

The Commission

A BAPTIST WORLD J

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*Lest
we
forget*

TO PRAY FOR MISSIONARIES STILL IN DANGER

in China

Dr. Frank H. Connely
Mary Sears Connely
Dr. W. B. Glass
Jessie Pettigrew Glass
Lois Glass
Florence Lide
Doris Knight
Deaver M. Lawton
Dr. A. W. Yocum
Robert A. Jacob
Pearl Caldwell
Attie T. Bostick
Mary Alexander
Lillie Mae Hundley
Roberta Pearle Johnson
Floryne Miller
Jane W. Lide
Olive Lawton
Juanita Byrd
Mary Lucile Saunders
Sophie Lanneau
Rose Marlowe
Dr. R. T. Bryan
Mamie Sallee Bryan
Hannah Fair Sallee
H. H. Snuggs
Dr. C. H. Westbrook
Dr. W. H. Tipton

Dr. A. S. Gillespie
Dr. F. P. Lide
Dr. J. T. Williams
J. Wilson Fielder
Dr. H. H. McMillan
J. H. Ware
W. B. Johnson
Elizabeth Hale
Mrs. E. F. Tatum
Inabelle G. Coleman

in the Philippines

Earl Parker
Sallie James
H. H. Culpepper
Ruth Cochrane Culpepper
Robert A. Dyer
Mary Mills Dyer
R. F. Gray
Marian Peeler Gray
Cleo Morrison
Fern Harrington

at Macao

J. L. Galloway
Lillian Todd Galloway
Lora Clement
Leonora Scarlett

TO BE GRATEFUL FOR POSITIVE EVIDENCE OF CHRISTIAN GIVING:

Lottie Moon Christmas Offering for 1942, which by February 18 had totalled	\$525,000
World Emergency Relief Fund, which by February 18 had totalled	\$476,000

Let us pray

This page may be clipped and posted on your church or assembly room bulletin board.

The Commission

First published in 1856

Christian Literature

There are many who have the conviction that the new world must be built on a basis of international understanding and good will. Mr. Henry Ford is of the opinion that international and inter-continental highways and air routes can be used to carry "ideas of good will to the ends of the earth." Vice-President Wallace is convinced that the best way in which we can become acquainted with those who live in other lands is through the medium of travel.

Since only a small proportion of the peoples of the world will ever find it practicable to become acquainted with their distant neighbors by means of personal contact, and since it is desirable for the peoples of all the countries of the world to become acquainted with each other, it is of vast importance that we do something about the problem of illiteracy.

It is estimated that in India there are two and a half million illiterate Christians and three hundred million illiterate non-Christians. The rate of illiteracy must be equally high in China and in the vast central areas of Africa.

If a world whose people are half slave and half free is intolerable, it is all the more unthinkable that we should be willing to continue to live in a world the vast majority of whose people are bound by fetters of ignorance and misunderstanding. One of the American commanders in Europe is said to have as his motto: "The difficult we do at once; the impossible takes a little longer." The task of those of us whose responsibility it is to free the peoples of the world from the bondage of illiteracy is a difficult one; but it is certainly not impossible. We should begin at once to redouble our efforts to place at the disposal of these intellectual slaves the means by which they may come into their rightful heritage.

The solidarity and homogeneity of Southern Baptists occasions comment and gives rise to expressions of surprise. One of the most distinguished

churchmen of this country—a member of another denomination—said to this scribe sometime ago that Southern Baptists had a sense of direction which had not been achieved by any other denomination of his acquaintance. (He did not say, and I did not remind him, that Southern Baptists were very near the bottom of the list of the several denominations of this country in per capita gifts!)

One explanation of our solidarity is our literature. At the head of the column, of course, is the Bible. Some of our fellow Christians, whose unity is maintained by confessions of faith and other credal statements, cannot understand how it has happened that we could attain a oneness of purpose without some kind of statement of belief. Our reply is that we consider God's Word authoritative and sufficient for faith and practice.

