, athletic stranger with the British accent soon found themselves talking to him like a brother. And their final approval was assured on Sunday morning when



With the daily wash on the line, Finlay helped make a garden in Nazareth.

Finlay Graham preached his first sermon in Arabic there in the little Nazareth Baptist Church—a full sermon delivered in classical Arabic after only seven months' study of a language that is reputedly the most difficult of all languages. The Arabs were unanimous in their acclaim; their amazement and delight were unbounded.

On other visits to Nazareth, Finlay dug his way deeper into our hearts and our work. We found him invaluable. His judgment, tempered with a strange maturity for one so young, was consulted. His faith and trust and utter devotion to his Lord and Saviour were so rich and full and vital, we knew he was a man who walked with God. It was during one of these visits that Finlay told me his story of the magnificence of God's dealing with a human heart through the daily paths and circumstances.

Brought up in a strictly religious household in northern Scotland, Finlay was a young man about to get his Master's degree from the University of Glasgow before he found his own need of Christ and the power of his saving blood. He gave himself to his Lord, and after as close a study as he could make of various denominations and their beliefs he chose to be baptized into a Baptist church.

From that time on his faith was the great force in his life, as he found that belief in Christ meant life with Christ. War came, and the Royal Air Force claimed his service. During the next five or six years he was stationed in North Africa, Arabia, and Palestine under the most grueling conditions. He tells of the excruciating heat of southeastern Arabia when the touch of the lightest weight clothes was agony, of men who suffered great unhealing ulcers from exposure to the raw elements months at a time, of how the glittering attractions offered to soldiers beckoned and urged participation that the unpleasant and exhausting days of duty might be temporarily forgotten.

But to Finlay Graham, always an athlete, the care of his body was more now than just the conservation of physical perfection; it was the care of the temple of the living God. In finding an outlet for his energies and in avoiding those things which he felt were harmful, he came to associate

(Please turn to page 25)



During the war there was a popular song, "When the Lights Go on Again All Over the World," which voiced the yearning of oppressed people for the blessing of physical light.

We know that physical darkness breeds evil, slimy things. We know that it is inherently dangerous. We know that men seek darkness rather than light when their deeds are evil. We know also that man-made light is temporary. The bulb in the fixture over my desk burns out. The electric current is interrupted and darkness ensues. Or, as in the war, man-made light invites destruction by illuminating a target. There is no security in such light.

This same condition exists in all temporizing intellectual programs. Promises, treaties, leagues of nations, and United Nations fail as permanent alleviations of the world's ills. No enduring light is to be found in human institutions or agreements.

There is one light that is abiding, the Light of the world. Its brightness drives away suspicion, greed, hate, jealousy, and all of the conflicts that arise out of them. The Light of the world is the Son of God, Jesus Christ, our Saviour.

Millions around the world are struggling in darkness. It is in our power to turn on the lights everywhere that men may see.

It is a pertinent inquiry to ask whether we will use the power with which we have been so richly blessed.

In my own heart and life I have been aware of the conflicts which arise. No one denies the power or the need. But all of us see so much to be done at home that we let the local needs obscure our vision of world needs.

I have served in a local church and have known its needs for buildings, equipment, and personnel to direct a program beginning at home and leading to the ends of the earth. I have felt the reasonableness of the demands, the urgency of the situation. The loyalty which I have to my own church is a constant, and not unworthy pull to keep me laboring for it, to the exclusion of much else that is also worthy.

I have served as a trustee of a Baptist college and have heard the voice of those seeking admittance—have suffered with those who have been denied because of lack of space, inade-

# Turn on the Lights!

By M. W. Egerton

quate facilities, and overworked facilities. Again, because it is close to me, the pull is great to give and labor here to the limit of my ability.

It has been my privilege also to serve my denomination in the erection of a hospital with its ministry of healing and its teaching and training center. A physically sick humanity cries with a voice that touches every Christian heart—and because it is close to me, the pull is great to stay on this mountain top and serve.

I have watched our state institutions and programs from the vantage point of a state executive committeeman and have known how earnest hearts

**Will the lights go on again all over the world? Not if we insist on taking care of ourselves first, declares this able Christian lawyer.**

overflow as they look at the great unfilled field of want which each one in truth labors to meet—and the crying need of each one for money and men.

I state these privileges to show, first, that I am aware of the genuine need of all our institutions and agencies; and, second, that I realize and appreciate the sincerity and earnestness of all who, recognizing the needs, seek to measure up to the responsibility placed upon them. There must never be a question in any of our minds concerning these needs.

But the pertinent inquiry still remains:—Will we give the gospel light to the world?

If we are honest in our thinking, we know that we are playing with the opportunity that is ours.

My own state, which is among the leaders in supporting the Co-operative Program, shows contributions for the year ending October 31, 1946 of more than \$8,400,000 and the figure for 1947 is much larger! And yet for the first ten months of 1947, Tennessee Baptists have given through the Ex-

ecutive Committee of the Southern Baptist Convention for foreign missions only \$283,094.15.

We have in Tennessee hundreds of churches spending annually in their own programs approximately twice the sum all Southern Baptists give to foreign missions. No honest mind can face these facts and reach any conclusion other than that we are playing with the world mission committed to us by our Saviour.

Let me give you a brief picture: Take a map and spot the eight strategic centers among the 400 million of China. If we are to use the power that God has given us each center needs churches, schools, a hospital and the manpower to operate all as training centers. The physical equipment for each of these centers would cost approximately \$1,500,000 and the annual maintenance would be at least \$300,000—a capital outlay of \$12,000,000 and an annual charge of \$2,400,000. With this we could turn on the lights that would ultimately shine all over China—and this represents such a minimum in terms of the needs of China! Yet it is just that much more than our present total budget for all the world!

There is not an area in the world where we serve that minimum needs do not proportionally reach these same amounts, yet as Southern Baptists we are standing still—unwilling to move forward. *It seems to me that back of our failure is our desire to take care of our own needs first.*

It begins with me as an individual. It follows through my local church. It continues in my state and South-wide institutions and activities; and while I do not state it in so many words, my actions and those of every institution with which I am familiar place "self" needs first, and devoutly hope that ultimately enough will overflow for the world.

It is time for honest thinking. If we as Baptists, in a justifiable program at home, are to limit our world Christian

(Please turn to page 26)



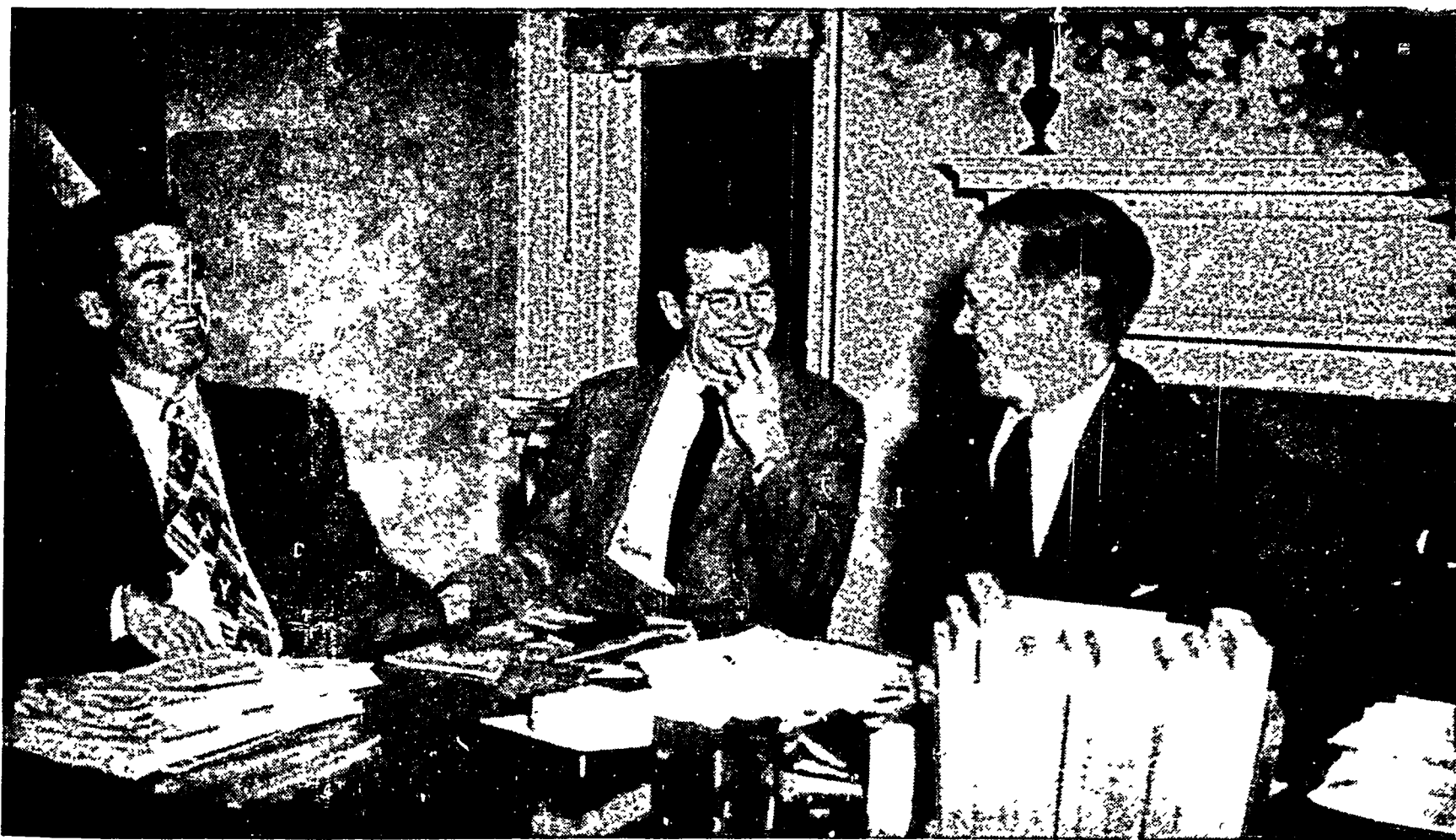
*Courtesy Southern Baptist Theological Seminary*

## Those McMillan Boys

The three sons of Missionaries Hudson and Leila Memory McMillan of China have made a record for M.K.'s\*. Each in turn as a junior in college has won the Elizabeth Lowndes Scholarship (available through Woman's Missionary Union's Margaret Fund) for the highest scholastic average of his "class" of sons and daughters of Southern Baptist missionaries. Archibald Memory (shown left with his wife and baby in an interview with the Foreign Board's personnel assistant Edna Frances Dawkins) is a student at Southern Seminary and candidate for appointment by the Foreign Board in 1948. He was managing editor of *THE COMMISSION* in 1940-41. John Johnson (left, below), a Navy veteran, is a member of the clinical psychiatric staff at Duke Hospital and candidate for Ph.D. in psychology. Campbell White (center below) also a Navy veteran, expects to enter Bowman-Gray School of Medicine at Winston-Salem in September. As alumni of Wake Forest College, they have something in common with Executive Secretary M. Theron Rankin whom John and Campbell visited during Christmas week.

\*"Missionary kid."

*Moore*



# Now Is the Time—in China!

By Andrew Potter

For four decades I have been associated with Christian work and workers in the homeland. In these years I have looked forward to the time when I might visit our beloved missionaries in lands afar. So, when Mrs. Potter and I sailed the Pacific on our way to China and around the world, it was like going on a second honeymoon. Despite the terrible typhoon that tossed and terrified us alongside Japan, we went westward to the "Far East" with a thrill that comes only once in a lifetime.

I got my first view of this great land of China while sailing up the Whangpoo River to dock at Shanghai. How good to be greeted with the radiant smiles of missionary friends!

It is a spiritual uplift to meet a group of missionaries on the foreign field. Those in central China assembled soon after my arrival and asked me to talk to them. When I stood up to speak, I thought of the words of John the Baptist, "I have need to be baptized of thee and comest thou to me?"

