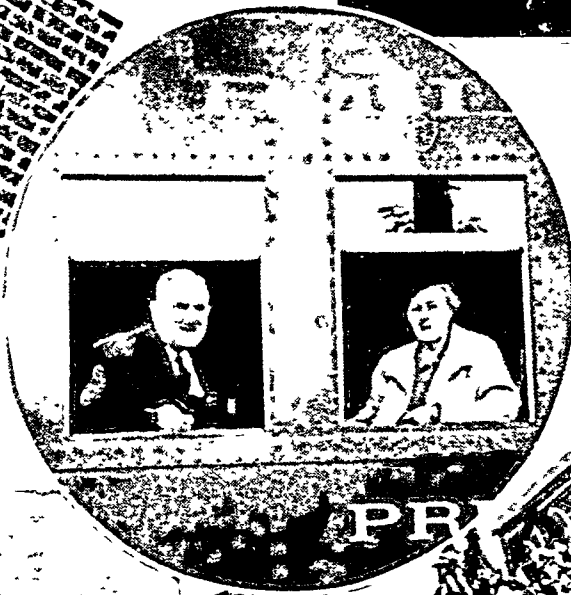


The Commission

A BAPTIST WORLD JOURNAL



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(Continued on cover 3)



SOUTHERN BAPTISTS IN CHILE

MRS. GEORGE MCWILLIAMS, *Liberty, Missouri*

"You see the little fungus growth on that red oak?" asked Missionary Cecil Moore of his house guests from the United States, Miss Louise Smith and the writer. It was a lovely *spring* day last October. "It is deguaene," he continued, "you eat just a little of it and you will become real Chileans." The guests ate it; but eating deguaene is not necessary for the losing of one's heart to lovely Chile, the "shoe-string," the "splinter" republic of South America. For several days the spring rains had held the North American visitors happy prisoners in the Moore home in Temuco; now the sun had suddenly come out, warming the ground after the long *winter* months of June, July and August, and bringing into blossom the abundant horticultural beauties of Chile.

With a true missionary spirit Mr. Moore had come straight to a spot of unusual fascination to his guests, for they too, were interested in the great missionary program of this little republic. "Last year, in these woods," Mr. Moore went on, "the first Baptist young people's encampment was held. It was such a successful ten days of study and recreation that we shall not be able to accommodate all the young people who will want to come this year." Loaned by an interested farmer, this little bit of woodland on a farm near Temuco must have been the scene of strange things for the Chilean "red oaks" with their growth of deguaene. If we can go back in our imagination to our youthful enthusiasm over our very first camp, we can comprehend a little of the joy and new understanding of Christian fellowship that these ten days brought to the Chilean Baptist young people.

AN INDIAN MISSION SCHOOL

On our way to the encampment grounds we had stopped at a little Indian Baptist mission school—the schoolhouse was one of three little straw-roofed huts. The schoolteacher with his wife, baby, and mother-in-law lived in the second one of the three. In the center of the floor in this home there glowed a fire. Bread was baking in the hot ashes and the

smoke was finding its way out through the roof and walls. The schoolhouse had a floor and benches and a blackboard. There seventeen boys and four girls, of various ages, were having their first opportunity to know something of a world outside their own Indian village. We had an interesting time getting a picture of the schoolteacher with his family. Who says vanity is a feminine characteristic? That young male would not let us take his picture until he had changed his clothes and "sleeked" up a bit, and when he "sat" for his picture his legs must be crossed at the proper angle to have the crease in his trousers straight *and visible*.

Chilean Baptists have come a long way in their educational program. This little Indian mission school, viewed beside the large, modern, Baptist school in Temuco, shows by contrast the progress that has been made.

A SCHOOL FIESTA

For many years the government has promoted, during the middle of October, a national fiesta lasting four days. The wise school leaders representing Southern Baptists in South Chile desired to keep their students away from the evils always attendant upon such celebrations and, at the same time, they wished to build up a school spirit by having their own fiesta on the same dates as the national one. Competitive games, school plays written and presented by the students themselves, social activities—a full four days of fun—have made this a most popular school celebration. This is but one of the many wise plans that have made the Temuco school known, respected, and desired by many Chilean people. It was on the opening day of the school fiesta that we arrived in Temuco, reaching there in time for afternoon tea. We knew about the celebration before we reached that city of thirty-seven thousand people, for the morning paper had carried quite an article about it, and a fellow-passenger who spoke a little English had pointed it out to us.

(Continued on page 220)

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THE COMMISSION

CHARLES E. MADDY, *Editor*

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JULY-AUGUST, 1940

No. VII

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THE COVER presents Southern Baptists' Latin American mission fields: 1. Teachers in Mexican Baptist Seminary: Alfredo Lerín, Mrs. Lerín, Jonás Garcia, Mrs. Garcia, J. H. Benson, Mrs. Benson, Mrs. A. C. Muller, A. C. Muller, Miss Naomi Garcia, Mrs. A. P. Pierson, A. P. Pierson; 2. W. M. S. of First church of Manaos honors Mrs. Ida Nelson on her birthday; 3. Daily Vacation Bible School, Talleres, Argentina; 4. Dr. and Mrs. W. C. Taylor; 5. Children of Chile; 6. Mr. and Mrs. R. F. Elder with bronco bullock team and cart in background to commemorate early days of Montevideo.

THE COMMISSION

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JULY-AUGUST, 1940

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Mexico Baptists on the March

FRANK W. PATTERSON, *Mexico City, Mexico*

It is Holy Week. Mexico is wearing mourning. Two blocks away the altars of the Cathedral in Tampico, as in all parts, are draped with black. Indicative of a more widespread tragedy was the tragic death of a woman whose clothes were ignited by the flames of a candle in this same cathedral today. Two others were seriously injured in the panic which ensued. If only the spiritual toll could be kept to such a minimum! But Mexico's millions continue to grope in the shadow of death, weeping before the draped images of a *dead* Christ; hearing incomprehensible masses in a *dead* language; and with penitence and the payment of money seeking to put to *death* their sins.

What a contrast is this in the evangelical temple where we sit! Baptists we are, three hundred strong, from every nook and corner of Mexico and visitors from across the border, assembled for the thirty-first National Convention of Mexican Baptists. I consult my map. Lines drawn from Tampico to cities represented resemble the half of a huge spider web, stretching from Juarez on the north, to Tapachula, Chiapas, on the extreme southern tip of the republic bordering Guatemala, a distance of 1,500 miles as the crow flies, but nearer 2,500 miles by burro trail, carratera, and paved highway.

The Southern Baptist Convention is represented here by its missionaries: Rev. C. L. Neal, Laredo, Texas; Dr. and Mrs. W. L. Johnson, Monterrey; Rev. and Mrs. Orvil Reid, and Rev. F. W. Patterson, Mexico City; missionary emeritus G. H. Lacy, Tlacolula; Professor Alfred C. Müller and Professor and Mrs. Jonas Garcia, of the Mexican Seminary, El Paso. The Northern Baptist Convention is represented by their workers: Dr. and Mrs. F. L. Meadows and Misses Rena Button and Mabel Young of Puebla, Mexico. With the pastors, native missionaries, and laymen we join in singing songs of faith and triumph, and thank God for a living, loving, lifting, leading Christ.

Mr. Alberto Barocio, eminent engineer and professor of the University of Mexico, but above all, an

energetic and faithful Christian layman, re-elected president of the Convention, calls for reports from the various branches of the work.

Missions on the March

Rev. Enrique Buzo, missionary of the B. Y. P. U. Convention of Mexico, reports that the Mission founded in 1935 at Tapachula, Chiapas, among perhaps the most destitute Indians of Mexico, is well organized and reaching out into many communities. He mentions inviting one of his laymen to accompany him to the Convention. The member, a tireless personal worker, declined, saying that during his absence he might lose the opportunity of winning a neighbor to the Lord.

The W. M. U. of Mexico reports that in 1940 they will place on the field to promote their work, a young lady whom they have educated in the Woman's Missionary Training School for Mexicans at El Paso.

Rev. Ernesto Barocio, general missionary and treasurer of the Convention, reviews the growth of gifts to the mission enterprise in Mexico. Mission receipts which were \$124.05 in 1905 have gradually increased to \$16,822.58 in 1939, a total of \$200,180.95 in thirty-five years. Furthermore, Mexico is world-mission-minded, for a part of this sum sent a missionary to Chile for three years; aided for a time in the support of a missionary in Brazil; relieved suffering Baptists in Germany; and bought Bibles for distribution in Russia. The Convention which sent thirteen native workers afield among the Indians or natives of Mexico last year, votes to augment its force by one in 1940.

Publications Go Afield

Rev. Simon Corona, editor of "*La Luz*," official periodical of the Convention, reports the incredible. One year ago he took over a paid subscription list of ten which he has increased to 1,000. The paper this year has cost the convention only \$60.00.

(Continued on page 219)

Kingdom Facts and Factors

W. O. CARVER, *Professor of Missions,
Southern Baptist Theological Seminary*

AMBASSADOR TO THE POPE

The Protestant and Baptist reaction to the President's appointment of an ambassador to the Pope was slow in coming to expression. Now it is getting under way and gaining momentum. It is serious and determined. Before this paragraph is in print a Conference on Separation of Church and State will have been held in Washington, June 11. All our readers will know the main facts of its calling and actions. The seriousness of the crisis into which we have been precipitated will have been impressed upon a great number. But then will remain much teaching and learning to be done.

The situation has manifested how indifferent millions of American Christians have become to one of the most important foundations of our religious and political liberties in the United States. Baptists, of all people, should have been alert and quick to act. Some did at once sense the seriousness of this violation of our principles, ideals, and traditions; yet we have to confess, with humiliation and repentance, that the actual vitalizing leadership for the first few months had to be taken by men of another faith. When an Emergency Committee was formed to deal with this crisis they naturally turned to a Baptist for Executive Secretary.

It is to be hoped that every opportunity and effort will be used to bring a correction of the evil already wrought. It is unfortunate that the issue must be involved with politics and a presidential election year. That cannot be helped when the issue was precipitated by an illegal act and without warning. The challenge has to be met. As far as possible it must be kept apart from partisan politics.

What the defenders and protagonists of the principle must recognize is that the Catholics sincerely believe in the union of Church and State, and eagerly desire the recognition of the Pope in his office as Head of the Church as superior to all nations and rightly deserving recognition of that primacy from all political rulers.

Historically and traditionally several of the large Protestant denominations in America are committed to the State church principle and practice; although in the United States most of the members of these churches have either repudiated or come to question that principle. What they do generally recognize is that in the case of the Roman Catholic Church we

face a different concept and aim, viz: A universal church state. That is something very different from a State church. Both are bad and wholly repugnant to the genius of the freedom of the Christian church. Of the two the church state is vastly more dangerous. And its danger is all the greater for the complete sincerity of the Catholics.

As an Episcopalian the President probably believes in the State church; and as an untrained thinker in religious matters, he probably draws no distinction between the State church of his tradition and the Church State of Roman theory, both of which are radically un-American. As a politician he probably thinks this appointment brings strong voting support. It is of unspeakable importance that we clarify the thinking of the American people on this issue. To fail now because of ignorance, indifference or confusion is to take a step toward the bondage of the Middle Ages from which we shall not recover in this generation.

THE ACTION OF THE UNITED METHODIST CHURCH

The first Conference of the United Methodists, second largest denominational group in the United States, and the largest organic Protestant body, met in Philadelphia the early days of May. Among the first items made public was the agreement of the Bishops that they must give vigorous expression of disapproval of the appointment of Ambassador Taylor. About two days later the press dispatches made much of an item which, on the surface, indicated that the Conference itself had strongly disapproved of taking any action with reference to this appointment. Careful reading showed that the facts did not support the headlines, and that the Conference had not yet expressed itself. A few days later the official action did clearly express disapproval; and, by a two to one majority vote, asked the President promptly to recall Mr. Taylor. One important editor and one very popular seminary professor strongly opposed any action and evinced entire lack of appreciation of the issues involved. The influence of propaganda agencies was very evident in the handling of this news so as to minimize and discredit it as far as possible. It is encouraging that this greatly influential Church could not be prevented from aligning itself.

JOINT ECCLESIASTICAL MOVE IN THE BALKANS

Early in May it was announced that a "joint commission" of the English Episcopal Church and the Greek Orthodox Churches will this summer and fall hold a series of religious conferences, with popular missions, throughout the Balkan countries. These two "communions" have been working in close co-operation in the Faith and Order Movement for Christian Union. This series of joint conferences may well prove to be momentous. They are of particular interest to Baptists and other free church groups in view of the persecutions suffered at the hands of the Orthodox State Churches; and of the attitude of certain English bishops in withholding

all sympathy from efforts to correct these wrongs, particularly in Rumania. Now that the Rumanian Government has again given freedom to the free churches it is to be hoped the Episcopalians will not encourage the Orthodox Ecclesiastics in their efforts to destroy all independent churches.

A GREAT YEAR FOR MISSIONS

While full reports are not available to me at this time of writing, it is known that our Board will report one of its greatest years so far as baptisms, additions, total memberships, autonomy, and independent activity in our mission churches are concerned. All of us should study the reports. Our China mission work with its amazing growth and advancement gives us our greatest thrill.

HOW THE GOSPEL SPREADS IN MEXICO

FRANK W. PATTERSON, *San Francisco, Mexico*

A few months ago when Señora Guadalupe R. de Aquirre, Mexican Baptist of Chicago, came to visit her brother, Sr. Nestor Rendón, in Mexico, she little thought that within a short time his home would be turned into a mission. But she did hope and had even determined, by the grace of God, to win her family to the Lord. To aid her in this purpose, she appealed to the First Baptist Church of Mexico City to send someone to assist her in telling the gospel story.

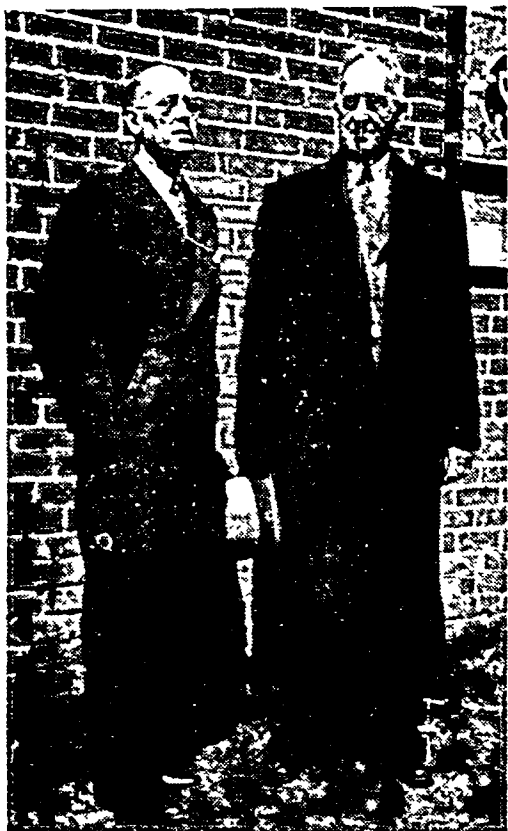
Although Señorita Luz Heath had seen forty years of faithful service as missionary and visitor for this church, and although it meant leaving the highway twenty-five miles from the city and walking two miles up into the mountains, she readily and gladly responded to the call. On her first visit, as she humbly told the family of the saving grace of Jesus, four yielded their souls to Him. She returned each week to indoctrinate them, and soon they were ready for baptism.

On the afternoon of Sunday, July 30, some seventy-five members of the First Baptist Church of Mexico City made their way to Huexotla and on to the little mountain stream which flows behind the Rendón home. The Lord must certainly have been pleased with His servants that afternoon. While the venerable Dr. Alexander Treviño, who has given more than fifty years to the ministry in Mexico, delivered a simple gospel message from his creek-bed pulpit, church members and country folk listened attentively in a drizzle of rain. To the gospel invitation five more of this community made ready response. Presently the pastor, Rev. O. T. Ojeda, led three candidates into the water and buried them with Christ in baptism.

Upon recommendation of the Dorcas W. M. S., the church founded a mission at Huexotla, in the Rendón home. Mr. Carlos Ramirez, a young college student who had just developed one mission into a full-fledged church, was chosen to head this work. Every Sunday afternoon an average of twenty-five from this mountain community gather to hear him expound the word of God. Soon there will be other baptisms, then besides the Sunday school, a B. Y. P. U., a W. M. S., and finally a fully organized church which will, in turn, carry the Gospel to more remote communities. Thus spreads the Word in Mexico.



*Sr. Nestor Rendón
in whose home
Huexotla Mission
has been opened*



Rev.
Wilson
Woodcock,
Present Pastor,
and
Dr. Charles E.
Maddry,
First Pastor of the
Forest Avenue
Baptist Church,
Greensboro,
North Carolina

Charles E. Maddry, missionary of the Baptist state Convention of North Carolina, and his bicycle began work in the growing town of Greensboro in February, 1906. His work was with the seven-year-old Southside Baptist Church for half-time; and the other half of his time was to be spent in the community near the newly established State Normal College for Women. The two fields were about two miles apart, and in each the dwellings were widely scattered. There were only two automobiles in the town and, of course, neither of them was owned by a young missionary. The tall, young man selected the bicycle as the cheapest and best method of travel and wended his way from house to house carrying to hungry souls the Gospel of his Lord.

Dr. Charles E. Maddry, missionary extraordinary, Secretary of the Foreign Mission Board of the Southern Baptist Convention, returned to Greensboro on April 14, 1940, to lay in a new location the cornerstone for a new educational building for the church that was the result of his labors thirty-four years before. The cornerstone which he laid in the first building in 1906 was laid by him in the new building, and alongside it he and the pastor laid a new stone bearing the new name of "College Park Baptist Church."

It was Home-coming Day, and former members journeyed from far and near to be present. In the first Sunday school established by Dr. Maddry there were five teachers. All but one were present for this occasion. Mrs. T. E. Hodgins, the first person to be baptized into the newly organized church, was also in attendance.

The present members and former members of

FIELDS
AND FACTS

A Joyous Occasion

WILSON WOODCOCK, Pastor, Forest Avenue Baptist Church, Greensboro, North Carolina

Forest Avenue Baptist Church worked together to prepare a program that was both impressive and inspiring.

At the eleven o'clock service Dr. Maddry preached, and his message brought home to every heart the cause of foreign missions.

At noon the congregation gathered around the long tables in the church hut for a home-coming dinner. They had with them their beloved first pastor and their hearts were full of joy and thanksgiving.

From two until three o'clock the people sat in the church and heard short talks by several leaders—the Sunday school superintendent, B. B. Stockard; the Baptist Training Union director, J. B. Watson; and the W. M. S. president, Mrs. J. W. Marsh. Miss Katherine Rimmer, president of the Baptist Student Union, read the Scripture and offered prayer. Greetings from the Alumnae were brought by Miss Maxine Garner, assistant editor of the *Biblical Recorder* of Raleigh. Miss Cleo Mitchell, Baptist student secretary, told of the religious work on the campus. Mr. H. A. Helms, acting superintendent of the city school system, brought a message on "The Community and the Church."

Under police escort the congregation marched the five city blocks to the new building, and at 3:15 the cornerstone exercises began. At this service there were talks by Dr. J. T. J. Battle, chairman of the building committee; Rev. W. Perry Crouch, education secretary for the State Baptist Convention; and Dr. W. C. Jackson, head of Woman's College. Dr. Jackson said, "Spirituality is greatly handicapped without intellect; and intellectuality without spirituality is not only handicapped but may be absolutely dangerous."

Mr. O. Joe Howard, at present a deacon in Forest Avenue Church and also a member of the building committee which erected the former edifice in 1906, introduced Dr. Maddry to the large crowd which had gathered. Dr. Maddry emphasized the fact that the building was not the church, but was a tool of the church. He then spread the mortar for the old stone bearing the name "Forest Avenue Baptist Church" and pronounced it "well and truly laid." The new stone was then laid by its side, thus preserving for posterity the historic connection of the two names.

(Continued on page 216)

SPAIN—A Wrecked Machine

GEORGE W. SADLER, *Secretary to Europe, Africa and the Near East*

To some the mention of Spain suggests bullfights and Moorish castles. Many Americans think of Manila Bay and the sinking of the "Maine." Others are filled with a sense of gratitude as they recall that the expedition of Columbus was financed with Spanish capital. Those who are history conscious might accept as authentic the statement that Cadiz was probably "the first foothold of civilization on the shores of the Atlantic ocean; that when the Pillars of Hercules were regarded as the western outpost of the world, one day with an easterly wind filling his sail and fear in the hearts of his crew, some forgotten Columbus of Sidon or of Tyre passed through the strait, and turning northward beached his little galley on the Spanish peninsula." The whole civilized world focused its attention on this part of the globe during its late suicidal civil strife.

The recent visit by this writer reminded him of the vehicle in which he was traveling from Alicante to Denia. The hotel manager had told us that we could get a bus in the morning but, to our disgust, we found that we could not leave until three in the afternoon. After filling the aisle and even the entrance to the doorway with human cargo, the driver opened the throttle and off we started. All went reasonably well until we got about halfway when ominous sounds began to emanate from the motor. After spitting and sputtering the machine stopped. When the driver and his helper had worn themselves to a frazzle in an effort to bring the engine to life, using the trial and error method, they began a process of diagnosis. On examining the tank, to our dismay, it was found that there was only emptiness. After hailing a fellow motorist and securing a limited supply of fuel, we made another start. We had traveled only a short distance when the carburetor failed to function. By means of "artificial respiration" superinduced by the tire pump, we went a little farther. Finally the engine died and we had to be pulled by a truck. This, I thought, was a pretty accurate picture of present-day Spain. This broken-down machine was a symbol of the country which has fallen into such a pathetic plight. If it ever moved forward again, it would have to be pulled. The Spain of Cordoba and Granada and Seville and Cadiz, the Spain of Philip II, the Spain of the Invincible Armada, the Spain that produced Velazquez and Cervantes and Murrillo was a broken thing—impotent in the face of internal problems.

Standing on a prominent street in Madrid watching an endless procession of human kind, we saw

adults shabbily dressed and children bearing marks of disease and undernourishment. In a land of abundant natural resources, we saw women standing in line in an effort to buy bread.

Another symbol of broken Spain was the mass of ruins that was once the University of Madrid. A modern, splendidly equipped institution, built largely since the World War, lay before our eyes a heap of debris. Shell hole inside shell hole; torn, twisted, crumpled buildings told terrible tales of slaughter and death.

The thousands of men who languished in prison for the reason that they were on the wrong side in the recent civil war; the many unemployed who were out of work simply because their faith was not consonant with that of the State Church; the closed doors of educational institutions that had nourished some of her most valuable citizens—these also bore testimony to the fact that the national machine was not functioning.

The war, you say, was responsible for this condition. That is only a partial answer. For a complete explanation it would be necessary to study recent history. Writing before the recent civil war a modern historian in referring to Ferdinand and Isabella declared: "These rulers introduced the Inquisition into Spain and converted one of the most tolerant of peoples into a nation of bigots." Referring to Philip II he said: "He was a fanatical believer in his religion and in his own sovereignty. Freedom and heresy were alike intolerable to him." Those



Spanish Refugees

two statements speak volumes. Intolerance has eaten at the vitals of the State and what we have is a nation of bigots—a mere shell of civilization. Or to go back to my former figure, bigotry and intolerance are the foreign elements that have entered the machinery and rendered it a wreck.

To illustrate: A gifted lady whose father was a distinguished Swedish gentleman and whose mother was a proud Catalanian was said to be one of the best teachers in the system of which she had long been a part. While her efficiency was recognized and her character was above reproach, she was *persona non grata* because religiously she was a "heretic." Unemployed, she sat with folded hands near her widowed mother and her blind sister whose sole support she had been; unemployed, because she refused to deny the faith that had made her what she was.

Bigotry and intolerance were also responsible for the fact that almost all the evangelical churches in the country were closed. One of the outstanding pastors was conducting his regular church service when a policeman entered and, apologizing, said that he had been ordered to see that the church was closed. Being a law-abiding citizen the pastor carried out the orders, but not until he had organized his congregation into thirteen groups. They might not meet in their regular place of worship but they



Spanish Refugee Camp

could find strength through the medium of fellowship in homes. Just before we arrived twenty persons were baptized and, while we were there, twenty others were awaiting the opportunity of "fulfilling all righteousness."

So we see standing out above the wreckage, the poverty, the persecution, and the imprisonment the inspiring fact: *men are in vital touch with the power of the Gospel*. In the privacy of their closets they are reading the Bible; in home and in concentration camps they are finding Christ. Towering over the ruins the Cross stands, and the uplifted Christ is in the process of drawing unto Himself those who live in broken Spain.

A JOYOUS OCCASION

(Continued from page 214)

Under the leadership of Dr. Maddry this church was missionary from the beginning. The first project was the support of a child in the Baptist Orphanage at Thomasville, North Carolina. After a sermon by the pastor on the last Sunday in November, 1906, the church, although faced with a debt of some \$3,500 on its new building, raised \$180.00 for foreign missions. A Woman's Missionary Society was organized with Mrs. J. S. Moore as president. The bride of the young pastor, Mrs. Charles E. Maddry, organized a "Young Ladies' Missionary Society." This was the forerunner of the present Y. W. A. which is the largest in the Piedmont Association. There was also a Sunbeam Band, with Miss Nina Hobbs as leader.

In its second year the church licensed H. N. Blanchard, now a chaplain in the United States Army, to exercise his gifts as a preacher of the Gospel.

At Mile Run a mission Sunday school was established with S. F. Johnson as superintendent.

On July 28, 1907, a church with sixty-three charter members was organized at the Pomona Cotton

Mills and about \$300.00 was contributed toward the erection of a building.

On the third anniversary of the organization of the Forest Avenue Church, the debt was paid and the building was dedicated. Three months later the young pastor ended his term of service with this church. For three years and three months he had labored among the people, riding his bicycle over the sand-clay roads and paths of suburban Greensboro. During that period more than 175 persons were baptized by him into the fellowship of the church, and more than 180 were received by letter and experience. The minutes of the church show regular, monthly offerings to all missionary and benevolent causes.

The church was founded by the efforts of the State Baptist Convention, the First Baptist Church of Greensboro, and by the Home Mission Board which contributed \$500.00 to the building fund. "In return this church will always be missionary" said the young pastor on the first anniversary, March 11, 1907. He returned on April 14, 1940, and with his words that came from a "hot heart," he lifted the church up to a yet higher plane of missionary thought and zeal.

WHAT IT COSTS TO BE A MISSIONARY

A. BEN OLIVER, *Curityba, Brazil*

It was almost nine o'clock as I rearranged the pads which made up the mattress on my bed in a little hotel in Juragua, in the state of Santa Catharina. Since early that morning I had been riding down the mountains on a rickety little train. Here in Juragua, almost at sea-level, I felt the vast difference from the air of Curityba, almost one thousand meters above sea-level. A thunderstorm was brewing; the tropical heat became oppressive.

I finished my supper which consisted of two sandwiches from the shoe-box on my table, leaving two more for my lunch next day. Soon I was stretched out *uncomfortably* on the squeaky bed, trying to find the best position among the bumps and holes of the three-piece mattress. All in all, I had not had an easy day, for besides suffering from a bad appendix and a consequently upset stomach, I was a bit worried about the outcome of my trip. There were some pretty difficult problems to solve in some of the churches. A little more than three years ago the trip had held no few novelties, and was something of an adventure for me; but in the interval, I had made it so many times that it was no longer new. This time, however, I was going alone, and I knew that the difficulties that lay ahead of me were real. Those seemingly endless miles across the rolling foothills, the many rivers to ford, for bridges are unknown, that stony mountain-pass zigzagging its way around the sheer cliffs—all these stood out in all their harshness. I thought about it and shuddered. I began to think what it costs to be a missionary. Then my other self and I had a long talk about it.

"Here you are," he said, "alone, suffering physically, and likely to meet your death at the hands of those who shot at you three years ago. Why don't you go back?"

"I am not alone," I answered, "for my Saviour has said, 'I am with you always.' And besides that, my suffering is nothing to be compared with what He suffered for me. If I can suffer hardships as a good soldier of Christ Jesus, that is infinitely better than suffering from the sins and vices of this world. And as for losing my life, Jesus said, 'He that would lose his life for my sake, and the Gospel's shall find it.' No; you can't touch me with that kind of argument."

"But what about your family?" the voice asked me. "Don't you realize that you owe it to your children to be with them more, to teach them more of the things you declare are worth while and profess to believe so earnestly? You stay away from

home at least three-fourths of the time. Do you think you can be a good father to your children and continue to treat them like that?"