The best passport in China is association with the missionaries. The Chinese Government and people trust the missionaries of all denominations. What eloquent testimony to their life and labors is the attitude of the Chinese people! The missionaries have high standing. They can get you through customs, on crowded railroad trains, around police officials, and governmental functionaries. The American missionaries have done more to create friendly relations between the Chinese and American republics than lend-lease. Whatever else the missionaries have done, they have created goodwill for America. They have convinced the Chinese that they came there to GIVE and not to GET!

I met General Edgerton, head of UNRRA in China, and traveled with him on the ship from Shanghai to Naples. He was extravagant in his praise of the character and conduct of the missionaries.

Marvelous changes have been wrought in this land of mystery since Matthew T. Yates landed there one hundred years ago! Baptist mission work in China is interlaced and

intertwined with his life and labors. I stood with uncovered head by the granite shaft above his grave. Here he is surrounded by a great "cloud of witnesses." Many of the noble souls who followed him in the dedication of their lives to mission work in China chose this sacred place for their last long sleep. Methodists, Presbyterians, Baptists—heroes and heroines of the cross—rest here together. English, Scottish, American, and others who have lived, loved, and labored in China sleep here.

I was a guest in the home of a prominent Chinese Baptist who has in his possession the original minutes, written in Yates's own hand, of the organization of the first Baptist church of China (now Old North Gate) on November 6, 1847. It is a very precious historical document and is the first chapter of Baptist mission work in central and north China.

Yates's spirit still hovers over China. His name is spoken in reverence by both the missionaries and Chinese Christians. I slept in the great old bed in the home of Dr. H. H. McMillan in Soochow that belonged to Dr. Yates and on which he slept the last years before his death.

It is heartbreaking to see the useless destruction wrought by the war lords. A whole section of the city including the compound in which our seminary is located was utterly wiped out. The beautiful trees on the campus of the University of Shanghai were cut down. The Sallee Memorial Church was turned into a horse stable. The homes of the missionaries in the compound were wrecked. Imagine the heartache and depression when they first returned to view this carnage!

Shanghai and Canton alone would justify the great rehabilitation offering recently made by Southern Baptists! Only the grace of God could sustain



With the aid of Baker James Cauthen to interpret I spoke in Sallee Memorial.

Two photos courtesy the author



It is a spiritual uplift to meet missionaries on their field. Missionary Blanche Groves and two students served us tea.

and give the missionaries courage in such an hour, for truly, "the half has never yet been told."

I was grateful for the opportunity to participate in the rededication of the Sallee Memorial Church after its restoration. What a tonic to one's soul to see the radiant faces of the missionaries and Chinese Christians on this dedication day! These buildings represented their very life, love, and labors.

The rehabilitation program carried on by the missionaries has been a marvel of efficiency. Their ability to improvise in the meantime is an eloquent testimony to their good sense

**Oklahoma Baptists sent their state secretary and his wife on a missionary tour in 1947. Their impression of what they saw in Southern Baptists' oldest mission field deserves to be read and discussed widely.**

and judgment. They convinced me they knew how to make brick without straw!

The South China Mission centering around Canton was badly injured by war. Armies swept over the land, famine raged in many places, and the Chinese Christians, ragged and hungry, took refuge in the hills and villages far away. Thus, as in the church at Jerusalem when persecution drove the people out the gospel was scattered abroad.

Secretary Baker James Cauthen has planned wisely for this new day. Every effort is being made to place the responsibility for the whole program of China upon the shoulders of the Chinese Christians. The war has taught them they can walk alone. The Chinese Baptists are in process of organizing a convention to correspond to the Southern Baptist Convention. This convention will be responsible for such institutions as the Baptist Seminary, Frontier Missions, Publication Society, and other phases of the work. The University of Shanghai with one thousand students is providing some of the best higher education to be obtained in China. Baptist work in China is distinctly Chinese Baptist work.

The great day we now face in China has come about through the sacrifice of missionaries and Chinese leaders over a period of more than one hundred years. They have sown the seed and we are in a position to reap the harvest. An era of goodwill prevails in China, especially toward America, because the Chinese public is conscious that America has been China's friend during these hard war years. The blood of American soldiers has been shed in China's behalf. This has helped to open a door through which the messengers of Christ may enter. It would be tragic if after all the sacrifice made by heroic mission-



*Photo courtesy M. W. Rankin*

Dr. Potter's assertion about China's readiness for the gospel finds proof in such photographs as these of candidates for baptism. Above Missionary M. W. Rankin (rear right) is shown with thirteen of the fifteen adults he baptized last July 13 at Kukong.

aries and the sufferings of these war years we should fail to enter the doors that now stand wide open.

Now is the time—in China! It is easy to see the difficulties on every hand. Inflation runs riot. Every day costs far more than it should. Civil war is raging. The country is in an economic crisis. Restlessness prevails among all classes. Frustration abounds, making difficult the transactions of business and travel.

It would be easy for us to say that we will wait until a more convenient day before doing anything further in

China. The Great Commission cannot wait for a more convenient day! We are to preach Christ "in season and out of season" in spite of war, pestilence, and famine. It is costing a great deal in money and life to carry on a Christian program in this evil day, but when we see scores, yes, even hundreds, of young people turning to Christ through the gospel message, we must be convinced that the results obtained far outweigh the cost. Thank God for the great offering for relief and rehabilitation in 1946!

Now is the time—in China!

*Mary Lucile Saunders*



When we see scores of young people turning to Christ through the gospel message, we must be convinced that the results obtained outweigh the costs.



# Emperor: — Former Idol, Present Symbol of Japan

"When the Emperor's name is mentioned, you must sit up straight with both hands right on your sides." The first instruction I ever received at a grammar school, before I was taken into an auditorium for the entrance ceremony, left a vivid imprint on my mind, which was filled with childish curiosity.

Then a strange thing happened. A white-haired principal proceeded to a small shrine set up on the platform, and bending himself double, rolled up a bamboo blind hanging in front of it. A great wave swept hundreds of heads down. Then the solemn tone of the principal, with which he read the Emperor's Rescript, resounded in death-like silence.

As I looked up, the pictures of the Emperor and Empress in the shrine commanded the entire hall. Something mysterious gripped me. This awe and respect for the Emperor frame the life of the Japanese nation. "The Emperor is sacred and inviolable," stipulated the first article of the Meiji Constitution.<sup>1</sup> Emperor was not a human but a living god, a direct descendant of the creator of the Japanese islands. When he went out of his palace, which was separated from the secular world by a deep moat, all the traffic stopped and the people stood in lines and paid homage to their "divine" ruler through a wall of armed policemen. He was too sacred to be seen directly. There was no room in Japanese minds to question whether a human can be a god or not. Even to argue this was blasphemy.

On December 8, 1941, a war was declared against America and Britain in the name of the Emperor. He demanded the entire nation to exert their utmost to destroy the enemy and to uphold the prestige of the "divine" country. This was an absolute imperative. Promising young boys volunteered to fly to enemy bases and ships as human bombs. It was the highest honor for any Japanese to lay down his life for the Emperor. Ever increasing damage by air raids did not shake their faith in the invincible Japanese forces led by the Emperor,

<sup>1</sup> Meiji Constitution: Constitution promulgated by the Emperor Meiji on February 11, 1889. It was replaced by the new constitution on November 3, 1946.

By Yukiko A. Endo

who was supposed to inherit all the wisdom and power of the Japanese ancestral gods.

All the mysteries surrounding the throne vanished on August 15, 1945, when the Emperor himself announced the unconditional surrender on the radio. His voice, which the common people were allowed to hear for the first time in their lives, was no different from theirs. His feeble tones laden with sorrows and agonies sought the perseverance and courage of his subjects to meet the gravest and severest fate of a defeated country.

"I am with you in all sufferings," he said. All cried, young and old, nobles and commoners. They found a new human ruler who was ready to share their tears. He was no longer separated by an iron fence or mysterious ceremonies. This direct contact with the Emperor united the nation to endure humiliation and to undergo heart-breaking experiences of defeat.

The unprecedented "bloodless demobilization" was a credit to the prestige and discipline of the American Army, but Japanese love and obedience toward their Emperor should also be admitted as an important factor in this amazing achievement. The Japanese people did what their ruler wanted them to do because they were devoted to him.

The pendulum of mob psychology which had been suspended high on

the right side by the power of ultranationalism swung back to the left at the collapse of the military government. Communists marched to the palace grounds and denounced the Emperor in mass meetings. "Abolition of the Emperor system" became a nation-wide delirium. Newspapers purposely used rough words in describing the "human Emperor."

This phenomenon gradually passed as the swinging pendulum sought stability. It is coming back to a fulcrum, the center of the national life. The new constitution which was promulgated November 3, 1946, secured the position of the Emperor as the symbol of national unity. Love and respect for the Emperor which have been fostered and nourished through the long history of 2,600 years are now finding natural and democratic expression. The Emperor is the nucleus of Japan. Therefore, his character, culture, and religion bear great significance for the construction of a new Japan.

The Emperor, as his younger brother comments, is a typical aristocrat, noble, sensible, but weak in character. He lacks the insight and power of his grandfather, Emperor Meiji, founder of modern Japan. He is full of goodwill, but short of courage to oppose or suppress ambitious and aggressive attempts of the militarists.

I believe that he felt more at home at a microscope than at the desk with

Americans, born and bred in the democratic tradition, cannot be expected to appreciate what takes place in a people when their god announces by national radio that he is only human. But Christians who would understand what fellow Christians in Japan face in their ministry to a defeated, suddenly god-less nation will find here the results of one young woman's study of her own people, in her effort to save them from a blind acceptance of Hirohito's continued leadership in spiritual matters.

Religious News Service



A typical aristocrat, noble, sensible, but weak in character is what the former Emperor's young brother says of him. He was a puppet from the very beginning of his life.

piles of papers which awaited his sanction. He is a student of nature rather than a monarch. He is not a creative originator, but a careful observer of traditions. This good-natured, but naive character might be held responsible for the war. I love the Emperor, but I regard it a tragedy for Japan that such a man ruled the country at her most critical time.

To analyze or even put a searchlight of imagination into the character of once a living god so completely

isolated from commoners may be considered reckless, but the study of the factors which have formed his character helps me uncover this mystery because the development of his personality has been so trimmed as to fit exactly the pattern of the "Divine Ruler," with little freedom to choose his books, his tutors, or even his wife.

He was a puppet from the beginning of his life. The light of my observation is too dim to produce a general picture of his characteristics

on paper, but here, as a student of religion, I shall try to focus on his religious sentiment.

In the twentieth century of democracy and science, Japan preserved a peculiar form of theocracy. Though the separation of religion from the state was definitely mentioned in the Meiji Constitution, Shinto enjoyed special favors of the Imperial Household and the protection of the Government under the pretext of non-religion.

"Shinto shrines are not religious institutions, but the center of the national life, therefore all the Japanese people are supposed to visit them regardless of their religion," claimed the Government.

The Emperor was the direct descendant of the Amaterasu Omikami, the head god of the Shinto pantheon. To this consciousness he was undoubtedly educated. I cannot tell whether he really believed it or not, but at least he tried to be faithful to this sacred tradition. Every morning, he purified himself and worshipped his ancestral gods at the sanctuary in the Imperial Palace and prayed for the prosperity of his family and the nation. On national holidays, he himself performed Shinto ceremonies at the sanctuary and dispatched his messengers to the Ise Shrine, the dwelling place of the Amaterasu Omikami. He was a typical Shintoist, the representative of the Shinto nation. That he had a faith in the protective power of Shinto gods may be proved by the fact that, in 1944, in the danger of heavy bombing, he went a long way down to Ise Province and prayed to the ancestral god for the victory of his forces.