"Well," I replied, rather thoughtfully, "whenever you bring up my family, you have an argument that gets next to me. Of course I like very much to have my family around me, to hold my baby on my knee and hear her sing with that sweet little voice, to see my older daughter progress in her work, to talk with my son about the things that only a father can tell him, and to be with my companion. I'm happiest when I'm at home, and I really try to take advantage of the short time I am with them to teach them the things that are worth while and that mean so much to me. But don't you remember those words of the Master, 'He that loveth son or daughter more than me is not worthy of me.'? It does not mean that I love my family less, because I love my Saviour more. You have lost that argument too."

"All right," it came back at me, "just what do you think you are getting out of this? You can work your head off and you won't be promoted or get more money than the fellow who takes it easy. Why don't you take it easy for a while?"

"I'm beginning to see through you," I told the voice, "and I don't like the sarcastic note you put into those last questions. It's not *what I'm getting out of it* that counts, but *what I'm putting into it*. Anyway, you should have realized before now that I'm not working for promotion, nor do I work for

Dr. and Mrs. A. Ben Oliver at Paranaguá, Paraná, Brazil, on their way to visit a church in the interior



MISSIONARY
INTEREST

money. I'll answer you with my Master's words: 'My meat is to do the will of Him who sent me, and to accomplish his work. . . I must work the works of Him that sent me, while it is day: the night cometh, when no man can work.' As to 'taking it easy,' you know that I must 'redeem the time, because the days are evil.' It seems that when I would do good, you are present with me. I cannot take it easy when there are more than a million souls in this State who do not know the Saviour. What do you suppose I could say to one of them before the judgment throne if I knew that he had died without Christ while I was 'taking it easy'? I've set my hands to the plow; I won't look back. I look to the future, for it is as bright as the promises of God, and my eyes are fixed on Jesus, the author and perfecter of my faith." I was satisfied with the answer I had given, and was hoping the interview was over, for I was tired. Yet once again it came; its persistence made me wonder.

"Well, then," it retorted, "what will you say about the many who are impressed by your preaching, but soon fall back into the ways of the world? Do you think such work is worth while? These people are so weak, as you yourself must admit."

"Of course," I added, "I'm happy when some persons accept my messages as the truth and come to the Saviour. It is a supreme joy to see them shake off their shackles of sin, come to the light, and show on their faces the hope of the glory of the children of God. Likewise, it is a deep sorrow when one of

them reverts to the world. I feel deeply the disappointment, but I'm not discouraged. I have not ceased to eat apples simply because a few have worms in them. I'm grateful for the good ones. And as to being worth while, nothing could be more so. If it was worth while for Jesus to take our sins upon Himself, toil up Calvary's rugged steeps, face the jeering and taunting mob, then die the most shameful death, it is worth while for me to tell all men of it. Isaiah said, 'He shall see of the travail of his soul, and shall be satisfied.' As long as there is one soul left in this world who has not had the chance to follow the Saviour, this work is eminently worth while. It is worth my life, my all."

I listened for more arguments, but none was forthcoming. That other self withdrew, and I recognized it for what it is: the spirit of doubt and discouragement, chief servant of the great deceiver. Then there came over me a quiet sense of rest and peace; a fresh breeze had sprung up and was whipping my curtains in great billows. I slept. On the morrow I continued the journey, and for almost four more weeks my hours were spent in this glorious work of being a missionary. The poor and rich alike had the good tidings of the Gospel preached to them. I had the joy of seeing the light of heaven come into lives where only darkness and doubt had held sway before.

What does it cost to be a missionary? I don't know; but one thing I can affirm: Whatever it costs, it is worth it.



"These are they which came out of great tribulation." These dear faithful ones have been through two severe bombings of the Stout Memorial Hospital, one in September 1938, and one in July 1939. Southern Baptists owe much to them.—William Wallace, M. D.

MEXICO BAPTISTS ON THE MARCH

(Continued from page 211)

A close second to this is the fact that the W. M. U., with a membership of 1,330 members, launched its own monthly paper a year ago and now has a paid subscription list of 800.

The B. Y. P. U. Convention which, like the W. M. U. Convention met on the two days preceding the General Convention, authorized and gave rise to its own promotional organ.

Churches Continue their Advance

The report of the statistical secretary, Brother Donato Ramirez, is so encouraging that we borrow his statistical summary to give a comparison of the work in general with that of the preceding year.

	1938-39	1939-40
Church and Missions reporting	75	86
Baptisms	774	776
Additions by letter	144	180
Total Membership reported	6,626	7,652
Number of Sunday Schools	132	130
Average Attendance of Sunday Schools	4,867	5,264
Number of B. Y. P. U.'s	38	46
Average Attendance B. Y. P. U.'s	1,242	1,532
Number W. M. U. Organizations	71	75
Number members enrolled	1,111	1,330
Vacation Bible Schools held	16	31
Enrollment of V. B. S.'s	554	1,368
Pastor's Salaries	\$23,830.78	\$30,537.36
General Expenses of Churches	12,482.59	14,534.27
Church Building and Repair	8,995.68	28,075.18
Gifts to Missions	8,296.36	9,341.19
Gifts to Religious Education	895.39	2,072.06
Gifts to Benevolences	278.54	1,638.31
Total Contributions	\$56,837.77	\$87,940.30

Youth Fills the Marching Ranks

It is significant to note that the doctrinal, missionary, and evangelistic sermons of the Convention were preached by pastors yet in their twenties. The V. B. S. movement, which more than doubled its record of the year before, was directed by a university student, Carlos Ramirez.

The young people of Mexico are preparing for service. The National Convention provides scholarships for two promising young men to attend our Seminary in El Paso. Likewise the W. M. U. sends two of their young ladies to attend the Mission Training School of the same institution. A dozen other young men are grouped about Rev. G. H. Lacy, missionary emeritus who, on behalf of the Mexican Convention, has pressed far into the Indian state of Oaxaca to establish a Baptist academy for ministerial students unable to study abroad. The report of the work of his boys, preaching from vil-

lage to village, under persecution, at times rationed to a bowl of beans and a bread roll, sounds apostolic. The cream of our youth, at whatever cost, are pressing into the ranks of preparation and service.

Evangelism Demonstrated

The Tampico Temple with a capacity of 350 cannot contain the evening crowds which overflow to the inner patio and to the streets outside. The membership and messengers are diligent in inviting the lost to the evening services which are evangelistic. Some twenty-five have gone forward to profess faith in Christ as the only Saviour.

The Progress of Patience

Pastor Isaias Rodriguez, young and energetic, pleads with us to accompany him, at the close of the Convention, for the opening of their building at Aldama, some sixty miles to the north. Several years ago this church was a mission of the Tampico church. At great personal sacrifice the Baptist nucleus at Aldama constructed its chapel, but for unexplained reasons the government refused to allow its use. Persecution followed. Many times the officers dogged the little group from house to house as they sought to worship. For ten years they have waited; and now, explainable only as an answer to prayer, they are granted a formal opening of the building. Oh, that a host of Southern Baptists might be present to rejoice with these saints!

March to Mexico

Now at the close of this inspiring reunion, we, the Baptists of Mexico, invite you, our brethren from across the border, to visit us. The Tampico Church which has worked tirelessly and given freely to provide entertainment for its 300 visitors, bespeaks the hospitality of our Mexican Baptist fellowship. With the doors of Europe and the Orient closed by war, and with a new hard-surfaced highway making almost all Mexico accessible by auto, American tourists by the thousands are calling upon their southern neighbors. Of course brother Baptist, when you come to Mexico you will be more interested in seeing the work in which you have invested than you will be in learning the history of countless crumbling Catholic structures. For this reason we are disposed to mention some of our most accessible churches to be found along the way:

Pan-American Highway from Laredo to Mexico City—Baptist churches in Nuevo Laredo, Monterrey, (Saltillo a pleasant side-trip), Linares, Sabinas Hidalgo, Ciudad Victoria, Mante, and Mexico City (five churches.)

(Continued on page 221)

SOUTHERN BAPTISTS IN CHILE

(Continued from page 209)

That night in the school auditorium the students presented an opera, much of the music being original. The school queen (elected by the student body) and her princesses sat in one box, and the king (who is always the court jester, leaving the queen to be attended by the prince) sat with his attendants in another, making merriment for the audience and actors. It was all so typical of youth and of wholesome college life everywhere that, if we could have understood their Spanish language, we might easily have felt we were in a Baptist college at home.

THE HIGH POINT

Wise, too, were these school leaders in following those days of fun with a week of special evangelistic meetings in the college. Isaiah Valdivia, the Chilean pastor of the Baptist church in Valparaiso, preached. Mr. Valdivia is a descendant of one of the well-known founders of the nation, is a second generation Baptist, who finished his education in our own country—Acadia Academy and Baptist Bible Institute. He is having a hard but successful pastorate in Chile's great port city, Valparaiso.

Just as zealously, just as enthusiastically the Christians of the student body set about making this week as successful religiously as the fiesta week had been socially. Special prayer meetings for the several age groups were arranged; individual conferences were planned; day and evening preaching services in the college chapel were held all week. Then, on Sunday morning at the church, there was a great ingathering for the Lord. One popular, young leader of the student body had held out against all appeals, but on Sunday night he made a complete surrender. The whole student group, almost as one person, "rushed" on him with joy unspeakable. So we were privileged to witness the sheer good time of a fiesta, and then to see the same young people as expressively joyous over the coming to the Lord of their fellow students.

SOUTHERN BAPTISTS' WORKERS

Temuco is a great Baptist preaching and teaching center in South Chile. The foregoing story of the school reflects the tireless service of the four women who carry on the work of that institution—Miss Agnes Graham, principal; Miss Cornelia Brower; Miss Ann Laseter; Miss Marjorie Spence. Mr. Cecil Moore does everything a missionary can find to do. He pastors two churches in Temuco, preaches all over that part of Chile, and writes and mimeographs Sunday school lesson helps for a large constituency.

MISSIONARY INTEREST

Mrs. Moore is W. M. U. secretary of Chile, edits a paper, *La Ventana*, which carries programs for every grade of W. M. U. work. This publication, used all over Chile and also by societies in Argentina and Uruguay, is also sent to one little society in Bolivia. The day we spent in Montevideo on our way from Brazil to Argentina we were met by our missionaries to Uruguay—Mr. and Mrs. B. W. Orrick. As they drove us around that beautiful capital city we had to make many stops while Mrs. Orrick delivered to the members of the Montevideo missionary societies, *La Ventana*, which had just come in the morning mail. The Mrs. W. J. Cox fund of the Lottie Moon Christmas offering makes this publication possible. Aside from the work of editing this most creditable publication, Mrs. Moore (the mother of six children, five of whom are at home) runs her household efficiently, is president of her missionary society and counselor of a Sunbeam Band, both of which meet weekly. She is superintendent of the Intermediate department of the Sunday school, leader for the Junior B. Y. P. U., and is organist for the church. She is the busiest and one of the most gracious hostesses I ever had.

Mr. W. Q. Maer is general missionary of South Chile and preaches everywhere. He is multiplying his usefulness by preparing sermon outlines and otherwise training many young men of the churches. He hopes some day to have a light truck with a loud speaker so he can reach more people with the gospel message. With his pleasing personality it is my prophecy that, when he comes home on furlough, there will be many groups ready to help him get the truck and loud speaker, too. Mrs. Maer, an able helper to her husband, is Y. W. A. leader for Chile, and is doing a far-reaching work.

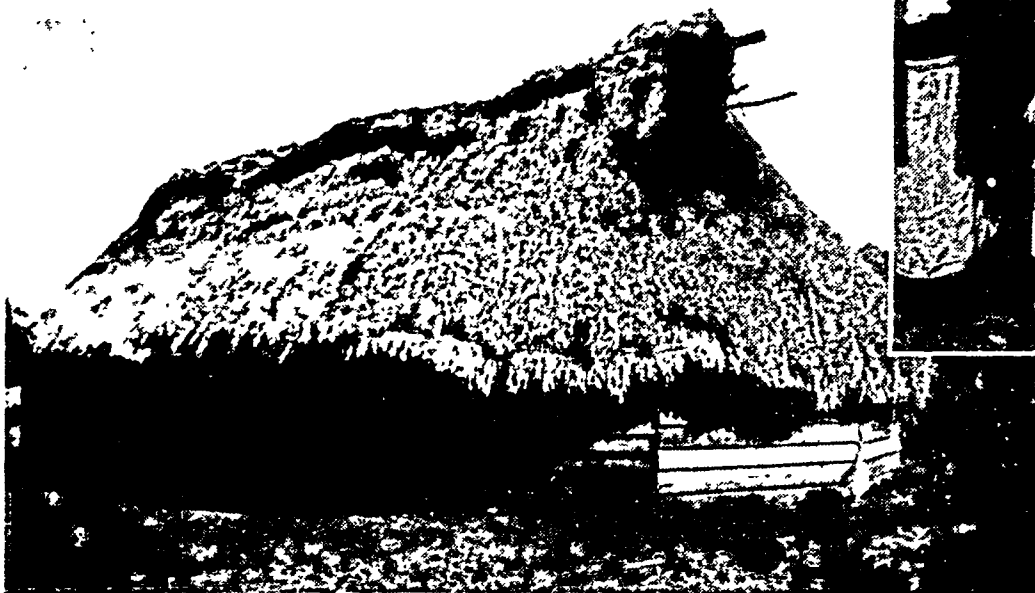
EXPANDING OUR PROGRAM

Heretofore the training program of Baptists in Chile has been confined to Temuco in South Chile. Southern Baptists are now waking up to their opportunities in this little country that was opened to world trade by the digging of the Panama Canal. We are sending new missionaries to Chile and opening a seminary and training school in the capital city, Santiago. Anyone who knows the fire and force of Rev. J. W. McGavock, our missionary stationed in Santiago, knows that anything he undertakes will succeed if it is humanly possible.

The Seminary that will mean so much to future Baptist leadership training has been completed. Three couples have been sent: Mr. and Mrs. H. C. McConnell, Mr. and Mrs. W. Howard Bryant, and Mr. and Mrs. L. D. Wood. At the April meeting of the Foreign Mission Board Miss Georgia Ogburn

was approved for service in Chile and will go soon to help in the work of Woman's Missionary Union.