The Emperor is personally related to an outstanding Buddhist family. His sister-in-law is the wife of the chief abbot of Japan's most influential Buddhist sect. With this, and with his ancestors' respect for Buddha, it is natural that he has a special interest in Buddhism.

His first direct contact with Christianity might have been during his visit in England when he was a crown prince. The high Western civilization based on Christianity might have impressed him and he must have acquired some knowledge about Christian teachings. However, to accept this religion as his own must have been unthinkable. If he had desired to



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do so, his responsibility as a ruler of the Shinto country would not have permitted it.

Japan's defeat has taken away from the Emperor the psychological burden which the 2,600 years' history had imposed on him. With his invincible army disarmed by the Allied forces and his holy land occupied, he has found himself a human with a gigantic task of reconstructing a peaceful democratic country. On New Year's Day, 1946, he made the historic "Human Declaration"<sup>2</sup> to live among the people. On the subsequent inspection tours, he stepped right into the crowd unguarded and spoke directly to a ragged woman in a repatriation camp. For the first time in the Christian history of Japan, American missionaries were received by the Emperor and requested to enhance the morals of the nation. He also had an interview with the representative of the Church of Christ in Japan and visited churches and Christian social centers. These unprecedented events tell that the former Shinto ruler has come to have great interest in Christianity. However, it may be too hasty to conclude, as some Catholic missionaries do, that he is on the way to conversion. It may

<sup>2</sup> Human Declaration: On January 1, 1946, the Emperor officially denied his divinity and declared himself a human.

## American Student Volunteers Meet

Missionary Wilma Weeks of China addressed more than two hundred young Baptists who assembled one afternoon during the North American Student Conference on Christian Frontiers at Lawrence, Kansas, December-27-January 1. Other leaders present included Dr. Kenneth Scott Latourette of Yale, Miss Juliette Mather of Woman's Missionary Union, Miss Frances Barbour of the Convention's Student Work, several state W.M.U. young people's leaders and state student secretaries. The conference brought together almost two thousand young Christians from United States and Canada.

be true that he now has a much deeper concern for Christianity than he had ever had before. Probably his humble eyes see his small island country swept over by the current of the times. His intelligent mind understands that the whole world is headed for one ideal, that is, to unite all nations as members of God's family. His careful observation may reveal to him that Christian love and fellowship can only attain this ideal. His inner heart may be seeking Christian truth; it is said that he is studying the Bible.

The question is whether he is brave enough to confess it or not. I am afraid that the personality which allowed himself to be manipulated by the militarists until the country had been hopelessly destroyed cannot so

easily break the shell of his mind, hardened through years of Shinto practice. Living among the courtiers who still cherish imperial traditions and feudalistic ideas, he may be constantly aware of a visible and invisible yoke upon him.

When he declared himself a human, the Japanese idol was destroyed. When he lifts his heart to the true God and confesses his faith in him, the Japanese people who love and adore him will come closer to God.

Those who wish the full blooming of Christianity on the natural soil of Japan offer sincere prayer for him with faith in God who makes possible what appears impossible to human eyes.

*If you have sometimes wondered what missionaries do with themselves when they return to the States on a modest pension after a lifetime of overseas service, read this story of a retired missionary by a student journalist.*

# Missionary Makes A Good Neighbor

By Troy S. Floyd

One morning in September, 1940, a neat, attractive lady of seventy-five walked in to the reception room at the recently-built Ellis Fischer State Cancer Hospital, Columbia, Missouri.

"Good morning," she said, smiling. "I wonder if I might visit with the patients."

"With the patients?" echoed the receptionist, puzzled. "You mean just any of them? Didn't you come to see a particular person?"

"Oh, no. I live near-by and I just thought I'd make a friendly call."

The receptionist was a little hesitant. Ill people often do not like to see strangers. Even friends who are over-sympathetic and tactless can be harmful rather than beneficial. But something in the kind smile and calm self-assurance in the eyes of the woman who stood before her inspired trust. She led the way down the spotless corridor, explaining the visiting rules of the hospital.

Mrs. Peyton Stephens, who listened attentively to the instructions of the receptionist, had returned to the United States in 1923 from China after thirty years' service as a missionary of the Southern Baptist Convention. She and her husband had opened the mission at Chefoo in 1906, and had started the first missions in Manchuria two years later. Despite those thirty years in which she ministered to the spiritual hunger and physical misery of the Chinese, Mrs. Stephens had been ready to return to China after a year's furlough.

But her reappointment to missionary work was delayed for various reasons. By 1929, the world economic collapse made it impossible. Her career as a missionary seemed to be at an end.

Those years abroad had given Mrs. Stephens a feeling of being responsible for someone. During the '30's she made

many talks to missionary groups and church organizations throughout Missouri and Oklahoma. This, however, did not satisfy an inner longing to return to where she felt she was needed.

But the work of a missionary cannot always be in foreign lands. Sometimes the need for someone to make the burdens of the unfortunate easier to bear arises almost next door. A woman with less courage than Mrs. Stephens would not have allowed herself to recognize the cancer hospital as a place where a missionary might be needed. For there is a very human fear that goes with one who seeks to alleviate the despair of the suffering—a fear that the task whose demands are as yet unknown will prove too great.

"I know I will find women who are very much discouraged and will have everything that a human heart has to ache over," she had said to her husband a few days before.

Mrs. Stephens softly opened the door of the first room. She tiptoed in and sat down by the bed of a woman who seemed to be asleep. The patient opened her eyes.

"I'm a neighbor and I've come over to visit you," Mrs. Stephens said. She did not say that she had come to tell her about Christ. She did not say that she had come to read to her from the Christian handbook which she carried. China had taught her that you must first win people to yourself before you can win them to him.

And so she talked to this woman as a neighbor. She asked her what neighbors ask each other all over the world: How are things at home?

Often patients were reluctant to talk. Suffering ties the tongue and knots the heart. But as Mrs. Stephens began coming each week, the patients looked forward to her visits. They began to refer to her familiarly among

themselves as "that little missionary."

One day a very small, frail, pretty woman had some pictures to show her. "These are pictures of my children at home," she said proudly. She had twelve children, including four sets of twins!

But pain prevented many of the patients from being cheerful. Two who were very ill were often put into the same room. Experience has shown that one borrows courage from the other through a kind of spiritual diffusion. One will say, "Let me help you. I'm not as sick as you are." But both are in such pain it makes one's heart ache to watch them.

The first few weeks Mrs. Stephens returned from her visits completely exhausted. She had to lie down and rest for two hours before she felt like eating dinner. Not even in China had there been so much misery all at once. The sight of suffering drained the strength of her body and spirit. But she kept going back.

One day a group of the patients were gathered in the hospital lounge. Mrs. Stephens stopped to talk with them and began to speak about her work in China. Soon others stopped to listen. Although she spoke for over an hour, the group listened with rapt attention. One blind woman asked the attendant to push her chair near where she could hear. Even the men patients from the floor above came down to listen. Later she was asked to make talks especially for them. They were interested in farming and merchandising in China.

A few weeks later one of the women asked Mrs. Stephens if she would help them organize regular Sunday evening meetings for worship. She gladly agreed. Unexpected musical talent came from the hospital itself. One woman had been a leading or

(Please turn to page 32)



# Italian Baptist Home for Boys

*Orfanotrofio George Boardman Taylor,  
Centocelle, Roma*

A PICTURE STORY BY MARJORIE E. MOORE

Americans visiting Italy last summer discovered with delight the G. B. Taylor Orphanage in a suburb northeast of Rome, supported almost entirely by Italian Baptists. Founded by the missionary whose name it carries, this orphans' home occupies a villa on thirty-four acres of land, which may some day include a dormitory for girls and a chapel.

The village will welcome the chapel. When the orphanage moved there in 1920, the neighbors were suspicious and apprehensive. They soon discovered that it had a telephone. In an emergency sometimes they had to apply for help by telephone, and the matron still smiles when she recalls how they would peer around while they used the instrument, apparently fearing the worst and seeing nothing to be afraid of. Her own neighborliness did much to win their confidence, and today the whole community is proud of its Baptist orphanage. Many of them will be happy to have a church there, too.

The orphanage, an old villa in a suburb of Rome, can be seen from a distance.



What's a boy without a dog . . .



. . . or a tree to climb . . .  
or work to do and an occupation to learn?







## They thrive on love

Sra. Aristarco Fasulo, widow of one of Italy's greatest Baptist pastors, devotes her life to the job of mothering these forty (now fifty-three) homeless boys. Her only son, a medical doctor, gives them professional care without charge. The food they get is monotonous and not too abundant for growing boys, but they have never known what it is to eat well. Here they find a security they need.

Pastor Vincenzo Veneziano and his family now have an apartment in the orphanage. He can give more time to fathering the boys, without neglecting Via Urbana Church of which he is pastor. The old man still suffers from the shock of seeing his parents killed.

When they can persuade their mother to tell them a story, they beg for Bible stories. The once luxurious country house is filled with noisy, healthy youngsters. Orphan girls in Italy need a home, too.



## **"Turn You Northward"**

Nearly forty years the children of Israel had been milling around in the desert south of the Dead Sea. One day God said to Moses, "Ye have compassed this mountain long enough; turn you northward."

Those directions meant that the people whom Moses was leading were to leave the familiar scenes, the old environment, and strike out toward new frontiers. That did not mean that they were to have an easier journey or less difficult tasks. On the contrary, they were to find hostile kings and fortified cities and unceasing conflict. No easy time was assured them! But we read, "There was not a city too high for us; Jehovah our God delivered up all before us." Turn you northward . . . fortified cities . . . none too high for us . . . our God delivered up all before us.

Surely such an experience has its lessons for us. New conditions are ahead of us. New frontiers challenge us. Open doors beset by many adversaries reveal God's call to us to put our hands and hearts to more difficult assignments. He has given us commissions which will test our faith and fervor and fidelity. "Ye have compassed this mountain long enough; turn you northward." Never mind high and difficult cities and mighty kings. Go, and I will be with you!

Today's challenge to Southern Baptists was forcefully expressed recently by a great Baptist layman, Robert S. Kerr, former governor of Oklahoma and past president of the Oklahoma Baptist General Convention. Speaking on the program of their annual convention last November he said:

This is truly a day of vast physical capacities, resources and enterprises. To meet the challenge and to march with the time, we must also realize that it is a day of mighty enterprises in God's Kingdom.

Southern Baptists owe it to themselves to strive for something worthy of the principles in which they believe and of the God they serve. We have seen great demonstrations of our ability through faith to progress. Why not with a larger faith turn ourselves loose and with his guidance find out what we can do?

The Scripture says: "Ye have compassed this mountain long enough, turn ye northward."

Who knows what is within our grasp if we really try? Why not find out that:

It is easier to do a big job than a small one?

That it is more noble to plan a vast program than a puny one?

That it is more in keeping with our history and traditions—our principles and purposes—and our faith in God to "turn northward" in a vaster and greater denominational program, both at home and around the world?

# EDITORIAL

As we turn our faces "northward" we shall be threatened by temptations: to take care of our own interests first; to build bigger houses for ourselves; to be isolationists and let the other nations fight it out

among themselves; to let the starving multitudes perish while we accumulate more goods; to leave other people to their own religions.

These temptations, and others still more subtle, have no standing before God and his explicit command to make disciples of all nations. We are under inexorable obligation to put first things first, to seek first the kingdom of God and his righteousness. The whole question, with all possible circumstances which would divert us from our main business, is resolved into a matter of choice, the will of God or our will. He has bidden us to enlarge our borders, to go into all the world and preach the gospel to every creature. There is no other name but the name of Jesus, which will save a sinning, suffering world. He has promised his presence and power to every obedient disciple, to every willing church bought with the blood of his Son.

Our Saviour and Lord is saying to us in this day of tremendous need and incomparable opportunity, "If any man will come after me let him deny himself and take up his cross and follow me."

We face that choice.

He is saying, "Ye have compassed this land long enough; turn ye northward."

Rise up, O men of God

Have done with lesser things.

## ***Highways Opened in Arabia***

The current issue of *Muslim World* has an article of unusual interest, "The Arabian Mission and Saudi Arabia," which illustrates the effective ministry of medical missionaries. The road to the king's palace was first traveled by Dr. Paul Harrison who, in the 1918 world influenza scourge, was summoned to treat the eldest son of the king. Since that time other medical missionaries have visited Central Arabia.

Dr. Harold Storm, whose wife, Ida Paterson Storm, has favored the readers of THE COMMISSION with articles on Arabia, received permission from the king to visit any part of his kingdom except the holy places, Mecca and al-Madinah. Last summer Dr. and Mrs. Storm made a prolonged stay in Riyadh (the capital city) and Ta'if doing medical work and making friends. "Both Dr. and Mrs. Storm have so endeared themselves to the people that they can bring whomsoever they please, and stay about as long as they wish."

It is to Bahrein, the home of these esteemed mis-

sionaries of the Reformed Church of America, that the Rev. and Mrs. M. P. Callaway, Southern Baptist missionaries, have been transferred from their former field in Palestine.

### ***"What Shall We Do?"***

Reference to doors which have been opened in Arabia by medical missionaries reminds us of the glorious chapters written by Christian physicians and nurses in other Southern Baptist mission fields, notably China, Mexico, and Nigeria.

One of the first countries entered by our medical missionaries was Mexico. Dr. R. W. Hooker who was appointed in 1899 soon saw the need of a healing ministry and returned to the States for special medical training. In 1904, he began his work in Leon, Guajuato, as the first Baptist medical missionary to Mexico.

A year later he moved to Guadalajara, Jalisco, and established a clinic where, during ten years of fruitful service, he treated 30,000 patients, and reached probably three times as many people with the gospel message.

Dr. Hattie Garrett Neal was our second medical missionary to Mexico, going first to Leon, then to Toluca where she established her clinic. Her husband, the Rev. Charles L. Neal, had been appointed principal of our mission schools in Toluca. She was appointed in August, 1907, and gave nearly a score of years to the healing of the sick. The story of her sacrificial service through the years of the Revolution and of her steadfast devotion to her work, illumines the pages of the Foreign Mission Board reports. Thousands of sick people were blessed by her physical and spiritual ministry.

Because of broken health Dr. Neal was forced after twenty years to take a furlough from the strenuous medical ministry, although for a number of years she and her husband continued their active relationship with our Board in educational and evangelistic work. Dr. Neal's plea in the 1927 report reveals her heart:

As I battled against bad health this year to carry on my work it seemed more and more important to me and worthwhile. The many expressions of love and gratitude that I heard from my patients as they asked helplessly, "What shall we do?" on being told that I was going to close my office, showed me that they, too, felt that it was a worthwhile work.

We have not been able to get away from that "What shall we do?" We are glad that the Foreign Mission Board has been able in some measure after twenty years, to answer that cry by sending out a year ago Dr. and Mrs. Lamar Cole who are already responding to the call of suffering multitudes.

But from every land comes that same plaintive cry, "What shall we do?"

What will be our answer?

### ***"As Poor, Yet Making Many Rich"***

One of the most incisive descriptions of missionary service is found in 2 Corinthians 6:4-10. Here are summarized the experiences of missionaries of all ages: stripes, imprisonments, labors, longsuffering, dying, chastened "as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

We have not been able to get away from these searching words, "As poor, yet making many rich." This has application in every area of life. Recently we read *Boyhood in a Parsonage*, the story of Thomas W. Lamont, great financier. He grew up in a poor home, but that home contributed to material and spiritual riches. There are no greater assets in the world than home, however poor and humble, in which sons and daughters are nurtured in the simple faith of the Christian religion—"poor, yet making many rich."

We think especially of the great host of missionaries on every continent, practically all of whom are poor in this world's goods. What a mighty contribution they are making to true riches! In their evangel of life and love and liberty, in the schools which they build, in the hospitals in which they heal the sick, in the ideals of truth and honesty and righteous living which they are imparting to the people, they are indeed making many rich.

The only road to a just and enduring peace is along the way indicated by the message and ministry of these disciples of Christ who have sought first the kingdom of God, who have sought not worldly riches but true riches which thieves cannot take away, and which rust cannot corrupt.

### ***"Tomorrow Is Here"***

We have just received from the publishers one of the most significant missionary books we have read in recent months. The title is *Tomorrow Is Here*\*. This new volume, of which Kenneth Scott Latourette and W. Richey Hogg are co-authors, is a dramatic survey of spiritual needs and conditions in every major area of the earth, as reviewed a few months ago in the meeting of the International Missionary Council at Whitby, Ontario.

Whether one agrees with all the objectives of that meeting, the findings and challenges incorporated in this timely book are indisputable. Here is up-to-date information concerning a suffering, starving, and sinning world. We are brought face-to-face with the devastation wrought by war. We are bidden to open doors, despite many adversaries in many lands. For example, here is a startling paragraph concerning China:

China is passing through the greatest series of crises

\*Friendship Press; price \$1.50, cloth; 90 cents, paper.

in her long history. She has suffered unimaginably. Probably the mass of agony is greater than that of any other people, even the Russians. Years of devastating invasion, a strangling blockade, and now disheartening civil war, all on top of a revolution that for half a century has been sweeping across every phase of China's life—these have taken a fearful toll. It is estimated that China has eighty million homeless and ten million orphans. Fantastic inflation is ever mounting and bringing untold hardship. Moral disintegration is rife. Communism is seeking to enter the vacuum left by the decay of the old culture.

We review the testimony of national leaders representing forty nations. We are reminded, for example, that Africa is being hurried into a new age.

The tribal organization continues to disintegrate. The economic and social demands of Africans are increasing. Africans are insisting on more of the physical goods of life. Racial tensions are mounting, and not alone in South Africa. More Africans are being educated in the modern manner and are not content with being subordinate to the whites. The prestige of the white man and trust in him are waning.

We are made to view new frontiers, "a frontier of flame where revolution is seen in grim splendor, but a frontier where Jesus Christ inhabits the wilderness and enables men devoted to his redemptive will to face that frontier with him."

Two of the strongest chapters are entitled "Interpreting the Gospel in the New Day" and "The Eternal Gospel Realized in Life." The elements of the eternal gospel are named, among which are the "Good News," the Kingdom of God, the New Birth, the Cross, love, grace, faith, the Holy Spirit, the

(Cut out and mail to American Bible Society)

## THE WORD FOR THE WHOLE WORLD

American Bible Society  
450 Park Avenue,  
New York City 22, N. Y.

COM 3-48

Dear Friends:

I wish to have a part in giving the Scriptures to the people in every land who are pleading for the Word of God.

Please send me information on how I may most effectively help your Society in distributing the Scriptures where most needed.

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church, the personal witness, the transformed life, and the dynamic of the living Evangel.

In the closing chapter we are reminded that the great rank and file of church members do not take the Great Commission seriously. "The majority of professing Christians will not pay more than lip service to the obligation to share the gospel with all men. That will be too late for millions who will in the meantime die without hearing the gospel. It may be too late to save civilization. Hitherto evangelism overseas has been a peripheral interest of the church; henceforth it must become a central concern of every congregation."

## Sharing the Word of God With the Whole World

We had the privilege recently of attending a meeting of the officers of the American Bible Society in the Bible House, New York City, a meeting to which a large number of evangelical editors on the Atlantic seaboard had been invited.

That day, we heard the calls which have come in recent weeks from every land pleading for copies of the Scriptures. Requests have come from China, Japan, Russia, Germany, the Balkans, and many other countries—pleas for the entire Bible, or the New Testament, or portions of Scriptures, aggregating millions of copies.

These extraordinary appeals are explained, in part, by the destruction of Bibles in war-devastated lands, by the rationing of paper in other lands, by the inability of foreign Bible societies to function to any considerable extent, by the rapid increase in literacy, and, above all, by the heart hunger of multitudes around the world for the Word of God.

The most urgent needs and the greatest opportunity the American Bible Society has known in the 132 years of its existence will require at least \$2,500,000 in addition to the already heavy budget of the society. At a time when the people of the world are responding to the cry of the starving millions, by sending material bread, we must not fail to send the Word of God, the Word which will endure forever.

Baptists of all people, who teach that the Scriptures are our sole and sufficient rule of faith and practice, must not fail to enter these open doors in every land. This constitutes one of the most significant missionary opportunities we have ever known.

Southern Baptists were second last year in their gifts to the American Bible Society, Methodists having first place. This great organization is the most effective agency through which we can distribute the Scriptures, now translated into more than one thousand languages, to the people of nearly every tongue and tribe, and kindred in the world. Let us do more than we have done heretofore to give the Word to the whole world.



# MISSIONARY *Tidings*

According to the *Sunday School Times* the record in radio programs is held by the Lutheran Hour which is transmitted through one thousand broadcasting stations, with broadcasts in English, Spanish, French, Portuguese, Arabic, and Afrikaans.

♦ ♦ ♦

Dr. John R. Sampey, Jr., Furman University, has an interesting article in *The Baptist Courier* on the Gold Coast, West Africa, recently entered by missionaries of the Foreign Mission Board. For almost a year his headquarters, during World War II, was in Accra which is connected by a narrow-gauge railway and an excellently paved highway with Takoradi, the leading seaport.

One of the show places of the Gold Coast is Achimota College on the outskirts of Accra. The college was founded in 1925 and dedicated by the Prince of Wales. The buildings are well constructed and surrounded by gardens and groves. The course of study runs from kindergarten through a university degree. The administrative and teaching staffs are all native. When one remembers that there are fewer than a score of institutions of higher learning for the natives over all the continent, it is tragic to find only seventeen students taking university courses at Achimota College a decade after its founding.

♦ ♦ ♦

It is heartening to read in a report by Dr. Jesse R. Wilson of the American Baptist Foreign Mission Society that, during 1946-1947, there were baptized at one station in the Belgian Congo 1,236 converts. In Burma during the past year 20,337 were added to the churches by baptism. An evangelistic and mobile medical clinic mission in the Philippines, together with the routine efforts of churches, schools, and hospitals, resulted in more than 3,000 baptisms since the close of the war. There were more than 1,300 baptisms last year in one former head-hunting area of Assam.

♦ ♦ ♦

In the December, 1947, meeting of the Executive Committee of the Southern Baptist Convention in which proposals to the May Convention were

adopted, one of the most significant recommendations was the increased allocation for foreign missions from 46 per cent to 50 per cent of Southwide Co-operative Program funds. In a time of urgent world need this is a step in the right direction, although we hope that increased offerings of Southern Baptists will justify a minimum goal for current Southwide operations of at least \$5,000,000 instead of \$4,000,000. In order to provide for this increased allocation of four per cent the allocation of the Home Mission Board was reduced 1½ per cent and of the Relief and Annuity Board 2½ per cent.

♦ ♦ ♦

The Christian world lost one of its greatest missionary leaders in the Home-going of Dr. Robert E. Speer. For more than forty-five years he was

the executive secretary of the Presbyterian (U.S.A.) Foreign Mission Board. Although never ordained by men he was one of the greatest preachers we have ever heard and was true to the fundamentals of the Christian faith. As one of his associates said, "Nobody could be around him even for a few minutes without knowing that he was a grand Christian."

♦ ♦ ♦

Walter Winchell quotes a message scribbled on a church cellar in Germany: "I believe in the sun when it is not shining. I believe in God, even when he is silent. I believe in love, even when it is not apparent." Such avowal of a steadfast faith should hearten every disciple of Christ, whatever the conditions and circumstances of life.