The "Christ of the Andes" monument stands among those mountains that separate Argentina and Chile. In fancy one can see that great pilgrimage of men, women, and children who came to the spot high up in the mountains that March day thirty-six years ago, when the statue was unveiled. The coun-



Above: Group of Chilean Indians

Left: Indian hut in Chile

tries had been at war so long; now they were dedicating this monument as a symbol of peace. They gathered there, the Chileans on the Argentine soil, the Argentines on the soil of Chile. Between them stood the statue of the Christ, a symbol of peace, His left hand supporting a cross and His right hand outstretched in blessing. Inscribed on the statue are these words: "Sooner shall these mountains crumble into dust than shall the Argentines and Chileans break the peace which they have pledged at the feet of Christ the Redeemer."

"Christ of the Andes, Christ of the everywhere,
Great Lover of the hills, the open air,
And patient Lover of impatient men
Who blindly strive and sin and strive again,—
Thou living Word, larger than any creed,
Thou Love divine, uttered in human need,
Oh, teach the world, warring and wandering still,
Thy way of peace, the footpath of Good Will!"

—HENRY VAN DYKE.

Living messengers of peace, followers of a living Christ are these missionaries of ours in these and other countries. Surely we shall continue to strengthen their hands with our prayers, our gifts and our intelligent co-operation in the work they are doing as our representatives, the ambassadors of the Prince of Peace.

MEXICO BAPTISTS ON THE MARCH

(Continued from page 219)

Highway from Mexico City to Guadalajara—Toluca, Morelia, Patzcuaro, Uruapan, Guadalajara.

Highway from Mexico City to Acapulco-Cuernavaca, Taxco, Iguala.

Highway from Mexico City to Vera Cruz-Puebla, Tehuacán, Vera Cruz.

Other points often visited by tourists—Juarez, across the river from El Paso, and Oaxaca in Southern Mexico. Tlacolula Baptist Academy is located out of Oaxaca near the Mitla excavations.

Pastors Porfirio Garcia, Aramberri 114 Ote, Monterrey; Alejandro Treviño O., Heroes 33, Mexico City; and Roberto Gonzalez, 2a Norte 1004 Puebla, speak English and will be happy to show you their work and inform you of that along the routes you may expect to travel. Why not make a missionary visit to Mexico?

* * *

Our First Native Missionary

"North Gate Church here in Shanghai has recently sent out its first Chinese missionary to Southwest China and the fact of his going gave a decided impetus to the missionary spirit. Reports from all over the field show that the people are hungry for the Gospel."—HELEN McCULLOUGH, *Shanghai, China.*

MISSIONARY
INTEREST

Missionaries Write the Secretary —

Our B.S.U. in Mexico

"So far as I can find out there has never been any organized effort to reach the student class in Mexico, except for a short time when some one organized an interdenominational student union. Our B.S.U. is already functioning. We had twenty-four present at the last council meeting. We have received letters from several states asking us to look up different Baptists or Baptist sympathizers and to try to win and enlist them. We have from ten to fifteen university and preparatory students directing missions, visiting in hospitals, and doing personal work each Sunday afternoon. We had to adapt the B.S.U. work so much to make it legal and workable here that you might not recognize it. For instance it can have no official connection with any university. In the Union we have some twenty schools or departments represented. In some schools we have no Baptist students that we know of. You can take no religious census, nor are there records from which we can gather information. We must depend on personal contact and the letters we receive from different states to help us locate the students."

—ORVIL REID, Mexico City, Mexico

* * *

Busy Days

"At present we have the usual two services of worship on Sunday which are attended very well considering the native population in this place. In fact we have had an encouraging increase in attendance lately. The Sunday school has now around 113 children who come with *no* material bait such as a reward for the number of times they come. We have been into some very nice homes this year and have had the families come to our services. These were mostly through the day school contacts. We have the equivalent of three grades and have seventy-six children. It is no easy job keeping them busy in this country. Each morning we begin with a chapel period in which we sing hymns as well as have Bible lessons and prayer. My connection with this is little as I merely supervise when Leo must be away. (These people must have such, it seems, for they are new in training as well as in faith.) I also play for the singing. Leo has been teaching some of the older boys to sing two parts which is an unusual thing for Arab people. On Monday we receive visitors and if we do not have any we are out visiting ourselves. Tuesday afternoon the church women meet for four hours here in our home. . . . Leo is

usually visiting after school each day. He teaches the bigger boys in the afternoon both periods. Tuesday night we have prayer meeting in the various homes of the members and others interested. Wednesday bright and early Leo is off to a large, nearby Jewish colony until noon. In the afternoon, then, we do our visiting among the Arabs here."

—MRS. H. LEO EDDLEMAN, Nazareth, Palestine

* * *

War-Wrecked

"Last week we had quite an exciting time here. The Japanese soldiers got within fifty miles of this city and it looked as if they would get here. For three days and nights the Chinese people were panicky, and thousands of them fled from the city. There was a stream of humanity ten miles long fleeing on public highways west of the city and north of it. All the banks have pulled out and practically all the shops have closed. For a few days afterwards, the city was deathlike, and the situation appeared gloomy and depressing. But within the last two days things have brightened up and the situation has improved some, for the Japanese are now on the retreat. Over one hundred thousand northern troops have rushed through here going east and south. These troops threw all they had against the Japanese and they have had them on the run now for three days. A group of the Japanese army got as far up the railroad as Yingtak, and there they slaughtered the civilians right and left, having no mercy on men, women, or children. From the east they got as far as a place called Sin Kong, and all through the country where they have gone human beings have suffered horrible death at their hands, but thanks be unto God that they have been driven out."

—M. W. RANKIN, Shiuchow, Kwangtung, China

* * *

Expansion

"You will recall that last year we began work in that section of Rio state bordering on Sao Paulo state, consisting of nine counties with some eight hundred thousand to one million people yet unevangelized. For the last five years, Christians from other parts of the state who had moved into this section have been begging for work to be opened up. The five associations in Rio state, through the State Board, are undertaking to answer that Macedonian call. A native missionary was stationed there

just eleven months ago; now there are eight flourishing preaching points. At Mangaratiba eight have been baptized. These, with some eight or nine others whom we found in and around that section, are almost ready to organize a church."

—MRS. A. B. CHRISTIE, Rio de Janeiro, Brazil

* * *

Our Need of Recruits

"We are very much interested in the new appointments for China this year. Of the young people I contacted at home, Miss Fern Harrington of Missouri and Southwestern Seminary impressed me as one of the best. How we hope that she will be sent to North China. We would love to see her sent here to help us in Tsining, but suppose that right now Pingtu presents the more urgent need. That great Girl's School needs someone sent to them right away. Mrs. Sears will soon be retired and someone needs to be here to take over that school. I don't know of anyone better fitted for the job than Fern Harrington. We are praying that it may be the Lord's will that she be sent to this needy field."

—FRANK H. CONNELLY, Tsining, China

* * *

Another Viewpoint

From March 8 to 16 I was in the town of Las Varillas. I taught the W. M. U. and Y. W. A. manuals to a group of interested women and young girls. It was a joy to be doing field work again and I already have several invitations for next year. How glad I am that I can 'do Spanish' well enough now to be of use in other places than the Training School. Some day I hope that I can tell you about all the experiences I had in Las Varillas. It is great to leave the comforts of the city and get out into the interior and see things from the viewpoint of the average Argentine. Here in Buenos Aires it is bound to be a little different. And it is good too to 'sit where they sit,' to understand them better and learn to appreciate and love them more."

—MARTHA THOMAS ELLIS, Buenos Aires, Argentina

* * *

Our New Church Building

"I do not know whether any one has sent you a picture of the new church building in the city of Pochow or not. . . . This building is a great improvement over the small place the city church was meeting in when you visited us. The old building which used to be the Gonder home and later was used for the homes of the hospital helpers was partially torn down and rebuilt into a structure suitable for a house of worship. We are very thankful to the Lord for this building as the church had

entirely outgrown its former quarters. The young Chinese man, Mr. Chang Hsiao Ts'eng who is the preacher at this place, worked faithfully and well in helping to plan the building and in executing the plans. He is a promising young man who first came in touch with the mission through the school under Mr. W. D. Bostick's care. We hope that in the not distant future he can have a chance for seminary training."

—CLIFFORD BARRATT, Pochow, Anhwei, China

* * *

In Italy

"Since we were delayed for several days in this country, we visited some of our Baptist work here. Our visits to these churches and the privilege of being in services with the Baptists of another continent have meant so much to us. We went to Rome where Dr. Moore met us and provided occasions for us to meet the Baptists there in service. It is wonderful how these churches of Italy carry on the Lord's work in spite of all their handicaps. We attended prayer meeting there and had our first experience speaking through an interpreter. The Baptist pastor in Rome is a splendid fellow and showed every kind of courtesy he could to help us enjoy our stay there. Dr. Moore is unsurpassed for his position. He seemed to be very happy in his work and has many valuable plans for the future of the work."

—REV. AND MRS. H. R. LITTLETON,
Genoa, Italy, en route to Nigeria

* * *

A Month's Study Class

"After a few days' intermission the city compound here was buzzing again with one hundred women in from our various outstations to attend a month's study class. This class was financed partly by the \$333.33 Chinese currency from the Mrs. W. J. Cox, W. M. U. Fund, partly by a gift from the Clifford Barratt Circle of the Shandon Baptist Church, Columbia, South Carolina, partly by a gift from the W. M. S. of the South Main Street Baptist Church, Greenwood, South Carolina, and partly by my personal gift. They studied the simplified *W. M. S. Manual*, *Fifty-two Bible Verses*, *Women Characters in the Old Testament* by Miss Willie Kelly, *The New Testament Church in Brief* by Miss Jane Lide, *Stepping Stones for Bible Study*, *Books One and Two*, by Mr. J. H. Ware, *The Meaning of Church Membership* by Mrs. S. T. Crawley, phonetics, singing, and Bible reading. The women were very appreciative of the fact that their American sisters had helped to make it possible for them to have this month of uninterrupted study."