## Kingdom Facts and Factors

(Continued from page 5)

here in America to combat a real militaristic imperialism in high places and in vast combinations of selfish power

In the face of all this, in the interest of humanity, in the interest of the Christian ideal and the Christian gospel, we are under tremendous obligation to seek more thoroughly than ever before to christianize the thinking of the masses of our people, and to persuade our leaders that we cannot solve our problems by willingly accepting a division of humanity into two contrasting and conflicting groups. We have to accept the fact that actually there are now two worlds, at least two; but we do not have to accept this as a final fact. It is a fact which sets anew our prophetic task of declaring the will and the purpose of the one God for one human race. And this prophetic declaration must be fired with a new spirit and passion of evangelism. The hearts of men must be changed before the ideals of peoples can be oriented toward righteousness, justice, and brotherhood.

## Churches in Hungary

After centuries in which the Roman Catholic Church has been the state church in Hungary subsidized by the national Government, a new order is being inaugurated. In form and declaration the new order disestablishes all churches. As a matter of fact, the new order proposes to make all the churches in a real sense state re-

ligions. The Government proposes to leave all denominations free in their inner life and administration and operations; but it also proposes that all these churches shall be subsidized by the Government.

This places Baptists, Methodists, Adventists, Plymouth Brethren, Jehovah's Witnesses, Christian Science, and so on all on a common basis, with putative freedom. It also poses for all these previously at best only tolerated sects a new problem of their own attitude. They can accept and rejoice in their freedom, in whatever measure that freedom becomes actual. Can they accept from the state financial subsidies on a proportional basis without selling their birthright as evangelical representatives of the Christian religion?

They thus enter a critical period of testing. They cannot accept this subsidy and be true to their basic faith. Nor can they accept it without opening the way for political control. It is to be hoped that these denominations will not compromise the essential Christian principles. We are especially concerned that our Baptist brethren shall maintain the faith, pay the price of sacrificial self-support, and leave themselves free to proclaim prophetically and evangelistically the gospel of freedom in Christ Jesus. A situation is opened with great possibilities and grave dangers. We must pray that the mind of Christ Jesus may possess our brethren in these days of opportunity.

# EPISTLES

## FROM TODAY'S APOSTLES

(Continued from page 1)

Americans. All because of your President. I really cannot believe it is true."

We do not yet know fully what a Jewish State will mean to our work. Jerusalem is to be international, at least. But many of us feel that with Jews being able at last to define themselves in national terms only, the religious connotation will be more and more dropped, and Baptists and others like us be

given a greater freedom to bring the "everlasting gospel" of Him who was, as concerns the flesh, a Hebrew.



R. L. LINDSEY  
Jerusalem, Palestine

### Hungarian Leader Describes Blessings Received from Southern Baptist Relief

It was an unspeakable joy and help when, in the spring of 1946, we received from the Southern Baptist Convention food packages (worth \$1,000) through Denmark. Soon after came another consignment which consisted of 1,019 food packages also through Denmark and these were distributed among the poor people of Budapest and near the capital and among the mission workers of Hungary. At that time the feeding was the greatest problem of the families and the mentioned gifts were God's blessing through the Southern Baptists.

At the beginning of 1947 we received from New Orleans 120 bales of clothes and 20 boxes of shoes, in the whole weight of 4,775 kilograms. This was the greatest gift we have had since war's ending. It was distributed among the poor members of 200 Baptist churches, 120 preachers, seminary students, deaconesses, employees of the central office, orphans' home, old people's home, children's hospital of Pesterzsebet, and so on.

The parcel gifts, sent by various churches, organizations, and families from the Southern states meant balm of Gilead and comfort of the Holy Ghost for those who shared them. We believe that the names of the donors are written in heaven before God our Father.

It is a fact that our Baptist institutions, especially the theological seminary, would have been closed after the world war without the help and assistance of the Foreign Mission Board.

We held on November 5-6 our national conference of the Hungarian Bap-

tist Union, which declared the warmest thanks to our Southern brethren of the United States of America, for their sacrifice.

The economic situation of our country is better than a year ago but the number of the needy families and persons is still high. It was a sincere joy for us to hear the news that our kind brethren shall not forget us in the coming year but are ready to help those who suffered war's destruction. Knowing this, may I forward our many thanks in the name of our suffering, poor peoples.

(Portrait unavailable)

IMRE SOMOGYI  
Hungarian Baptist Union  
Budapest, Hungary

### Missionary in Tokyo Shares Home Which Is Also Church for Japan Baptists

It is thrilling to be back in Tokyo again. I am living with Pastor Yuya and his family, and every day I am reminded of Paul's references to the "church in your house"—because there is really a church in our house! And most of the activities in our household revolve around that church.

One room in this beautiful home they were fortunate enough to buy is absolutely perfect for a chapel, except that it is too small and always overflowing on Sunday mornings. On that first day of the week it is a rush—rush to get breakfast out of the way and the dining room cleared, because that room as well as all the others are used for the Bible classes.

At nine-thirty Juneko Yuya opens the doors to her Sunday school children,



Juneko Yuya is in charge of the children.

some of whom have been waiting since 8:30. Last Sunday there were about 150 of them! I wish you could see them troop in. They eagerly follow her every gesture and word as she leads them in singing and tells the story. With the help of three or four other teachers she does a grand job.

At 10:30 the young people come out of the two English Bible classes and join the older people in the worship service, and believe you me, it is a thrill when I find myself able to follow even a little bit of the pastor's message! Christians here are very much like Christians there, but at noon they don't hurry away. They get out the lunch they brought

Photos by Sam Tamashiro



Christians here are very much like Christians there but after church we do not hurry away. At Megirogaoka Baptist Church, we get out our lunches and enjoy an hour of fellowship. Missionary Edwin Dozier is in the group (left), and Juneko near him.

from home, and we all eat together and enjoy an hour of wonderful fellowship before the Japanese Bible class at one o'clock.

Then, with singing and one thing and another, some of the young people are here usually until about five. Some of them are back at 7:30 for the English worship service. What a good way to spend Sunday.



FLORYNE MILLER  
415 1 Chome, Shimo  
Ochiai,  
Shinjuku Ku, Tokyo,  
Japan

#### *Americans Attend African Mission Meeting; Momentous Decisions Made*

The most important event in our missionary lives last year was Mission meeting in Iwo the first of September. It usually comes in July, but was postponed to coincide with the visit of our African secretary. Previous to Dr. Sadler's visit, we had Mrs. Martin, Southwide W.M.U. President, and Miss Blanche White, Virginia W.M.U. Secretary, here for a brief visit. Then Dr. and Mrs. M. E. Dodd were in Africa. It was like having home folks to see those nice people, and I asked them more questions than they asked me.

Dr. Dodd left his stamp on Nigeria. His week at the Preachers' Conference was outstanding. He knew how to fire our preachers for soul winning, and his week's revival in Lagos made a lasting impression for good and for God. How thankful I am he chose to come to Africa before he closed his evangelistic tours!

At his suggestion the Nigerian Baptist Convention set up an Evangelism Committee which I know will help to change the emphasis in our Baptist work at least slightly. It has seemed to me we were working at this education business all the time to the exclusion of some more important things. Certainly I can see Christians without education can do very little growing, but I think all of us are going to do more encouraging of Christians "to win one."

Momentous decisions and actions resulted from this year's meeting. More and more responsibility is being turned over to our African brethren, and we are praying that we are not premature with our plans. This year the proprietorship of the schools was put into the hands of the Nigerian Baptist Convention.

The executive committee, which is usually composed of missionaries with an African representative, will now be practically equalized—natives and missionaries. This committee will deal with all emergency matters occurring between the Nigerian Baptist Convention in April and the Mission meeting in July. It will also have the responsibility for placing

teachers and pastors throughout the Convention.

We also made plans to open up three new mission stations. These needs are so great and so urgent—this matter was prayerfully considered before we could say, "I'm sorry these people are more important and need a Saviour more than these others." This year we shall have a missionary in Ijibbu Land. This is the section made famous by Dr. Maddry in telling about the king who sent messengers every year for fifteen or twenty years asking for missionaries. Nine years ago, Dr. Maddry promised them the next missionary coming to the field, but emergencies and war made this impossible. Now the John Millses have been assigned to this section.

The Ibarba people, north of Shaki, are probably one of the most neglected and needy we have. They have no schools or missionaries of any denomination and have been begging for many years for just anybody to come and help their people. The A. G. Dunaways were assigned this field.

Then the Okoho people have been on the hearts of our older missionaries and Mr. and Mrs. J. C. Powell have tried to serve them as they attended to the building of a school and the large Oyo District and it has been just too much—but the Wests will go to open up that work.

How grateful we are for the new missionaries and the money from America to help us go forward for Christ in Africa. All these new missionaries mean new homes, new schools, new equipment. The estimated cost for a missionary house at the present time is \$7,500. We find many native homes costing more than that, but it is not the usual thing.

We are also hoping to begin a school for missionaries' children here in Africa. We have twenty-one on the field at the present time. This will be a wise move, I believe. That means the children will get to see their parents more often and there will be standardized training for them. It will also mean that some parents who cannot leave their children alone in America will have a longer period of service in Africa.

Another interesting note of progress in Africa is the opening of a state university in Ibadan. We voted to acquire a plot for a youth center and library nearby and appoint a student secretary to look after the Baptist constituency there as soon as possible. The president is not Christian so this measure is most needful.

Our own college is far too small to meet the ever-increasing demand for teachers, therefore we plan to divide the college, making two new sections, for elementary teachers—really make three teacher's colleges. Each new section will require \$20,000 for buildings, dormitories, mission houses and equipment—so you see how progress here depends on you!

When I got home from the Mission meeting and a trip to Lagos for medicines I went to Irossi to our annual associational Woman's Missionary Union School. This lasts four days and there were at least 150 women representing all our churches. They study Woman's Missionary Union methods, Bible study, singing and health. One of my midwives taught the health classes. In the singing classes they learned some of our favorite choruses, translated into Yoruba, of course.

I was there to judge in the Better Baby Contest. Some of the rules were: There must be no facial marks cut on the baby; must have vaccination scar; no sores on head or body; must have quinine regularly and *no* native medicine. They were an awfully cute batch of babies. The first baby born in the dispensary was there. My preacher's little girl, who usually cries when she sees me, just smiled and was so friendly during the contest—sly rascal, huh?

It really was a job to choose the finest! I enjoyed it thoroughly.



EDITH CHANEY  
Ire via Oshogbo  
Nigeria,  
British West Africa

#### *Chinese Baptists Suffer under Communists But Rejoice in Christian Witness*

A headline in November 15 daily newspaper reads, "Gissi'mo sees fierce Red offensive. Government forces rushing preparations to cope with communist winter offensive, which he predicts will be unprecedentedly fierce." The next article reports losses after fierce fighting—60 locomotives, 1,000 carriages, 10,000 tons of coal and coke, and \$70,000,000 worth of cotton. This prediction is further confirmed by another great influx of refugees, who count themselves fortunate to have escaped with their lives. New and more painful methods of torture and execution are being introduced. It surely does seem that "The prince of the power of the air" is at the head of a host of demons—and that he knows that his days are numbered.

In spite of these things this has been a blessed day which will never be forgotten. My dear old "Auntie Sheen" along with her country family of eighteen souls returned to their old home in the city last Saturday. I had so longed to see her all these years (seven) and the past weeks the desire had been more intense. She went to their country village a few days before I returned to Tsinan in 1945. She had requested that she be permitted to remain here until I should return; but quietly submitted to the wishes of their family head, "No. 4."

Last Sunday Auntie Sheen appeared at Sunday school. She had walked for four days; was undernourished, her hair was stringy, clothes threadbare, one eye out, and the other weak, but the light of heaven was on her face. There was a "three-minute silence" in the Sunday school as we greeted each other. Then she sat down and snuggled up close to me. She soon relaxed and was so contented that she could hardly stay awake to hear the excellent sermon by one of our very best English Baptist missionaries. She was further embarrassed by her seven-year-old granddaughter coming to sit with her granny. She afterward remarked, "She looked like a little beggar but begged to come to church."

Auntie Sheen has been a veritable modern Florence Nightingale, though not as a nurse. She has exhorted the Christians to keep praying and singing—even though they were compelled to do it silently. "He didn't fail her," she said, when the family was brought up for trial. The only accusation against them was, "They are believers in Jesus." The two sisters-in-law who had been most active in going to other villages witnessing were condemned. Their one-third acre each was withdrawn and they were forced to wear arm bands indicating that they were beggars (beggars' license). This No. 7 and No. 4 are the most radiant of the group.

Mrs. No. 4 said, "I only wept once and that was as I prayed the night before my trial. Some of the younger folks of our family didn't want to antagonize further by making too clear a statement. I wanted to be true to Jesus; but did not want to cause others to suffer." The questions were put in such a way that this was not necessary.

"Which country do you favor? Which country is Jesus' country?"

I answered, "Judea." They were taken

by surprise and admitted that they had never heard of that country.

"That is because you have not kept up on your geography!" said Mrs. No. 4.

"Beggars" are not permitted to eat at home and have to wear their arm bands which show a record of their behavior. If one receives twelve demerits he is killed. Arriving home after twilight is one of the offenses. Mrs. No. 7 rejoiced that they could do much praying, especially when they were having their afternoon sleep out under the trees. Sometimes they would happen to stop at a friend's home and be invited to a meal of noodles. They seemed to keep full of hope and faith. Both testified that they would have died gladly, rather than deny Jesus.

Mrs. No. 4 said, "Both of us want to confess sins. During our trial we were asked, 'Have you any more clothing?' The reply was 'No.' We did have garments buried in a friend's courtyard, but knew that he would be punished if this was known."

Then, before the public harvesting of their own grain, a friend suggested that they glean a little extra, so that the children would not be hungry. "We did this; but kept a look-out lest the Communists catch us stealing from our own grain fields." With tears in their eyes and repentance in their hearts they asked the heavenly Father to forgive them.

They were again filled with the Holy Spirit, rejoicing with joy unspeakable and full of glory. Again they said, "It was wonderful to be begging for His sake. We never once thought of trying to escape. If we had, our guarantor would have been caught and his head chopped off." (Each guarantor must be guaranteed by another guarantor.)

I almost feel that we are now adding chapters to the Acts of the Apostles.

*Photo courtesy M. W. Rankin*



Missionary M. W. Rankin of Kukong, South China, (see page 11 also) testifies to the truth of the reports that evangelistic opportunities there have never been so abundant. On August 3 last year he baptized these thirty-five young people.



These suffering saints have brought "times of refreshing from the presence of the Lord."

JEWELL L. ABERNATHY  
(Mrs. J. A.)  
Tsinan, Shantung,  
China

## We Plan to Advance

*(Continued from page 4)*

The Foreign Mission Board is grateful for the additional \$160,000 in its income that will be provided in 1949 by the recommendation of the Executive Committee of the Southern Baptist Convention to increase the Foreign Mission Board's percentage to 50 per cent of the \$4,000,000 budget for operating expenses of Convention agencies in 1949. The anticipated income of the Board in 1948 shows a surplus of only about 5 per cent over anticipated expenditures.

The increase of \$160,000 in 1949, therefore, will be far from adequate to provide the minimum funds necessary to support the enlargements outlined in this article. The Foreign Mission Board, however, is going ahead with what we consider to be these minimum plans for meeting immediate world needs in the faith that Southern Baptists will provide both funds and missionary volunteers to support this program. This can be done only as our churches greatly enlarge the receipts for the Convention's Co-operative Program.

Southern Baptists stand today with hands overflowing with the abundance of spiritual and material blessings in the midst of a world that is being driven to desperation by its want and misery. The world is lost and doomed. We have in our hands and possession that which can and will save the world if we make the right use of our resources for this purpose. If we do not move forward rapidly, we ourselves shall be lost with the rest of the world.

## "You and the Future of Missions"

The drawings which accompany this article first appeared in a series of messages in November, December, January, and February issues of your state Baptist paper. Those messages under the above title have now been published on one sheet, available free upon request from

Baptist Foreign Mission Board  
Richmond 20, Virginia

THE COMMISSION



# BOOKS

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

One of the most interesting biographical studies published in recent months is *The Ice Cutter*, the story of Dr. J. B. Rounds, leader of Home Mission Board work among the Indians. Phyllis Sapp, the author, has made a significant contribution to our missionary literature. This study was prepared primarily for Intermediates but adults, as well, will enjoy reading it. Other recent releases by the Home Mission Board—all of them timely and informing—are *Amazing Grace*, the story of Dr. M. N. McCall of Cuba, by Louie D. Newton; *Spiritual Frontiers*, by Courts Redford; *Strawberry Road*, by Margaret Hutchison; and *These Were First*, sketches of home missionary pioneers, by Una Roberts Lawrence and Margaret Kime Eubanks. With the exception of the last title, which is 35 cents, each is priced 50 cents.

*Liberia* by Charles Morrow Wilson (William Sloane Associates, \$3.75) is a revealing study of the only independent republic in Africa. The persistent struggle of the leaders of Liberia in the face of tremendous difficulties is one of the most interesting stories of modern times. The development of the resources of Liberia, particularly of the natural rubber industry, will surprise the reader if he has not kept in touch with the progress of West Africa.

*Walk in the Light*, by Mildred Corell Luckhardt (Association Press, \$2.50) is a running account of the happenings related in the New Testament, giving background and historical data which the average Bible reader has had no opportunity to glean for himself. The introduction takes the reader through the events which occurred between the Old and New Testaments. This is a companion to a volume on the Old Testament. It makes a valuable study book for teachers and Sunday school students who need a better understanding of Bible life and times.

Telling the life story of Justo Rufino Barrios, Alice Raine, in *Eagle of Guatemala* (Harcourt, Brace, \$2.50) gives the reader some idea of how revolutions are born and carried on in the Latin American republics. The fictionalized form of the biography makes pleasant reading and creates vivid living pictures.

*The Family Altar* (John C. Winston,

\$2.00), by the editors of *The Christian Herald*, is a series of devotional studies for each day of the year.

*The Gay Genius* by Lin Yutang (John Day, \$3.75) introduces Western readers

to one of China's most distinguished literary figures. Written in Lin Yutang's superb English style, it gives insight into conditions within China during the eleventh century, which was certainly not a Christian era.

## A Christian Home for Trans-Jordan

(Continued from page 7)

himself more and more with the countries where he was stationed and with their people. He tried to learn something of the conditions under which the Arabic people lived and their true spiritual condition.

An extrovert, Finlay shares by nature the good things in his life with those about him, whether it be in a material or spiritual form, an object, an ability, or a friend, he could no more help sharing his Friend, Christ, with these spiritually-destitute people than he could help breathing, and as he did he gradually came to feel that God was opening a new life and service to him. As the years went on, this conviction became more and more sure, so that when he was at last demobilized in March, 1946, he immediately made plans to return to the Arab people among whom God had placed him.

Opposed to service under a mission board and supported only by a faithful few friends, he went back to Jerusalem for a period of language study. His was a vision of evangelistic work in out-of-the-way villages, far from any Mission endeavor, going farther and farther into the heart of the Moslem world as groups of indigenous believers came into existence. His was a complete yielding of all personal desires and a consecration to a life of Pauline loneliness. He gave himself unreservedly to the preparation.

Apparently God's plan for him was not one of loneliness, and in his infinite goodness he had chosen Finlay's companion, one who had gone to Palestine with a similar sense of mission only to be left a widow. Julia Saccar Hagood and Finlay Morrison Graham were married in the little Nazareth Church at noon September 11. The man who was a confirmed bachelor, conscientiously opposed to any connection with an organized mission, became a bridegroom and an appointee of a Foreign Mission Board on the same day at almost the same hour!

The wedding was a simple but joy-

ous event, in which all the church members took delight. It is hard for some of our Arab friends to get away from the Catholic or Greek Orthodox manner of doing things, and one of them after the service began suddenly felt something was missing, for how could anyone and especially the preacher be married without kneeling? Failing to find the "ceremonial pillow" he dashed upstairs to the bedroom and grabbed the only thing he could find—the two pillows off a bed! In the chapel he reached the altar and placed them before the bride and groom, just as the vows were being said.

After the ceremony when Bob Lindsey had pronounced them man and wife, Mr. and Mrs. Graham paused as they turned to walk up the aisle. It was just time enough for three-year-old Jimmy Hagood, sitting so quietly with his maternal grandmother on the front pew, to slip down and go to his mother, the bride. Catching her hand in his, then reaching up for Finlay's, he led them slowly and with dignity down the aisle, smiling up first at one and then the other.

Today Julia and Finlay Graham are looking forward eagerly to the work God has pointed out to them, in an out-of-the-way village in Trans-Jordan far from any other mission center. The village will be a primitive one, on the Old Testament days' standard of living. Probably the only house available will be one of mud and dung, with a hard dirt floor and no "modern" conveniences. The only mode of travel in that part of the country will be donkey-back; Julia writes that she has asserted her desire to reverse the Arab custom in this case, and let the *woman* ride while the *man* walks!

Julia was right. She had met some interesting people. One was a man with the power of God behind him, the abiding faith and courage to face the difficulties of a real pioneer life, and the assurance in his heart that he walks hand in hand with God.

By Frank K. Means

# TOOLS for Missionary Education

## MISSION STUDY BOOKS

Comparatively few Southern Baptists will ever visit one of our mission fields. None can call back the years which are now history and actually experience the victories and defeats which came to missionary pioneers. Without some stimulation not many would undertake to acquire accurate knowledge concerning the world's peoples who live beyond our borders.

Mission study books serve a very useful purpose in that they permit their readers to visit the mission fields by proxy, roll back the pages of history, and uncover interesting information about our neighbors in today's world. They also create standards of judgment by means of which to weigh the conclusions of those who have travelled abroad as observers. Not all travelers see the same things and their conclusions do not always agree.

Each calendar year the Foreign Mission Board publishes a graded series of books based upon an annual theme. Good news does not always travel rapidly. For this reason, some mission study books in the graded series are much more popular in subsequent years than they are in the year they were published. Just to be sure that you will not overlook one or more of the splendid books in recent series, the titles are listed:

### 1947 Series

ADULT—*That the World May Know*, by W. R. White.

YOUNG PEOPLE—*My World Too*, by Porter Routh.

INTERMEDIATE—*Great Is the Company*, by Violet Wood.

JUNIOR—*Lamplighters Across the Sea*, by Margaret Applegarth.

PRIMARY—*A Little Book in a Big World*, by Nan F. Weeks.

### 1946 Series

ADULT AND YOUNG PEOPLE—*Now Is the Day*, Symposium by Board secretaries.

INTERMEDIATE—*Carved On Our Hearts*, by Saxon Rowe Carver.

JUNIOR—*This Is My Father's World*, by Margaret T. Applegarth.

PRIMARY—*God Is Love in Any Language*, by Amy Compere Hickerson.

### 1945 Series

ADULTS AND YOUNG PEOPLE—*The Apostle of the Chilean Frontier*, by Elizabeth Condell Pacheco.

INTERMEDIATE—*Neighbors Half-a-World Away*, by Margaret Stroh Hipps.

JUNIOR—*How It Began*, by Nan F. Weeks.

PRIMARY—*Make-Believe Visits*, compilation.

In addition to the graded series books, the Foreign Mission Board publishes quite a number of "background" books. These may or may not bear directly upon the theme of the year in which they are published. The following "background" books are currently available at your Baptist Book Store:

ADULT—*From Victory Unto Victory*, by Olin T. Binkley.

ADULT—*Handmaidens of the King*, by W. Thorburn Clark.

ADULT—*Outriders for the King*, by W. Thorburn Clark.

ADULT—*Thus It Is Written*, by H. Cornell Goerner.

ADULT—*Give Ye!* by Frank K. Means.