—(MISS) CLIFFORD BARRATT, Pochow, China

MISSIONARY
INTEREST

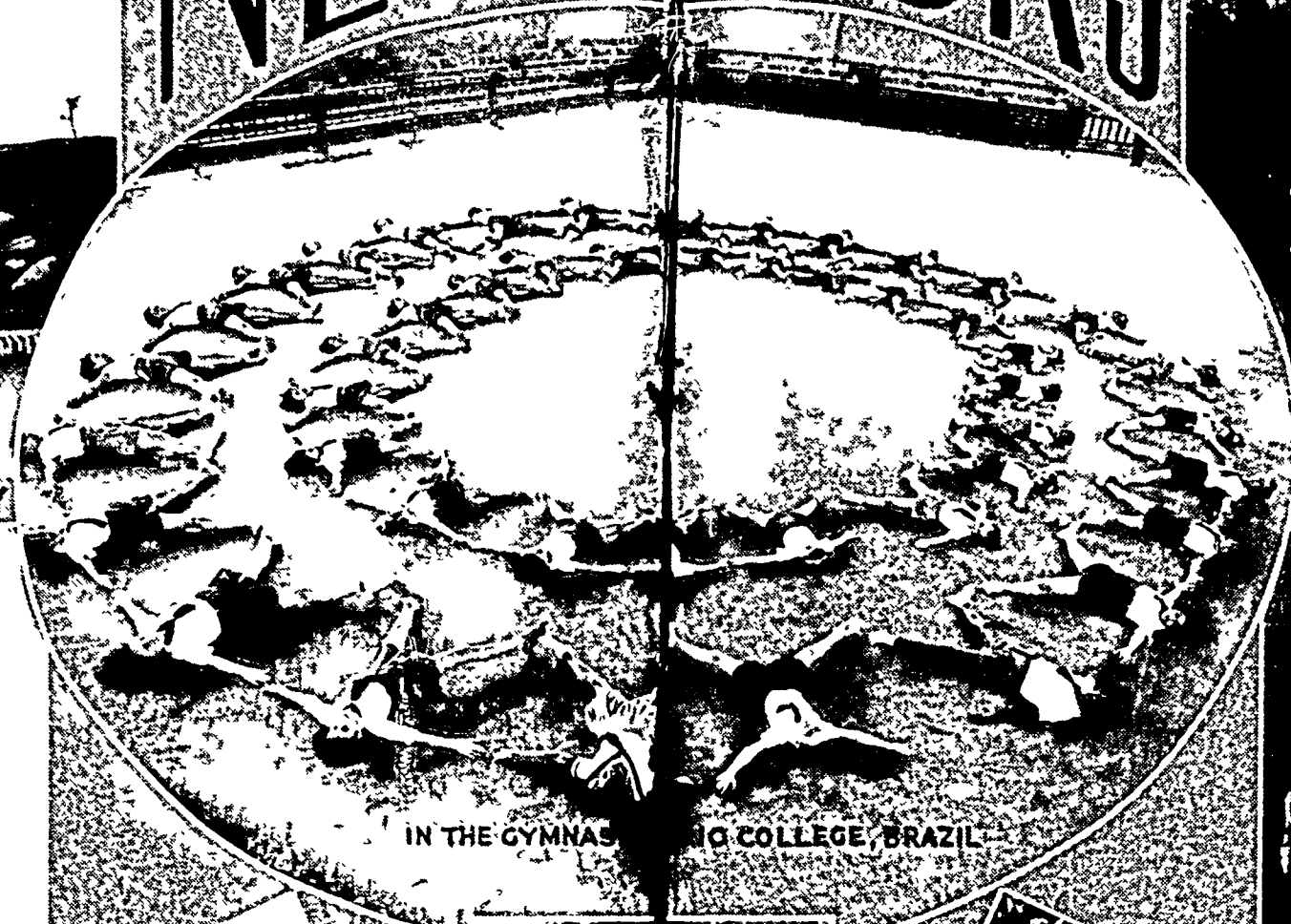
NEIGHBORS



PASTOR R. ALVAREZ, REV. AND Mrs. B.W. ORRICK, MONTEVIDEO, URUGUAY



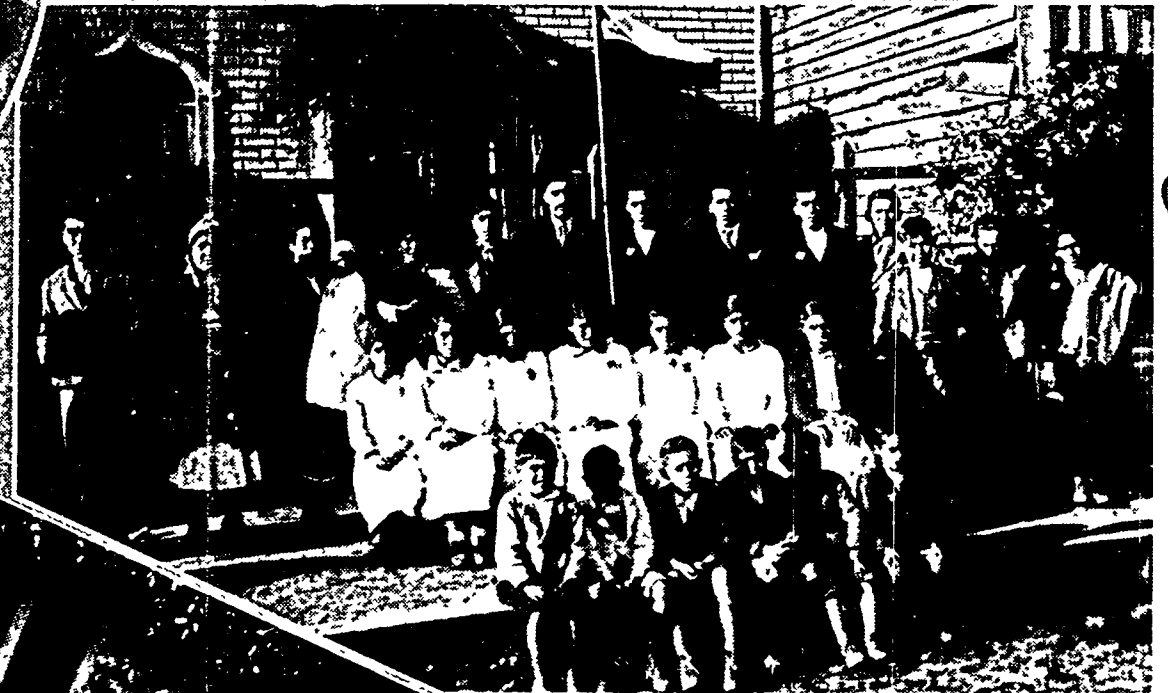
BAPTIST YOUTH OF ARGENTINA



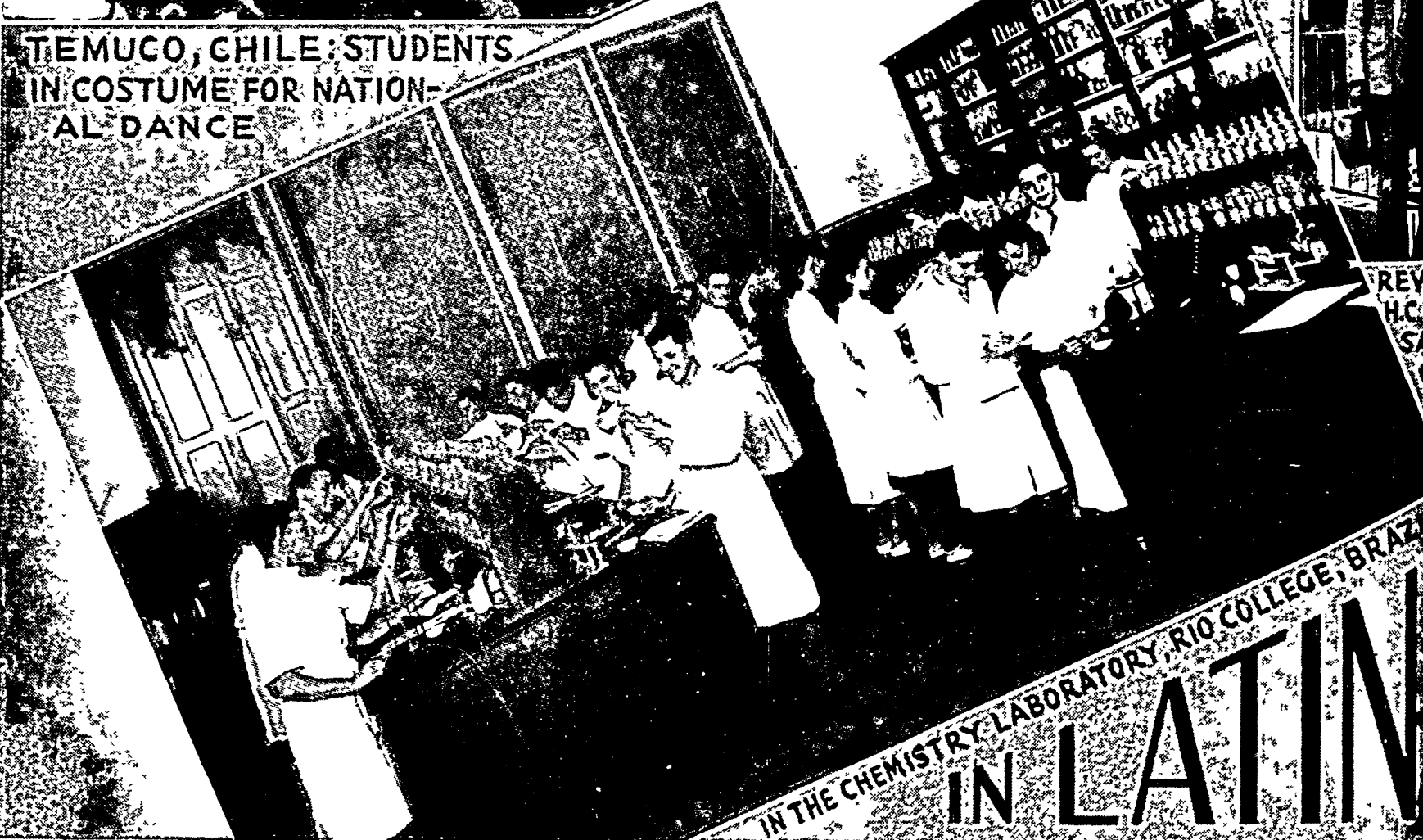
IN THE GYMNASIUM, RIO COLLEGE, BRAZIL



TEMUCO, CHILE: STUDENTS IN COSTUME FOR NATIONAL DANCE



COUNTRY SCHOOL FOR CHILEAN INDIANS AT BOROA



IN THE CHEMISTRY LABORATORY, RIO COLLEGE, BRAZIL



GRADUATES OF MEXICAN BAPTIST SEMINARY

IN LATIN AMERICA

THE COMMISSION

A BAPTIST WORLD JOURNAL

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Remaining Victors on the Field

There is such a thing as throwing away the fruits
of victory after the battle has been won. Paul ad-
monishes the Ephesians to stand their ground in the
evil day:

"And having fought to the end, to remain
victor on the field"—(Weymouth)

Roger Williams, the pioneer American Baptist,
was the first on the shores of the new world to raise
his voice for religious liberty. Because he stood out
alone for freedom of conscience and religious lib-
erty, he had to endure unspeakable hardships and
cruel persecution at the hands of the leaders of the
State Church in Massachusetts. He fled to Rhode
Island and founded a city he called Providence. So
far as we know the colony of Rhode Island was the
first political government in all the world to declare,
in its fundamental law, the absolute freedom of con-
science and religious liberty for all alike. In the
charter of his colony of Rhode Island, we find the
following bold and fearless declaration:

"No person within the said colony, at any time
hereafter, shall be in any wise molested, punished,
disquieted, or called in question, for any difference

of opinion, in matters of religion, who do not
actually disturb the civil peace of our said colony;
but that all and every person and persons may,
freely and fully have and enjoy his own judgments
and consciences, in matters of religious concern-
ments; they behaving themselves peaceably and
quietly and not using this liberty to licentiousness
and profaneness, nor to the injury or outward dis-
turbance of others."

Baptists Fought for Religious Liberty

From the days of Roger Williams until the Con-
stitution of the United States was adopted and the
government was set up in 1789, American Baptists,
from Maine to Georgia, with hard-headed and per-
sistent determination kept up the fight for religious
liberty and the absolute separation of church and
state. In colonial Massachusetts, Virginia, and North
Carolina, Baptist preachers were flogged at the whip-
ping post and thrown into prison because, in oppo-
sition to the State Church, they dared to preach the
Gospel of Christ. In Virginia, Thomas Jefferson
came to the relief of the persecuted Baptists and
forced the colonial assembly to adopt his famous
Statute of Religious Liberty, guaranteeing to perse-
cuted Baptists the right to worship God unhindered
by the corrupt, fox-hunting, and worldly-minded
clergyman of the English State Church. When the
Constitution of the United States was adopted at
Philadelphia in 1787, in spite of the determined and
courageous efforts of the despised Baptists, there
were in that fundamental law of the land no safe-
guards for freedom of conscience and religious lib-
erty. The struggle for the adoption of the Consti-
tution in the several states was hard-fought and for
many months the outcome was in grave doubt.
Finally eleven of the original thirteen states—in
many cases by the narrowest margin—adopted the
Constitution, and in April, 1789, the government of
the United States was set up and George Washing-
ton was inaugurated President. Very significantly
North Carolina and Rhode Island stayed out of the
Union because they did not believe that there were
sufficient guarantees in the Constitution for religious
liberty. The North Carolina Constitutional Con-
vention met in Hillsboro and rejected the Constitu-
tion by an even one hundred votes. The opposition
was led by delegate James Abbott, a Baptist minister,
and the rejection of the Constitution was upon the
grounds that there were no guarantees in the in-
strument for freedom of conscience and religious
liberty.

During the session of the first Congress in 1789,
President Washington induced James Madison to
bring forward the first ten amendments to the Con-

stitution, known as *The Bill of Rights*, and they were made a vital part of the original Constitution. One of these amendments prohibited Congress from ever enacting any laws respecting religion or in any way infringing upon the rights of individual conscience and religious liberty. Then, and not until then, did North Carolina accept the Constitution and join the Federal Union. Rhode Island came in some months later and the Federal Union was then complete with the assent of the original thirteen states.

Baptists Have Stood Staunchly for Liberty

It is a matter of proud record that the Baptists of America have always stood out boldly and uncompromisingly for freedom of conscience and the eternal and inalienable right of every soul to worship God, or not to worship, as the individual may elect. In this contention Baptists have often stood alone; and they are ready to stand alone now and to suffer persecution and be misunderstood by their fellow-citizens if need be, in order that all men of every faith and creed or of no creed shall be free and unmolested in matters of conscience and the soul. The State Church in Colonial days, whether Congregational in New England or Church of England in Virginia and the Carolinas, always stood out against the Baptists in their contention for religious liberty and freedom of conscience.

After one hundred and fifty years of religious liberty and of complete separation of Church and State in America, this glorious truth is today called into question and brought into jeopardy by the recent action of President Roosevelt. In sending an ambassador to *mis*-represent the American government at the religio-political court of the Vatican, the President has acted in utter violation of his oath to support and uphold the Constitution of the United States.

Baptists Face the Issue Anew

The issue is joined and the struggle of one hundred and fifty years ago is resumed anew. The Baptists of America welcome the contest forced upon them by Rome and her political agents. We won the victory in 1789. We must now rededicate ourselves and all that we possess to reinforce and safeguard that victory won at such cost one hundred and fifty years ago.

Having fought to the end, we must "remain victor on the field."

* * *

Antioch Multiplied

The great missionary center of first-century Christianity for the Gentile world was Antioch. It was

a teaching and training center for missionary endeavor to all the Gentile lands bordering on the Mediterranean. Out from this center of gospel light and missionary fervor went Paul and Barnabas, Silas, Mark, Timothy, and many others. We believe profoundly today that the quickest way to evangelize the Latin Republics to the south of us is to create and establish, in strategic centers, Bible training schools and theological seminaries for the training of pastors, evangelists, missionaries, and leaders for the work of evangelism in "the regions beyond." The Foreign Mission Board can never send enough missionaries from the home land to evangelize all of these Latin lands with their teeming millions still without vital gospel light. A native ministry, trained and grounded in the principles of the Gospel and preaching in their own tongue, can surpass by far the foreign missionaries we send to them. Our greatest service is to train and prepare a native ministry and leadership for the churches and then, with wise and unselfish counsel and guidance, we shall see Christ's Kingdom come in these neighbor lands to the south.

We wonder sometimes if our people generally understand and appreciate the vitally significant and potential value we have, as a mission board, in these growing and expanding missionary training schools and theological seminaries. Just to enumerate these fast growing kingdom agencies in the several lands to the south is to demonstrate with unmistakable evidence the gratifying truth that Christ's Kingdom is coming in Latin lands and our Baptist witness is growing daily in effectiveness and power.

Beginning with Mexico: we have within recent years created in El Paso a theological seminary and a missionary training school for women which, in two decades, will give the Gospel of Christ to the Spanish-speaking thousands of Texas and the Southwest as well as to the millions in old Mexico.

In Brazil our growing and expanding Baptist constituency is drawing its trained leadership from our seven seminaries and training schools at Recife, Victoria, Rio, Curityba, and Porto Alegre.

In Argentina we have the Seminary and Training School for women in Buenos Aires and the Bible Institute at Rosario. In a few years these institutions will send out a trained and effective leadership, glowing with an evangelistic fervor that will cover the land of the Silver River with Baptists churches from the Chaco in the far north to the windswept pampas of the Straits of Magellan.

In Chile, our newest mission in South America, we have the Colegio Bautista at Temuco and the recently and long-awaited theological seminary at Santiago, the capital city of a million souls. Plans are

also in the making for the new Woman's Missionary Training School hard by the Seminary in Santiago.

What a wealth of evangelistic activity and missionary fervor is bound up with the life and prosperity of these fourteen missionary teaching and training centers! These little Antiochs are hotbeds of gospel life and missionary passion for the redemption of priest-ridden Latin America. May they ever be true to Christ and His Gospel.

* * *

Japanese Conventions Unite

Modern Japan began in 1854 when Commodore Perry, in command of a squadron of United States vessels, compelled Japan to open her doors to western civilization. Six years later, in 1860, the Foreign Mission Board of the Southern Baptist Convention made an abortive effort to begin mission work in the Sunrise Kingdom. Rev. and Mrs. J. Q. A. Rohrer of Maryland were appointed as our first missionaries to Japan, but the *Edwin Forest*, the ship upon which they sailed, was lost with all on board. About the same time Rev. Crawford W. Toy of Virginia was appointed to Japan; but the War Between the States came on in 1861 and prevented his sailing. He became a chaplain in Lee's army and our proposed mission to Japan was compelled to wait upon the issue of war and reconstruction.

It was 1889, just fifty years ago, that our first missionaries reached Japan and began a Baptist work in Tokyo and the southwestern province of Kyushu. This work has grown slowly but steadily until we now have some three thousand church members and a number of aggressive, self-supporting churches. We have a splendid college and high school for boys, a small but high-class theological seminary, and woman's missionary training school at Fukuoka. Our girls' school, one of the best in all Japan, is located at Kokura. Nearly ten years ago the Southwestern Baptist (Southern) Convention perfected its organization, and since that time all of the work has been directed and controlled by this Convention through the agency of a native Board of Missions and Education responsible only to the Convention. The missionaries of our Board work in fullest co-operation and harmony with these indigenous boards.

With the coming of the present war in China, the Japanese government compelled all religious bodies to conform to certain governmental regulations and restrictions. The Eastern Baptist (Northern) Convention and the Southwestern Baptist (Southern) Convention were compelled to unite in one General Baptist Convention. It was purely a native, domestic affair. Our missionaries kept hands off and Japanese

Baptists themselves perfected their own organizations into one convention. Our Southern Baptist work is continued just as before and is organized in an association co-operating in the National Convention. The Northern Baptist churches were co-operating in a Union Theological Seminary in Tokyo. The Southern Baptist churches were conducting their own theological seminary at Fukuoka. Japanese Baptists themselves determined to have an out-and-out Baptist theological seminary. The Northern Baptists group withdrew from the Union Seminary in Tokyo, and both Baptist groups came together and organized a strictly Baptist theological seminary, locating it in Tokyo. Very significantly they adopted the New Hampshire confession of faith as the chart and compass for their new Baptist Theological Seminary.

This is the kind of church union that New Testament Baptists can support.

* * *

An Elect Lady

In October, 1916, the pastor of the University Baptist Church, Austin, Texas, after an earnest appeal to university students for life surrender for definite Christian service, gave an invitation for volunteers to "go to the ends of the earth as God shall lead." The first of several who came was Nora Agnes Graham of Yoakum, Texas, a rising junior in the University. She was a brilliant, outstanding student, lovely in person and compelling in personality. She graduated from the University with distinguished honors in 1918. She received her degree from the Woman's Missionary Training School at Louisville in 1920 and was appointed to Chile, June 10, 1920.

The detailed story of these twenty years of fruitful service in Chile would read like a modern miracle of matchless achievement. Miss Graham is a born teacher and a gifted administrator. With the unstinted loyalty and co-operation of Misses Cornelia Brower, Anne Laseter, and Marjorie Spence, Mr. and Mrs. R. C. Moore, and Mr. and Mrs. W. Q. Maer, Miss Graham has created and established at Temuco the Colegio Bautista for boys and girls that is rapidly becoming the outstanding educational institution in all Chile. We have recently purchased the valuable and splendidly equipped Episcopalian boys' school building and campus adjoining our Girls' School in Temuco. The student body has grown in a marvelous way, and the standard of the school has been raised year by year until now it will soon have the rank of an American junior college. This school has already sent out its graduates into many of the pulpits and other places of leadership in the Baptist churches

of Chile; and it is destined to play an ever enlarging role in the growing Baptist life of this republic.

Best of all, the intense evangelistic spirit of Agnes Graham has permeated every phase of the life and activity of this school, until it has become one of the most fruitful evangelistic agencies in all Chile.

Elect Lady of Chile, the first fruit of a glorious ministry of five years in the church hard by the University of Texas, we salute you after more than two decades of glorious fellowship in missionary service—two decades as “co-workers together with Christ.”

Editorial Varieties

CHARLES E. MADDY

Mails Delayed—The war now raging in Europe has greatly interfered with the normal transmission of the mails. It is becoming increasingly difficult for the Foreign Mission Board to keep in constant and frequent touch with our missionaries in Europe as well as in Africa and the Near East. Letters are often greatly delayed and sometimes lost entirely. Thus far, however, by cable we have been able to communicate with our missionaries freely and with little delay. We wish to assure all of the friends and relatives of our missionaries that the Board has issued instructions and provided ample funds for the evacuation and care of all of our missionaries in the war-torn lands. All missionaries are under the protection and guidance of our American ministers and consuls in those lands. Let us commit them to Christ's care and pray for them continually.

* * *

Our Staff Inadequate—The work of the Foreign Mission Board has been greatly enlarged and expanded during the last decade. The number of missionaries has increased from 374 in 1934 to 526 in 1940. The annual budget of the Board this year will go beyond twelve hundred thousand dollars. The work of the Board is world-wide in its reach and ramifications. The correspondence with missionaries and with supporters of the work has grown to great proportions. In addition to the ever growing and enlarging work in the mission rooms in Richmond, come the demands for speakers for all kinds of meetings throughout the bounds of the Convention. This phase of the work is all important and highly necessary if we are to inform and inspire our people to do more for the great cause of making Christ known to the nations. We greatly need more help for promoting the work at the home base.

* * *

Ridgecrest a Unifying Agency—We naturally think of Ridgecrest, in its marvelous setting of mountains and forests, as a place for physical rest and for spiritual recreation and inspiration. It is all of these and far more. Ridgecrest is a great unifying agency for Southern Baptist thought and life. Representative

Baptists from all walks of life come together in blessed fellowship at Ridgecrest. They come from Maryland to Arizona and from Illinois to the Gulf, representing every phase of our Baptist interest and endeavor. All of our boards, institutions, and agencies are represented at Ridgecrest, and the work and activities of our whole Baptist life are set before our people under the most favorable circumstances.

Yes, Ridgecrest is a wonderful unifying agency for Southern Baptist life and thought. In fact Ridgecrest is a unique Southern Baptist *Institution*.

* * *

Do We Care?—Ninety years ago Thomas J. Bowen braved the unknown terrors of Central West Africa to plant the missionary standard of Southern Baptists in that land of heathen darkness. Throughout the intervening years more than a hundred devoted souls have “followed in his train,” that Africa might know Christ. In Nigeria, where we have chosen to labor, there are still vast areas untouched and millions of black people still without the Gospel.

When we visited Nigeria two years ago, heathen kings, having seen what the Gospel is doing for their people, entreated us in person and by letter to send more missionaries to preach to their people and teach them the better way of life. Through our missionaries we are still receiving entreaties from heathen kings to send missionaries to their people. The pathos and tragedy of it all! After ninety years, do we really care? We ought to send fifty new missionaries to Nigeria this year.

* * *

Many Volunteers Waiting—One of the most gratifying things about our foreign mission work in the South today is the fact that so many of our choicest young people are offering themselves for service abroad. The very best out of our colleges and seminaries are pressing forward for appointment, and soon our Board will be overwhelmed with eager, consecrated young men and women ready to go to the hardest places on earth that Christ may be made known to those dying in sin. How long must these choice young people wait?

THROUGH THE DAYS ON THE MOUNTAIN TOP

FOREIGN MISSION CONFERENCE, RIDGECREST, NORTH CAROLINA

SATURDAY—August 10

7:30 P.M.	Music	Mr. and Mrs. F. Cheek
8:00	Missionary Message	J. C. Powell
	Motion Pictures	Mary M. Hunter

SUNDAY—August 11

9:45	Sunday School	
11:00	Morning Worship	Charles E. Maddry
1:00	Dinner	
6:00	Supper	
6:45	Sunset Service	H. C. Goerner
8:00	Missionary Message	R. C. Gresham

MONDAY—August 12

THE ORIENT

7:20	Morning Watch	W. T. Conner
8:00	Breakfast	
9:00- 9:45	Missionary Message	Auris Pender
9:45-10:15	Missionary Message	J. A. Herring
10:15-10:25	Recess	
10:25-11:10	Missionary Message	
	Young People's Conference	
11:10-11:30	Recess	
11:30-12:45	Missionary Message	S. E. Ayers
1:00	Lunch	
6:00	Supper	
6:45	Sunset Service	H. C. Goerner
8:00	Missionary Messages	Edyth Boyd
		Eugene Hill
	Motion Pictures	Mary M. Hunter

TUESDAY—August 13

LATIN AMERICA

7:20	Morning Watch	W. T. Conner
8:00	Breakfast	
9:00- 9:45	Missionary Message	
9:45-10:15	Missionary Message	J. L. Hart
10:15-10:25	Recess	
10:25-11:10	Missionary Message	Louise Smith
	Young People's Conference	
11:10-11:30	Recess	
11:30-12:45	Missionary Message	A. Ben Oliver
1:00	Lunch	
6:00	Supper	
6:45	Sunset Service	H. C. Goerner
8:00	Missionary Message	Alberta Steward
	Motion Pictures	Mary M. Hunter

WEDNESDAY—August 14

W. M. U. WORK

7:20	Morning Watch	W. T. Conner
8:00	Breakfast	
9:00- 9:45	Missionary Message	Alice Huey
9:45-10:15	Missionary Message	Marjorie Spence
10:15-10:25	Recess	
10:25-11:10	Missionary Message	Mrs. I. N. Patterson
11:10-11:30	Recess	
11:30-12:45	Missionary Message	Kathleen Mallory
1:00	Lunch	
6:00	Supper	
6:45	Sunset Service	H. C. Goerner
8:00	Missionary Message	Mrs. Geo. McWilliams
	Presentation of Margaret Fund	
	Students	
	Motion Pictures	Mary M. Hunter

THURSDAY—August 15

EUROPE AND THE NEAR EAST

7:20	Morning Watch	W. T. Conner
8:00	Breakfast	
9:00- 9:45	Missionary Message	George W. Sadler
9:45-10:15	Missionary Message	Mrs. Chas. E. Maddry
10:15-10:25	Recess	
10:25-11:10	Missionary Message	D. G. Whittinghill
	Young People's Conference	
11:10-11:30	Recess	
11:30-12:45	Missionary Message	T. W. Medearis
1:00	Lunch	
6:00	Supper	
6:45	Sunset Service	H. C. Goerner
8:00	Missionary Message	George W. Sadler
	Motion Pictures	Mary M. Hunter

FRIDAY—August 16

AFRICA

7:20	Morning Watch	
8:00	Breakfast	
9:00- 9:45	Missionary Message	Isabella Moore
9:45-10:15	Missionary Message	H. G. Walker
10:15-10:25	Recess	
10:25-11:10	Missionary Message	L. R. Brothers
	Young People's Conference	
11:10-11:30	Recess	
11:30-12:45	Missionary Message	L. M. Bratcher
1:00	Lunch	
6:00	Supper	
6:45	Sunset Service	H. C. Goerner
8:00	Missionary Messages	George Green
		I. N. Patterson
	Motion Pictures	Mary M. Hunter

FROM AUGUST 10, THROUGH AUGUST 16, 1940

NEWS FLASHES

GENE NEWTON

Sailings

April 11, 1940, aboard the S.S. PRESIDENT COOLIDGE, Miss Florence Jones sailed from San Francisco. Miss Jones is returning to her work in Pingtu, North China, after an absence of two years due to ill health.

* * *

Rev. and Mrs. Clem D. Hardy sailed for Brazil on May 4, 1940, from New Orleans, aboard the S.S. DELMUNDO. The same ship carried two new missionary families for Brazil. Rev. and Mrs. S. S. Stover, with their two children, go to work with Mr. and Mrs. Hardy in the Amazon Valley. Rev. and Mrs. P. D. Sullivan, with two children, will begin their work with Dr. and Mrs. A. B. Oliver in Curitiba.

May 5, 1940, Rev. J. V. Dawes, emeritus missionary to China, sailed aboard the S.S. PRESIDENT CLEVELAND, to take up his residence in Tsinan, North China. Mr. Dawes left his station at Tsingtao, North China, three and a half years ago.

Friends of Miss Inabelle G. Coleman, Editorial Secretary of the Foreign Mission Board, will be interested to know that she is booked to sail August 9 on the S.S. PRESIDENT TAFT, the American President Line, from San Francisco for Shanghai, China. Miss Coleman goes out to teach in the University of Shanghai.

Arrivals

Rev. L. M. Bratcher of Rio de Janeiro, Brazil, has arrived in this country to join his wife at 661 S. Broadway, Georgetown, Kentucky. Mr. Bratcher has recently taken an extensive trip through the Amazon Valley.

Births

On February 26, 1940, a second son, Samuel Abernethy, was born to Rev. and Mrs. R. F. Ricketson in Chefoo, North China. Congratulations to the family!

Sympathy

News came that Rev. D. W. Herring passed away peacefully on April 16, 1940, in Winston-Salem, North Carolina, at the home of his son, Rev. Ralph A. Herring. Mr. Herring retired in 1929 after serving as a missionary in China for forty-four years.

His son and daughter, Rev. James Alexander Herring and Miss Mary Herring, are Southern Baptist missionaries now in China. Sincere sympathy is extended to the family and friends of this noble missionary.

* * *

April 25, 1940, the Board received an announcement of the death of Rev. Frank Marrs, who was appointed a missionary of this Board in 1900 and retired in 1935. Since the death of his wife last June, Mr. Marrs has been in poor health. The Board is saddened by the death of this faithful friend.

* * *

Deepest sympathy is extended to Rev. T. B. Stover of Rio de Janeiro, Brazil, in the loss of his mother on April 22, 1940.

Illness

Friends of Rev. and Mrs. L. L. Johnson will be sorry to learn of the illness of Mrs. Johnson. The Johnsons are coming home on an emergency furlough.

Transfers

Miss Amanda Tinkle has been transferred from Ogbomosho to Shaki where she has established a dispensary. In a recent letter Miss Tinkle wrote of the new building being erected for the dispensary at Shaki. The building which she used on her arrival in Shaki was wholly inadequate for her needs. The missionaries prayed for a new building, and at Christmas time a check for fifty pounds was received, designated for equipment and repairs. The new building has a room for services and two small treatment rooms.

* * *

Miss Blanche Simpson, who travels on muleback through the interior sections of Brazil, has moved her headquarters from Rio de Janeiro to Moncao, so that she can be nearer her field. A large part of her work consists of the organization of Woman's Missionary Societies in churches where few people can read. As officers in a simplified form of a Woman's Missionary Society she chooses the few who can read. Those who cannot read can make evangelistic visits, give out tracts to people who can read, pray for the work, and contribute their small earnings.



Rev. and Mrs. R. Cecil Moore of Temuco, Chile, and five of their six children: Anita Evelyn, Ruth Mary, Charles Dean, Virginia Elizabeth, and Albert Marion

"World Day of Prayer"

From Argentina comes a report on the "World Day of Prayer" and the offering. The day itself was a blessing. The offering, which showed an increase over the fine offering of the year before, came from almost every society in the Woman's Convention, showing that those societies are making a special effort to help others.