YOUNG PEOPLE—*A Pioneer for Jesus*, by Thomas S. Dunaway.

JUNIORS—*The Camel Bell*, by Mrs. Roswell E. Owens.

PRIMARY—*Just Like You*, by Margaret T. Applegarth.

Are you interested in the themes which are to be used in the immediate future? In 1948, mission study classes will study China, while the 1949 graded series will be based upon Japan. It is entirely possible that the Foreign Mission Board will publish two graded series during 1950. The Near East has been selected for special emphasis by the Missionary Education Movement. The work of Southern Baptists in the Near East has never been given the emphasis it deserves. But 1950 also marks the centennial of Southern Baptist work in Nigeria.



## BOX

Q. How much does it cost to support a missionary?

A. An itemized statement of the annual cost of supporting an average missionary follows:

Salary .....	\$1,000.00
Children's Allowance .....	128.00
Rent .....	480.00
Medical Allowance .....	100.00
Miscellaneous .....	15.00
Emergency .....	16.00
Group Insurance .....	8.00
Pension Dues .....	30.00
Emergency Compensation ..	282.00

\$2,059.00

Please note that all travel expense on the field and on furlough, as well as the expense of maintaining the institutions in which the missionary works, is additional and is borne by the Board.

## Turn on the Lights!

(Continued from page 8)

mission until we have satisfied our own local needs, let us say so frankly. Let us tell our people that the world must wait while my church builds new additions, while my school enlarges its facilities and creates a greater endowment, while my state and Southwide programs are reaching those at home who have needs.

But if you believe that we as Southern Baptists are called of God to do a world job in this day, then let's face that job. As individuals, churches, institutions and agencies we must look beyond our own needs to a world in darkness and realize that we cannot bring light to that world unless we are willing to sacrifice for it. We can meet our obligation and opportunity only if we reverse our thinking.

It is a pertinent inquiry to ask whether our obligation is worldwide in fact and as compelling as our obligation at home. If it is, what will we do about meeting it?

## Appointments

The Foreign Mission Board on January 8 appointed the first four of one hundred new missionaries, which is the goal for 1948. They are the Rev. and Mrs. Luther Copeland for Japan and the Rev. and Mrs. Neville Claxon for West Africa.

## Bereavement

Mrs. A. W. Yocum of China died suddenly at Chengchow January 6 of coronary thrombosis and pneumonia. She is survived by her husband, now at Chengchow, and a daughter, who lives with her family in the States.

## Arrivals

The Rev. and Mrs. Edgar F. Hallock of Brazil are on furlough at 628 South Ponca Street, Norman, Oklahoma.

Oleta Snell of Chile is spending her furlough at 2027 Texas Street, Vernon, Texas.

The Rev. J. E. Jackson of China is on furlough at 2108 Baylor Street, Waco, Texas.

On furlough from Nigeria are Kathleen Manley, South Cumberland Avenue, Morristown, Tennessee; Ada Lois Newman, Route 2, Coleman, Texas; Rees Watkins, % Miss Della Staples, 7810 Fifth Avenue, South, Birmingham, Alabama.

The Rev. A. E. Hayes of Brazil left Recife January 15 with his son Christopher on sick leave. He is recuperating at Englewood, Sarasota County, Florida.

## Departures

Gracia Bailey left Miami by air January 6 for Recife, Brazil.

Lena Lair and Vivian Nowell sailed from Norfolk January 13 for Nigeria.

Mr. and Mrs. Buford Cockrum, contract workers for Nigeria, left New York by boat January 14.

Moore



Having planned innumerable festive occasions for the home office staff or the Board itself, Gene Newton was made the honoree for the Christmas party, 1947, when Mrs. Rankin (left) was hostess.

for March 1948



# Flashes

Ethel Harmon and Ada Jackson returned to Nigeria after furloughs, by boat from New Orleans January 16.

## Births

Dr. and Mrs. J. Edwin Low, appointees for Nigeria, announce the birth of a daughter, Martha Grace, January 6 at Fort Belvoir, Virginia.

The Rev. and Mrs. Tucker N. Callaway of Japan announce the birth of a daughter, Margaret Lynn, at Nashville, Tennessee, January 12.

## Emeritus

On January 1, Mrs. Nils J. Bengtson of Spain and the Rev. and Mrs. J. L. Galloway of China retired as missionaries of the Foreign Mission Board. Mrs. Bengtson lives at Krukmakaregatan 5, Vasteras, Sweden. The Galloways are still in Macao.

## Christmas Gift

To the home office of the Foreign Mission Board in Richmond on



Dr. Everett Gill, Jr., led some of the office girls in singing Christmas carols when piano was installed at the Board.

Moore



**What does  
John 3:16  
look like  
in other  
languages?**

An illustrated booklet showing John 3:16 in 22 languages, picturing the life of the people who speak each language, and telling of the missionary work of giving the printed Word of God to all the world, is free in limited quantities from the American Bible Society.

You are invited to send your request to a fellow Southern Baptist on the staff of the Society: . . . Thomas T. Holloway, Field Secretary, American Bible Society, 1914 Main Street, Dallas 1, Texas.

By Vivian A. Bruner

# Hawaiian Loaves and Fishes

The front door of the three-room shack closed with a squeak and a groan. Naomi waited at the end of the porch as Kanani tiptoed softly across the rough planks. Together they walked to the shade of a near-by *kiawe* tree.

There were tear stains on Kanani's face but Naomi pretended not to see them. Already she had heard the talk around the tenement court. "Joe Nahulu is nursing a headache from too much gin," they were saying. Naomi's heart was sick with the pain of it. Joe was Kanani's brother and used to be such a jolly fellow. It was Joe who had taken her wading on the Hawaiian reef when she was a very little girl. Those were care-free days of roaming about the island, squidding and fishing and spotting school of *mahi mahi* on the reef. It was Joe who had loaded his boat with tenement children and allowed them to sail for hours over the lazy waters, sometimes letting them wade into shallow water to put their tiny hands into places his would not fit to get *limu*, seaweed.

Naomi brought her thoughts back to her friend. "Kanani," she said softly, "I have been hearing of a wonderful book. They call it a miracle book. They say it can even change a person who—who—"

"Do you think it could help Joe?" asked Kanani.

"It might," said Naomi brightly.

"But books cost money!" Kanani was tearful again.

Naomi glanced about her at the grimy backs of tenement houses. She thought of her own lowly home—and of the empty money crock on the kitchen shelf. "There is a mission house," she said quickly. "That is where they tell stories of the miracle book."

"But it would still cost money," insisted Kanani.

"Let's climb the tree and think," suggested Naomi. High in the *kiawe* tree, stretched out on their tummies, thinking was always easier.

Two days later the sun was sinking low over the waterfront when two tired, but freshly scrubbed little girls started to the mission church. Each carried a very special bundle and both stepped carefully so as not to get bare feet dusty.

"Come right in," greeted the missionary teacher, almost as if she had been expecting them. Solemnly Naomi and Kanani handed her their bundles. Then they told her of Joe and how very much they needed a miracle book to make a new man of him.

The missionary opened the bundles. In one were five small fishes. Naomi did not explain that she had sat out in the hot sun all day to catch them, but somehow she had the feeling that the missionary teacher understood. The second bundle contained some flat cakes that Kanani had baked all by herself.

"If these are not enough to buy the book, we will try to get some more," the little girls quickly explained.

The teacher asked them to sit down and she brought them tall glasses of cold milk. Then she told them a wonderful story from the miracle book about how, once upon a time Jesus blessed five loaves and two small fishes and fed thousands of people with them.

For one dazzling hour the little girls looked at colored Bible pictures and heard hymns and stories about the friendliness of Jesus. Then the teacher gave them a brand new miracle book and asked them to come back to Bible school.

Now do you wonder that Joe Nahulu became a new man as he read the miracle book, which was none other than God's Holy Bible! And do you wonder that he told others the story of the One who changed his life! Naomi and Kanani became Christians also and without a doubt multitudes of hungry souls will yet be fed—all because of two little girls, a few loaves and fishes and a wonderful miracle book.



# 1948 DIRECTORY

## Missionary Personnel

### FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

As of February 1

ABERNATHY, J. A., and Mrs., 598 Wei Yi Road, Tsinan, Shantung, China  
ADAIR, J. B., and Mrs., Box 563, Lagos, Nigeria, West Africa  
ALDERMAN, Jennie, Baptist Mission, Tsinan, Shantung, China  
ALEXANDER, Mary C., Box 1581, Shanghai, China  
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ALLEN, W. E., and Mrs., Caixa 2655, Rio de Janeiro, Brazil  
ANDERSON, Maurice J., and Mrs., 20 In Ton Road, Tungshan, Canton, China  
ANDERSON, Susan, (Nigeria) 418 Stephens, Wichita, Kansas  
ANDERSON, Theresa K., College of Chinese Studies, Peking, China  
APPLEBY, Mrs. D. P., Rua Ponte Nova 709, Bello Horizonte, Minas, Brazil  
ASKEW, D. C., and Mrs., (Japan) 2612 Woolsey, Berkeley 5, California  
ASKEW, Fay, and Mrs., Casilla 833, Paraná, Entre Rios, Argentina  
AYERS, S. E., and Mrs., Baptist Hospital, Chengchow, Honan, China  
BAGBY, A. I., and Mrs., Caixa 118, Porto Alegre, Rio Grande do Sul, Brazil  
BAGBY, T. C., and Mrs., Postal N. 35, Goyania, Goyaz, Brazil  
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BELOTE, J. D., and Mrs., Baptist Mission, Tungshan, Canton, China  
BERRY, W. H., and Mrs., Caixa 320, Rio de Janeiro, Brazil  
BICE, J. L., and Mrs., Caixa 178, Recife, Pernambuco, Brazil  
BIGHAM, S. Kathryn, University of Shanghai, Shanghai, China  
BLACKMAN, L. E., and Mrs., 1305 Heulu Street, Honolulu, T. H.  
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BOWDLER, G. A., and Mrs., Cipolletti, F. C. S., Rio Negro, Argentina  
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BROOKS, Ernelle, Baptist Girls' School, Abeokuta, Nigeria, West Africa  
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BRYAN, John N., and Mrs., College of Chinese Studies, Peking, China  
BRYAN, N. A., and Mrs., Baptist Hospital, Yangchow, Kiangsu, China  
BRYANT, W. H., and Mrs., Casilla 160, Antofagasta, Chile  
BUSTER, (Miss) Waller Ray, Caixa 352, Rio de Janeiro, Brazil  
CALLAWAY, M. P., and Mrs., American Mission, Bahrein, Persian Gulf, Arabia  
CALLAWAY, Tucker N., (Japan) c/o Maxfield Garrett, A.P.O. 929, Unit 2, San Francisco, California; Mrs. Callaway, 4503 Park Avenue, Nashville 9, Tennessee

CAMPBELL, Viola D., Escobedo 206 Pte., Torreon, Coahuila, Mexico  
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CHANEY, Edith, Baptist Mission, Ire, via Oshogbo, Nigeria, West Africa  
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CLEMENT, Lora A., (China) 25 North Mountain Street, Union, South Carolina  
CLINKSCALES, T. N., and Mrs., Caixa 338, Londrina, Paraná, Brazil  
\*COCKRUM, Buford, and Mrs., c/o I. N. Patterson, Box 48, Abeokuta, Nigeria, West Africa  
COLE, E. Lamar, and Mrs., Marsella 454, Guadalajara, Jalisco, Mexico  
COLEMAN, Inabelle Graves, University of Shanghai, Shanghai, China  
COLLINS, Margaret, Baptist Mission, Chengchow, Honan, China  
CONGDON, W. H. H., and Mrs., (Nigeria) Community Workshop Association, Wallingford, Pennsylvania  
CONNELY, F. H., and Mrs., Baptist Mission, Tsining, Shantung, China  
CONNER, Marie, Baptist Compound, Yangchow, Kiangsu, China  
COOPER, W. L., and Mrs., Bolanos 262, Buenos Aires, Argentina  
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COWSERT, Mrs. J. J., (Brazil) Wingate, North Carolina  
COX, Addie E., Baptist Mission, Wei Shih, Honan, China  
COX, Roberta J., Joinkrama, Ekinima P. O., via Ahoada, Nigeria, West Africa  
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CRANE, James D., and Mrs., Apartado 191, Morelia, Michoacán, Mexico  
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CRAWLEY, J. Winston, and Mrs., College of Chinese Studies, Peking, China  
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DAVID, V. L., and Mrs., Cerro Las Rosas, Cordoba, Argentina  
DAVIS, Burton deWolfe, and Mrs., Caixa 300, Fortaleza, Ceara, Brazil  
DEAL, Zach J., Jr., and Mrs., (Colombia) Route 3, Box 26, Portsmouth, Virginia  
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DOZIER, Edwin B., and Mrs., 708 East Tremont Avenue, Charlotte, North Carolina  
DUFFER, Hiram F., Jr., and Mrs., Bajio 203, Roma Sur, Mexico, D. F.  
DUNAWAY, Archie G., and Mrs., Baptist Mission, Shaki, Nigeria, West Africa  
DYER, R. A., and Mrs., (Japan) Carrier 63, Winston-Salem, North Carolina  
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\*Appointed for two-year term.