Welcome to Argentina

The missionaries in Argentina were happy to welcome Mrs. Anne Sowell Margrett on her recent return to Rosario where she directs the Bible Institute. Miss Minnie McIlroy writes, "What an inspiration it is to us all for this fine third-generation worker to be added to our forces in this great field of service!"

Poverty-Stricken China

Mrs. W. B. Glass of Hwanghsien, China, has written about the tragic living conditions in China. From her letter we quote a few sentences: "Under present conditions, special permits are required for purchasing flour and grain. Because of drought, the wheat crop was almost a complete failure last year and the fall crop unusually poor. So the people have been and are still in dire need. With rich and poor the food problem is acute. One old man had

a small house and his coffin. The house was sold and the money was soon gone. He said, 'I have eaten my house, when I eat my coffin I will be finished.'"

Traveling in Nigeria

Miss Josephine Scaggs of Ogbomosho, Nigeria, has shared with us one of her recent trips which she made with Miss Amanda Tinkle of Shaki. Having been deserted by the lorry which was carrying them to Oyo, the two missionaries were left in a strange city, 150 miles from their destination.

"There we were in Iseyin, one of the largest Mohammedan centers in Nigeria, a place in which no white persons lived. There was no alternative but to wait for a lorry going our way. What, with an ostrich stalking nonchalantly up and down the road, a gala wedding procession native style with the beating of many drums, the voluntary efforts of some of the natives to entertain us with songs and dances, our being walled in on all sides by the natives crowding around to see such oddities as two white women, and dark coming with no promise of getting out, we didn't have a dull moment. Neither of us could speak much Yoruba, but we did lead the people in singing several songs we had learned. Thus, we tried to witness for Him even though it was little. Finally, with dark upon us, knowing no one, having no hotels, our only resort was to seek out the little Baptist church of which we had been told. We bought a kerosene lantern for light, and oranges and peanuts to supplement our left-overs from the lunch we had brought. Fortunately, on the way, we met the pastor who gave us a most hearty invitation to sleep in the church. Scarcely had we washed our hands in the bucket of water brought to us when members of the church began to come and salute us. Because we were members of that missionary family who had brought the light of the Gospel to them, they did all they could from the native standpoint to make us comfortable. Our hearts were full of gratitude for this haven of rest and the fellowship with those dear Christians who are having a struggle in the midst of so many Mohammendans."

Good News from a Far Country

"The best news I have at the moment is that I baptized ten candidates into membership of our little church on Governor's Island last Sunday night. Then last night we received five more to be baptized soon. The majority of them are out of our Sunday school and children of our own people. Our great problem now is to build enough room to accommodate the people who come to hear the Gospel."

—T. B. STOVER, Rio de Janeiro, Brazil

The Christian Basis of Peace

ELSIE CHIN, *Hongkong, China*

NOTE. *In response to an announcement of an essay contest, promoted by the Ecumenical Youth Commission in Geneva, Switzerland, Elsie Chin, a young Chinese student wrote the following article. The 274 essays submitted represented twenty languages and came from thirty-seven countries, but Elsie's, which won Fifth Prize, was the only one from all China.—THE EDITOR.*

There is a difference between the peace desired by the nations of the world today and the peace based on Christianity. The nations desire peace to maintain the equilibrium of power, to protect the rights of trade and commerce. On the other hand, the Christian desires peace to promote among men the love God has shown for us and to bring about a Christlike world. Peace desired by the nations is temporary; for its sake, the nations even venture upon a war for peace. But the peace desired by the Christian is eternal; it goes further than the boundaries of the material, keeping war away forever if attained through the Truth. Why? Because Christianity is a doctrine; at the same time, it is something practical, something that must be applied to everyday life also. In applying it the Christian really uses his brains to think.

Upon what then, is the peace so desired by Christians based? Upon faith? Upon fear of God? No, upon only one word—*love*. Love, the love that God had for the world so as to give it his only begotten Son, is the outstanding characteristic of Christianity. Christ, the manifestation of God's love, came to this world as the Prince of Peace to glorify God, to promote goodwill among men just as the angels proclaimed to the shepherds of Bethlehem (Luke 2:14). Peace could be had only through Christ. Therefore, Christians firmly believe that through obedience to Christ's two basic commandments on love—love for God and love for our fellowmen, peace can reign.

In the twelfth chapter of Mark, Jesus said concerning our love for God, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength. This is the first commandment" (Mark 13:30). We must show our love for God by the actions of our body, mind, and soul. He calls for our obedience. He calls for our best to function for Him, to glorify Him. After all, do we not receive ourselves from our

Creator, God? Do we forget that we are great only because He allows us? Yet, all we do to obey Him is acceptable, not when we do it thinking of rewards or of His wrath, but when we do it impelled by love.

The love that Christians have for God is not blind in any sense. The Christian sees God clearly, believing in Him. Christ taught us to pray, "Our Father who art in heaven, hallowed be thy name" (Matt. 6:9). God is the Father. In loving Him through obedience to His commandments, we have the same peace of mind which comes from receiving praise from our mother. In prayer, we direct to Him our joys, sorrows, and pleadings. The non-Christian has his voice of conscience, but the Christian has more than that; he has God. The conscience speaks after we have done the thing; but God speaks before, if we ask Him to. To the Christian, God is real. How can we refrain from loving such an understanding Father?

Christ said concerning the other basic commandment, "Thou shalt love thy neighbor as thyself" (Mark 12:31). Digging deeper into its meaning it extends to loving our fellowmen. He also said, "This is my commandment; that ye love one another as I have loved you. Greater love hath no man than this; that a man lay down his life for his friends" (John 15: 12-13). In what other way can we show our love for God than by loving our fellowmen? At the feet of God all of us are His children. It is only natural that we should love each other as brothers and sisters do. Brothers and sisters do not keep peace among themselves by making agreements and treaties. They live harmoniously together because of love.

How do they express their love for each other? They share with each other whatever they have. These words from Lowell express clearly the feeling Christ desires of us:

"Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three:—
Himself, his hungering neighbor, and Me."

Children of God, brothers and sisters in Christ, should feel this way toward each other. There is no selfishness or greediness on anyone's part. Each one has enough. They are at peace.

(Continued on page 235)

Two Playmates

Many big smoke-stacks were puffing forth smoke and soot in the busy city of Tobata in Japan. Many Japanese fathers and mothers and big brothers and sisters worked, day after day, in the noisy, stuffy factories. Many little Japanese children had no one to take care of them during the day, while all the older members of their family worked hard for long, long hours.

Every day these little girls and boys played on the busy streets, learning all kinds of evil, and knowing nothing about the heavenly Father who loves them and who wants them to be true and noble and kind and good. All they knew about worshiping was the act of rubbing their hands together and bowing very low before a god made of wood or stone.

One day, over here in America, the grown-up friends of the Sunbeams heard about those children of Japan who had never learned about Jesus. Thinking of how happy it made the children of America to be able to sing,

"Jesus loves me this I know
For the Bible tells me so,"

these Christian women said, "We'll help those Japanese girls and boys to hear about Jesus. We know what we can do. We'll send some money over there to be used in building a place in which the Japanese children, big and little, may meet and play and learn." Nickels and dimes and quarters and dollars were given; and away the money went to Japan for Miss Naomi Schell to have a building in which to gather the boys and girls of the busy, smoky city of Tobata.

THE GOOD WILL CENTER

Soon carpenters were at work. Hammer, hammer! Thump, thump! went their tools; and before long a



Kindergarten Graduates, Tobata Baptist Good Will Center

fine, new building stood ready for use. Now there are kindergarten classes for little children. There they have happy times playing games, learning songs and hearing stories about Jesus. They learn the very songs that boys and girls in America sing so often. You could not tell by the words what song they were singing; but by the tune you would know it is the song you learned long ago, "Yes, Jesus Loves Me."

On the wall of their play-room hangs a picture of the Good Shepherd. As those Japanese girls and boys look at the kind and loving face they often sing, in their own musical language, "Saviour, Like a Shepherd Lead Us."

SAYING THANK YOU TO GOD

When games and work and songs and stories are ended, bright eyes twinkle at the thought of the cakes they are to be served. Seated in a circle on the floor, those hungry little children receive their treat; but no one takes even a tiny bite until all heads have been bowed, all eyes closed, and all voices have joined in saying reverently:

"Heavenly Father, thou art good,
And we thank thee for this food. Amen."

Then, as is the custom with all Japanese children, each one bows before the teacher and says, "*Cho dai itashimasu*," which means, "I respectfully receive this food with thanks."

LITTLE JAPANESE TOYO

For several mornings Toyo had watched the other children going to the kindergarten. Then, later in the day, she had seen them coming home, carrying in their hands the things they had made. Sometimes they were singing a song they had learned. Sometimes they stopped and played a jolly game together. Toyo asked that she too might go to school with the others, but always her father would answer very sternly, "No, we are worshipers of Buddha. You must pray to his image. That new school is a Christian place. They would teach you about their God. You must not hear their words."

If Toyo had not been such a brave girl, she would have cried. But she just swallowed hard and kept right on wishing and wishing that she too might learn to make things and to play games and sing like the other children did.

Soon Toyo's father began to notice that the boys and girls who went to the Christian Good Will Center were much better behaved, and much happier and more helpful than the others. One day he said to his wife, "You and I must be at work all day, and Toyo, playing with the rough children of the streets, is learning much that is evil. The boys and

girls who go to that Christian school are taught to be polite and kind. She keeps begging to go. I think we must let her try it."

That night Toyo's father said, "Daughter, you may go to the Christian Good Will Center if you still want to." The little girl could scarcely believe her ears. Her black eyes fairly danced with joy, and she jumped up and down before making a very polite bow before her father.

The next morning Toyo, her pretty little face wreathed in smiles, set out with her playmates, to go to the Good Will Center. Oh, what a good time she had! She tried to do everything the others did. She even tried to sing the songs, though she had never heard the tunes. If you had heard her, you would have found it hard to keep from laughing as the little girl made up words of her own and sang most of the tune wrong.

A LITTLE JAPANESE MISSIONARY

When Toyo had been at the Christian Good Will Center for only a few days, her bright eyes and her quick ears and her wide-awake mind had taken in many things that she heard and saw. She had learned to bow her head with the others and say "Thank you" to God for the gift of food.

One evening when the factory had closed, and

Toyo's family had come home, they all gathered for their evening meal. They did not sit on chairs as we do in America. They knelt, and then sat back on their heels around a low table. At once the father took up his chopsticks to begin to eat. Quickly Toyo's shrill voice called out, "Wait, Daddy! Not yet! We haven't said 'Thank you' to God." Then, telling them all to bow their heads and close their eyes, little Toyo said reverently,

"Heavenly Father, thou art good;
And we thank thee for this food. Amen."

For a moment nobody spoke. Then the father said, "Daughter, what do you mean by those words? Why do you say them?" Toyo repeated in her own Japanese language the verse which we know so well, "Every good gift and every perfect gift is from above, coming down from the Father." Toyo's father nodded his head and sat thinking and thinking and thinking. "Perhaps the child is right," he said to himself. "I believe I shall go to the Christian service and learn about their God."

* * *

NOTE. The above is a part of the first chapter of the new study book for Sunbeams—a book picturing missionary work among the children of Japan.—*The Editor*.

THE CHRISTIAN BASIS OF PEACE

(Continued from page 233)

There is no peace in the world today because nations desire war to obtain it. Christians know there is no peace today because the love of Christ has not entered the hearts of all. Human beings of every race are at each other's necks to fulfill the orders of a greedy, bloodthirsty ruler. The 1914-1918 World War has not given peace-pursuers a satisfactory answer. Nor has aggression during the past few years satisfied the greediness of the few "problem" leaders. Up to the present, thousands of God's children, blind to God's truth, are killing each other. Christians are made to believe that to serve their leaders, no matter whether good or bad, is to serve God. Yet, it can be possible that to serve God, Christians and peoples of nations likewise, may follow a conscientious Christian leader. Such a leader with a thorough understanding of God's love for man, will not plunge his country into war so easily. Leaders of this kind should try, with the aid of all Christians, to bring into this world the peace found in a family of loving brothers and sisters.

Love for one's fellowmen must begin on a small scale, enlarging gradually to that love of nation for nation. The nations shall "beat their swords into

plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Micah 4:3). Surely, the billions of dollars now spent on the increasing of armaments and the expanding of naval and military forces by them could be used for better purposes. Cannot schools and hospitals be established in all parts of the world to improve the welfare of mankind? Surely, money used to build factories and laboratories for making armaments and poisonous gases could be invested more wisely thus.

The root of all this tumult, slaughter, and bloodshed is the unconsciousness of God's love by many people. The love for God and the love for our fellowmen can only be had through the redemption of Jesus Christ. With the whole world practicing this love, the nations will not heed that peace to maintain the equilibrium of power or to protect the rights of trade and commerce; for, there shall be no need for power or certain rights. At the feet of God, only love exists. With everyone doing all to ascribe glory to God; remembering that we are great, only because He allows us; willing to live with one another in a bond of goodwill and brotherliness, surely there shall be no more war, but peace—the peace that lasts forever, found through Love.

Studying Missions

MARY M. HUNTER
Manager Department of Literature
and Exhibits

Suggestions for Teaching

A Golden Milestone in Japan—Dozier

Prepared by MRS. MARY MEER

GENERAL SUGGESTIONS

Preparation—In teaching this or any other mission study book, much depends on the preparation given it. Read the book through carefully. Get together all material that will help in any way. Then study the book, chapter by chapter, outlining it, deciding on the aim, what posters to use, what assignments to give, and selecting from the material at hand that which will be most helpful. Remember that these helps are simply suggestions. Use them or change them as you think best; but be sure to make thorough preparation. If possible see Junior book, *Strong Hearts of Japan*—Dozier, 35 cents, and Primary book, *Playmates in Japan*—a compilation, 35 cents. These have additional suggestions for posters and handwork activities. To bring the material up-to-date, see current issues of *The Commission* for names and life sketches of recent appointees to Japan.

Prayer—While methods and materials may vary with different classes and teachers, *there can be no substitute for prayer*. In your preparation ask for wisdom and guidance every step of the way. Pray for your class. As the needs and conditions are brought out in the class sessions, have special seasons of prayer for Japan and the work.

Supplementing the Text—In the bibliography in the back of the text, you will find a list of reference books. Select one or more of these books and read them to increase your general knowledge of Japan. Use others for reference.

Other Available Materials—Write to the Foreign Mission Board, Box 1595, Richmond, Virginia, for Free Packet of material on Japan. The little booklet "Southern Baptists in Japan" is composed of questions and answers and will be found very helpful. Get a copy of the song "Beautiful Japan" from your Baptist bookstore, price 50 cents. Learn the words and use the song from time to time.

Wall map of Japan—Baptist Bookstore—60 cents.

Flag of Japan—Baptist Bookstore—25 cents.

Album of Southern Baptist Missionaries—Baptist Bookstore.

Pictures of life in Japan—Baptist Bookstore—50 cents.

Kodak pictures taken in Japan—Foreign Mission Board—7 cents each.

Motion Picture Reels on Japan may be borrowed from the Foreign Mission Board, Box 1595, Richmond, Virginia. Conditions: free, except postage for prompt return of reel, and assurance that the reel will be handled carefully and used only on a standard make, sixteen millimeter projector.

Articles and pictures from *The Commission*, *Royal Service*, *World Comrades*, *The Window of Y. W. A.*, *The National Geographic*, *Asia*, *Eurasia*, *Travel*, and the daily newspapers. (For articles on Japan in current periodicals, see *Reader's Guide to Current Literature* in your nearest library.) Japan Tourist Bureau, New York, offers free pamphlets on Japan.

Devotionals—The author has suggested Scripture, hymn, and meditation thought for each chapter. Use these sugges-

tions or select others, but be sure to have, during each session, a period of meditation and prayer. Select those to lead the devotions who will put the necessary time and preparation on them. In Chapter 2 bring the story of Kagawa into the meditation or devotional period.

Posters—When gathering material in preparation for teaching the book, collect pictures from magazines, calendars, advertisements, or other available sources, and make use of pictures from picture sheet in Free Packet from Foreign Mission Board. Kodak pictures from there also make interesting and attractive posters. Many pictures will be found in the denominational magazines listed above. *The Alphabet* for lettering may be bought in almost any size and color from the various bookstores, but in almost every church a boy or girl will be found who prints well and who will be so glad of an opportunity to help with the posters. Try to have at least one or two simple posters that will attract and hold attention and that will help to impress the lesson taught.

Assignments—The best mission study class is not the class in which one person does all of the studying and all of the talking. Every member of the class should take some part in the activities. This may be done through assignments and general discussion, both of which must be carefully planned. Assignments within and without the book should be made well in advance of the class session. Where possible know the talents of class membership and suit assignments to the ability and interest of each. One who would not accept an assignment that required much study might be glad to watch the daily newspapers for items bearing on the subject being studied. Another will collect pictures for posters. Some will enjoy doing research work for material that will add to class discussion, while many will accept short or longer assignments from the textbook. Those reporting on assignments and leading panel discussion will find sections in every chapter of the book bearing on subjects given them. We suggest that they feel free to bring into their assignments complete information from all sources. The leader of the class will pick up threads and put into the picture the developments of Southern Baptist work which have not been given by assignments and outlines.

Review and Discussion—A few suggested questions are given for each chapter. Make others, and use them for review or discussion. These may be used at the close of each chapter or at the close of the class. They may be used as a quiz or questionnaire or even as an old fashioned "spelling bee."

Introduction—Introduce book, giving sketch of author, Edwin B. Dozier. (See Life Sketch of Edwin B. Dozier in Free Packet.) Using wall map, locate Japan and give brief historical sketch. Tell something of people, customs, dress, etc. (A helpful book for this is *My Lantern*—Michi Kawai—price \$1.50 at Baptist Bookstore.) Show Japanese flag. Use one or two items from newspapers on present conditions.

Chapter 1. Forerunners of Southern Baptists

Posters—Outline map of Japan—a silhouette in black. As those presenting "Christian Denominations" give parts on assignment 1, have them put little cut-out lamps, candles, or Japanese lanterns at various places on the black map, showing that the *Light* has been carried to various parts of Japan. These should bear statistics showing the work of the denomination.

Poster 2. Picture of Japanese youth (see cover, January 1940, *The Commission*) and underneath print the question, "Can You Show Us the Way?"

Poster 3. Picture of Christ, under which are the words, "I am the Way, the Truth and the Light."

Aim—To show the heart hunger of the youth of Japan for something more than the religions of Japan can give, and to emphasize our responsibility and privilege of giving to them the "Way of Life." (Believing that each teacher will want to select her own aim, none will be stated for the other chapters.)

Assignments—Have three persons present the Japanese religions, leaving the map black. Have others present the Christian denominations putting lantern or candle on map. If time permits, have one give a book review of *Japanese Youth Faces Life*—Garrott

Outline—Forerunners of Southern Baptists

- A. Japanese Religions
 - 1. Shintoism
 - 2. Buddhism
 - 3. Confucianism
- B. Christianity
 - 1. Roman Catholics
 - 2. Greek Orthodox
 - 3. Presbyterians and Reformed
 - 4. Congregationalists
 - 5. Episcopalians
 - 6. Methodists
 - 7. Northern Baptists
- C. Difficulties Confronting Protestant Missions
 - 1. Power of non-Christian faiths
 - 2. Inconsistencies in lives of Christians and so-called Christians
 - 3. Difficulty of missionaries to understand authority invested in Imperial Family and "family system"
 - 4. Suspicion resulting from early meddling of Catholics and some Protestants in politics
 - 5. High per cent of literacy (98%) making Japan greatest newspaper reading public in the world—much influenced by news items from so-called Christian nations.
 - 6. Difficulty of Japanese language
 - 7. Foreign religion not wanted
 - 8. Intricate forms of Japanese etiquette, a burden for Westerner
 - 9. Climate (52% of all missionaries to Japan leave before end of second period of service)

Questions for Review and Discussion

- 1. Sum up good points in Japanese religions, but show how inadequate they are to save the people.
- 2. Has Christianity failed in Japan?
- 3. Why is Japan the most difficult of all the fields of Christian missions?
- 4. Why did the Japanese early begin to develop a strong self-supporting church?
- 5. What per cent of Japanese men between thirty and forty years of age are listed as agnostics or atheists?

- 6. Give the origin of the famous jinrikisha.
- 7. Tell the story of "The Twenty-Six Martyrs."

Chapter 2. Entrance of Southern Baptists

Poster—After devotional, have the one giving the first assignment complete the map study of Chapter 1. Candle or lantern bearing statistics of Southern Baptist work.

Assignments—1. Southern Baptists enter Japan. (This should cover first section of outline.)

2. Have some one tell story of life and work of Drs. J. W. McCollum and J. A. Brunson.

3. Have others give short sketches of Japanese pioneers (Mr. Sugano and Mr. Arasi).

Outline—Entrance of Southern Baptists

- A. Beginnings
 - 1. First appointees—1860
 - 2. Ship lost
 - 3. Delayed by war
 - 4. Pioneers appointed 1889
 - 5. Difficulty in getting located
- B. Permanent Work Begun
 - 1. New location
 - 2. First convert
 - 3. First church
 - 4. New missionaries
- C. A New Day
 - 1. First fruits (see four converts)
 - 2. Sunday school work
 - 3. Evangelistic efforts
 - 4. Churches organized
 - 5. New recruits
 - 6. Chapels built
 - 7. Territory enlarged
 - 8. Seminary founded

Questions

- 1. Who were the first Southern Baptists appointed for service in Japan?
- 2. Who were Southern Baptists' pioneers on the field?
- 3. Who was Southern Baptists' first convert?
- 4. When was the first church organized?
- 5. Tell the story of Mrs. Maynard's House.

Chapter 3. Early Achievements of Southern Baptists

Poster Suggestions—Use pictures of schools and missionaries gotten from Foreign Mission Board (picture sheet, album and kodak pictures), magazines, etc. Make this poster in class, adding pictures as discussed.

Assignments—Chapters 3 and 4—Use panel discussion of Growth and Development of Southern Baptist work in Japan, following the outline suggested in helps for these two chapters. Those in charge of panel discussion go through chapters 3, 4, and 5 and pick up anything bearing on their subject.

Assignment 1. Reinforcements—introducing new missionaries in these two chapters.

- 2. Schools
- 3. Publications
- 4. Outstanding Japanese leaders in this group.

Each of these assignments followed by general discussion. Leader summing up vital things not discussed.

Outline—Early Achievements of Southern Baptists

- A. Schools
 - 1. Union Seminary
 - 2. Seinan Seminary

3. Night School
4. Seinan Gakuin (Southwestern Academy)
- B. Publications
 1. Translations
 2. Books and tracts
 3. Denominational papers
- C. Spiritual Growth
 1. Gethsemane Band
 2. An Elect Lady
 3. Five Year Campaign
 4. Christian homes

Questions

1. What young man was given the advice, "Don't become a Christian"?
2. What did he become?
3. What were Dr. Dozier's last words? Cite the high lights of Dr. Dozier's missionary life.
4. Discuss the evidences of spiritual growth in Japan.

Chapter 4. Growth and Development

Poster Suggestions—Continue work of poster begun in Chapter 3.

Assignments—Continue panel discussion.

1. Two secretaries visit the Japanese Mission Field—Dr. Love (Chapter 3).
2. B. Y. P. U., Student, and W. M. U. work organized.
3. Sketch life of Dr. Walne, Dr. Rowe and Mrs. Azaki.
4. Sketch the life of Mrs. Dozier and tell of her missionary work. Direct a general discussion of Mrs. Dozier's contributions to Japan.
5. Book review—*At the Gate of Asia*—Farmer

Outline—Growth and Development

- A. New missionaries
- B. New work organized
 1. B. Y. P. U.
 2. Student work
 3. Kindergartens
 4. W. M. U.
- C. A Builder
- D. A W. M. U. president

Questions

1. Of the twelve new missionaries who went out to Japan in 1921, how many remain on the field today?
2. How many missionaries do Southern Baptists have in Japan today?
3. When and where was the Baptist Woman's Missionary Union of Japan organized?
4. Who was the guiding influence in the organization of the Baptist W. M. U.?

Chapter 5. Current Progress and Future Challenge

Poster Suggestions—Use posters suggested in Chapter 1. Put on blackboard or poster board outline of seven departments of the West Japan Baptist Convention. Mission study leader develop this chapter under these seven headings. Enlarge the map of Japan found in book, and mark stations of Southern Baptists. Use this in connection with the last section, "A Look into the Future." Close with "Beautiful Japan."

Outline—Current Progress and Future Challenge

- A. Discouragements
 1. Divisions
 2. Resignations
 3. Deaths
- B. Hope Restored
 1. Visit of Dr. Maddy and party
 - a. Work reorganized
 - b. Three Year Plan
 - c. Leaders trained at Louisville Seminary
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- C. Administration transferred from missionaries to Japanese Conventions with seven departments
- D. The two conventions unite
- E. A look into the future

Questions

1. How many missionary residences in Japan are now vacant?
2. What are some immediate needs of the field?
3. What type of missionary is needed?
4. What will *you* do to help bring Japan to Christ?

Book Reviews

My Lantern. Michi Kawai. Friendship Press. \$2.00.

Many Southern Baptists heard Michi Kawai speak in 1934 when she, with other foreign guests, travelled over much of America, speaking and holding conferences. Some may have known her as a student at Bryn Mawr. Others may think of her as the former Y. W. C. A. Secretary of Japan. She is well known in the United States.

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* * *

Missionary Worship Programs. Bessie L. Doherty. Published by the Friendship Press, New York. (Paper, 25 cents.)

Ten missionary worship services are outlined in detail, each service including suggestions of suitable hymns, responses, and scripture passages. Prayers and prayer verses are a part of every service, and in each there is a story based on the theme of the program. Those planning a missionary service will find valuable enrichment material in these outlines.

Friendly Exchanges

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let us give ourselves to intelligent intercession and not merely ask that our foes may see the error of their ways but pray also that their art, culture and learning may be saved; that their legitimate aspirations may be realised; that they with us may become fellow-laborers for the establishment of the Kingdom of God.—*The Quest*.

* * *

England needs encouragement and gratitude. The Jews of Palestine, it is heartening to know, realize this fully, for they were the ones who got together as soon as the World War was declared and announced to Great Britain that even though they had not received all that they had hoped for by way of liberties to develop the land of Palestine, against the determined hostilities of the Arabs, yet now in a world crisis, Palestine Jews are, first of all, British citizens, and they will stand by Britain until the war is finished.—*The Chosen People*.

Pray Ye on the MISSIONARIES' BIRTHDAYS

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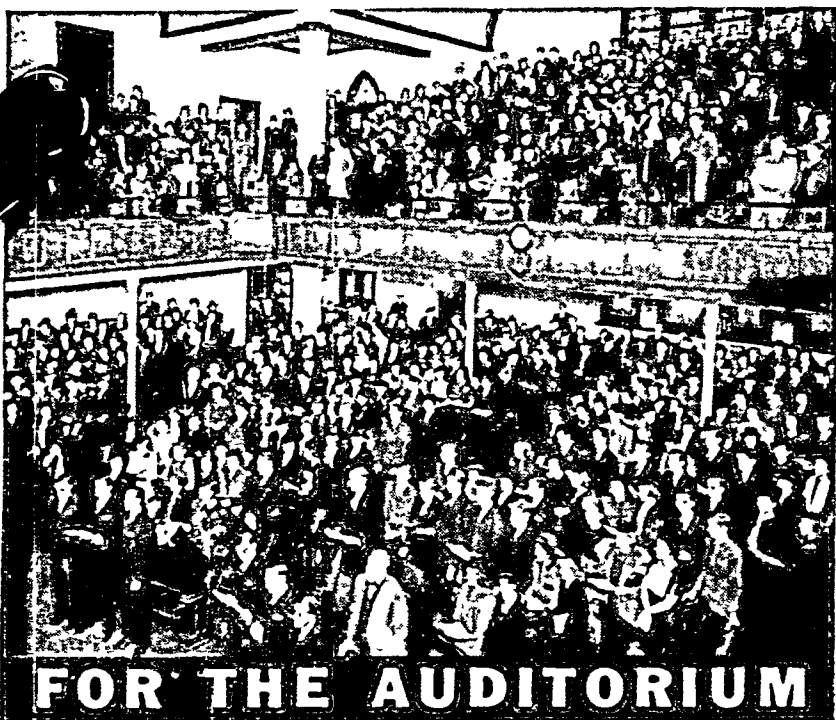
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