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FORD, Ruth L., Leung Kwong Baptist Hospital, Tungshan, Canton, China  
FOREMAN, B. H., Corrente, Piahy, Brazil  
FOSTER, James A., and Mrs., Baptist Mission, Kunshan, Kiangsu, China  
FOWLER, Franklin T., and Mrs., Casilla 31, Asunción, Paraguay  
FRANK, Victor L., and Mrs., Baptist Mission, Kukong, China  
FRANKS, Martha Linda, Baptist Compound, North Pao Shing Road, Shanghai, China  
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FREEMAN, Z. Paul, and Mrs., San Lorenzo 1088, Tucuman, Argentina  
GALLOWAY, Edward D., and Mrs., Baptist Mission, Wuchow, Kwangsi, China  
GARDNER, Hattie Mae, (Nigeria) Hartsville, South Carolina  
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GILLESPIE, Alfred L., and Mrs., Seinan Jo Gakuin, Itozu, Kokura, Japan  
GILLESPIE, A. S., and Mrs., Baptist Compound, West Pao Shing Road, Shanghai, China  
GILLILAND, W. M., and Mrs., Baptist Mission, Box 8, Ogbomosho, Nigeria, West Africa  
GILLIS, C. O., and Mrs., Villa Claudia, La Cumbre, Sierras de Cordoba, Argentina  
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GLASS, Beatrice, (Argentina) Baptist Goodwill Center, 801 Tazewell Avenue, Roanoke, Virginia  
GOLDFINCH, S. L., and Mrs., Casilla 286, Asunción, Paraguay  
GOLDIE, Robert F., and Mrs., Baptist Hospital, Ogbomosho, Nigeria, West Africa  
GRAHAM, Finlay Morrison, and Mrs., Box 34, Nazareth, Palestine  
GRAVES, Alma N., (Japan) c/o Maxfield Garrett, A.P.O. 929, Unit 2, c/o Postmaster, San Francisco, California  
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HARDY, Cora Ney, Reagan Memorial Girls' School, Lagos, Nigeria, West Africa  
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HARRINGTON, Fern, Baptist Mission, Tsining, Shantung, China  
HARRINGTON, J. A. and Mrs., Rua Plombagina 305, Bello Horizonte, Minas, Brazil  
HARRIS, Clifton E., and Mrs., Baptist Mission, Yangchow, Kiangsu, China  
HARRIS, H. M., and Mrs., Baptist Mission, Kaifeng, Honan, China  
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## 1948 Directory

(Continued from page 31)

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TEAL, Edna E., (China) 318-D Mission Road, Glendale 5, California  
THOMASON, Lillian, (China) 824 North Marsalis Avenue, Dallas, Texas  
TIPTON, W. H., and Mrs., (China) Black Moun-tain, North Carolina  
TOWNSHEND, Mrs. S. J., (China) "Nether-down," East Albany Road, Seaford, Sussex, England  
WALKER, Blanche Rose, (China) 712 South Beckley, Dallas 18, Texas  
WALNE, Mrs. E. N., (Japan) 1419 Tranquila, Dallas 18, Texas  
WHITTINGHILL, D. G., and Mrs., (Italy) 434 West 120th Street, New York 27, New York  
WILCOX, Mrs. E. G., (Brazil) 1307 Center Ave-nue, Brownwood, Texas  
WILLEFORD, Mary D., (China) 1602 Academy Street, San Marcos, Texas

## A Good Neighbor

(Continued from page 15)

ganist in Kansas City for many years. The blind woman was not only a skilled pianist but also a talented violinist. After several meetings the group had grown so large that it was necessary to use another room. The chance to worship worked a trans-formation in the faces of many who had been apathetic and despondent.

Mrs. Stephens has made her weekly neighborly call for the last seven years. During that time she has called on an average of 425 new patients each year. She found that by spend-ing ten minutes with each she could get around to everyone in two hours. She has seen pale, weak, suffering women take up their beds and walk, leaving the hospital as smartly-dressed, bright-eyed hopefuls filled with zest for life.

And as for Mrs. Stephens? She is still young at eighty-two, for there is something within her that is not eighty-two—a spirit that is timeless, vigorous and enduring.

The "little missionary" found on returning to the United States that many women in this country think they are too old to enter into any community service at the age of sixty or sixty-five. "In China," Mrs. Stephens says with a twinkle in her eye, "there are no 'old' women."

## APRIL BIRTHDAYS OF MISSIONARIES

1 Susan Anderson, 418 Stephens Street, Wichita, Kansas.

2 Jewell Leonard Abernathy (Mrs. J. A.), 598 Wei Yi Lu Road, Tsinan, Shan-tung, China; Rebecca Adams Logan (Mrs. R. M.), 815 Moore Street, Bristol, Virginia.

3 Roy F. Starmer, 1013 Henrietta Street, Inskip, Knoxville, Tennessee.

4 Barbara Williams Deal (Mrs. Z. J.), Route 5, Box 26, Portsmouth, Virginia; Fannie George Hurtt, 1711 Fifth Avenue, South, Irondale Branch, Birmingham, Ala-bama; Florence Lide, 601 Nome Street, Florence, South Carolina; S. S. Stover, Rua Ponte Nova 709, Bello Horizonte, Minas Geraes, Brazil.

5 Robert A. Dyer, Carrier 63, Winston-Salem, North Carolina; Raymond L. Kolb, Caixa III, Therezina, Piauh, Brazil; H. Cecil McConnell, Caixa 3388, Santiago, Chile.

7 Jessie Ligon Glass (Mrs. W. B.), 1328 Gambrell Street, Fort Worth 10, Texas; Mabel Howard Ramsour (Mrs. H. B., Jr.), 20 Bates Street, Honolulu, T.H.; D. G. Whittinghill, 434 West 120th Street, New York 27, New York.

8 James C. Quarles, Juan B. Justo 506, Godoy Cruz, Mendoza, Argentina.

9 Hallie Garnett Neal (Mrs. C. L.), 1515 Buena Vista Street, San Antonio, Texas.

11 Howard D. McCamey, Baptist Hos-pital, Ogbomosho, Nigeria, West Africa; O. P. Maddox, 2110 Morrow Avenue, Waco, Texas.

12 Margaret Pattillo Mitchell (Mrs. J. F.), Casilla 185, Temuco, Chile.

13 Effie Elder (Mrs. R. F.), Calle Adroque 57, Llavallol F.C.S., Argentina; Ruby Howse, Casilla 20-D, Temuco, Chile.

14 Ruth Nicholson Bowdler (Mrs. G. A.), F.C.S. Rio Negro, Cipolletti, Argen-tina; Katherine Ruth Skinner, Escobedo 206 Pte., Torreon, Coahuila, Mexico.

15 Edna Earl Teal, 318 D Mission Road, Glendale 5, California.

16 Edwin Burke Dozier, 708 East Tre-mont Avenue, Charlotte 7, North Caro-lina; Darline Elliott, Apartado Nacional 713, Barranquilla, Colombia; Crea Riden-our, Apartado Nacional 713, Barranquilla, Colombia; Prudence Amos Riffey (Mrs. J. L.), Caixa 1982, Rio de Janeiro, Brazil.

19 Desser Whisenant Adair (Mrs. J. B.), Box 563, Lagos, Nigeria, West Africa; Howard Lee Shoemake, Box 6472, Semi-nary Hill Station, Fort Worth, Texas.

21 W. W. Adams, 8004 South Fourth Avenue, Birmingham 6, Alabama; Au-rora Lee Hargrove Koon (Mrs. Victor), 3165 Oahu Avenue, Honolulu, T. H.; Rose Marlowe, 478 Fu Shing Road (Cen-tral), Shanghai, China; Letha M. Saun-ders, Caixa 2844, Rio de Janeiro, Brazil.

23 Marion Francis Moorhead, 12 South D Street, Easley, South Carolina; Blanche Rose Walker, 712 South Beckley, Dallas 8, Texas; Samuel Gardner Rankin, American Baptist Mission, 22 Yin Ton Road, Tungshan, Canton.

24 W. Carl Hunker, Baptist Mission, Soochow, Kiangsu, China; Lena Lair, Baptist College, Iwo, Nigeria, West Africa; Blanche Simpson, Santa Maria Madalena, Estado do Rio de Janeiro, Bra-zil; William J. Williams, M. D., 339 Rich-ton, Detroit 3, Michigan.

26 Ione Geiger Patterson (Mrs. A. S.), Norcross, Georgia.

29 Margaret Collins, Baptist Mission, Chengchow, Honan, China; Clara Hagler Freeman (Mrs. Z. P.), San Lorenzo 1088, Tucuman, Argentina; Ada Jackson, 1046 Wetterau, Louisville, Kentucky; Annie Rines, 2801 Lexington Road, Louisville 6, Kentucky; Cathryn Lucile Smith, Caixa 226, Manaos, Brazil; Onis Vine-yard, Caixa 38, Maceio, Alagoas, Brazil.

30 William Jackson Kilgore, Laguna 970, Ituzaingo F.C.O., Argentina.

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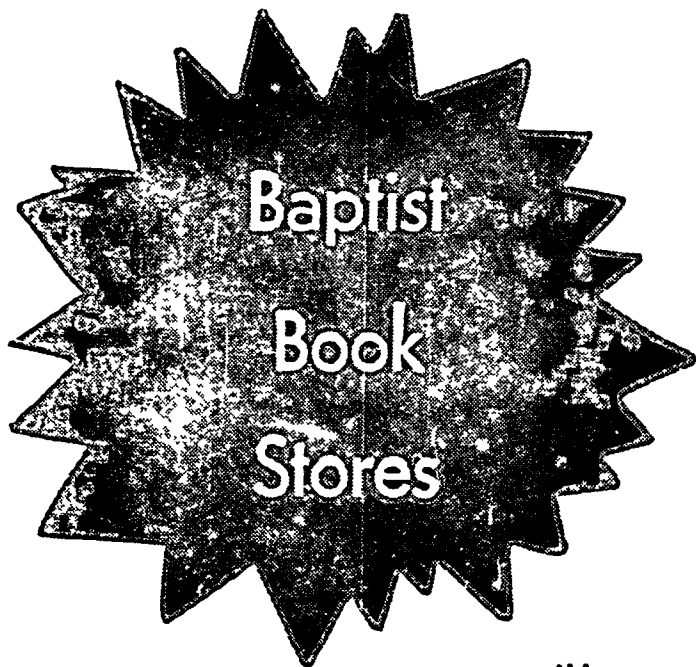
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