Other bonds of unity are our state papers, and the literature of the Woman's Missionary Union, the Home and Foreign Mission Boards, and the Sunday School Board. Here again, we have nothing to boast about. Indeed when the numerical strength of our constituency is considered, our number of readers is woefully weak. The Bible could be called amongst us "the Book that few of us know" and it could be said that those who read our state papers and the Southwide publications are pitifully few. This no doubt is a partial explanation of the low level of giving on the part of Southern Baptists.

An intensive campaign for the purpose of securing readers of the Word and of the Christian literature of our denomination would go a long way toward bringing into being the revival which we must have if the world is to be saved from the post-war chaos. Any revival that is worthy the name will have as its concomitant the dedication of both personality and material substance to the Giver of life and sustenance. These spiritual flames could not be confined. Their warmth and refining influence would spread to the ends of the earth and those who now sit in darkness would see a great light.

By George W. Sadler

United Protestantism Answers Roman Catholic Propaganda

In June, 1942, *World Outlook* called attention to the fact that the Roman Catholic hierarchy was using the Good Neighbor Policy in an attempt to oust Protestant missionaries from Latin America. So open has the drive become that the Catholic hierarchy in the United States has issued a public document calling for the elimination of Protestantism.

United American Protestantism has at last been forced to take public notice of this campaign, and a statement has been issued by the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and the Home Missions Council of North America. These bodies take their stand upon the broad ground of religious liberty and the rights of religious minorities—one of the Four Freedoms of the Atlantic Charter, subscribed to by nearly all the Latin American nations but in effect openly repudiated by the Roman Catholic Church.

The fight against religious liberty and the evangelical gospel may be expected to become more intense. The hierarchy sees in our present government policy a golden opportunity. Pressure is being applied to our Government and to the governments of the Latin American countries, and there are those who see signs that such pressure is having results. Those who believe in any of the Four Freedoms for which the United Nations are fighting should watch these developments closely.

The statement of United American Protestantism follows:

Our Heritage of Religious Freedom

The struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western World and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected.

Our national experience has been that the free interaction of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in things material, the principle of monopoly has had, and will continue to have, most unhappy results. We rejoice, therefore, that a country, predominantly Protestant, in which the great majority of those who make religious profession are members of denominations born

of the Protestant Reformation, is committed by tradition and experience, to favoring complete religious liberty in all parts of the world.

In the exercise of this freedom, and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of good will in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths con-

tained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian gospel. They have also co-operated with national groups in many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence a reservoir of good will toward this country.

This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christlike spirit who, unashamed of the name of missionary, devoted their lives and talents to those lands. The memory of many of these is today revered in the countries which they served, while institutions which they founded continue to be popular centers of cultural influence and patterns of humanitarian endeavor.

Through the work of these men and women and their successors, elements of supreme worth in the religious and cultural heritage of our country have been shared with Hispanic America, while innumerable links

[Continued on page 34]

FOR WANT OF A PEN

By Jane Carroll McRae

Like timid Lilliputians Christians have for a generation stood gaping in awe at a sleeping Gulliver on our shores, none daring to awaken him, feed him, or measure his strength.

So we stand in awe of the press, realizing that with one deft stab of an artful pen a journalist may rouse the masses and lead them where he will. Yet none has ventured to use the full power of the press in the cause of winning souls.

Correspondence from missionaries of every leading board in the nation shows that hundreds share the conviction that full use of the might of Christian journalism can turn the tide of missions throughout the world.

"The greatest single informational, inspirational, and upbuilding achievement for the religious world today is in the editing, managing, and distribution of religious information through the printed page," states Dr. L. R. Scarborough, former president of the Southern Baptist Convention.

The study of journalism, this "greatest single achievement," is comparatively new. The older missionaries did not have the privilege of training for this phase of their work except in the study of creative writing and in practical experience. However, lasting contributions have been made to the cause of missions by many untrained workers who have spent long hours of precious days in unselfish service through writing. The Baptist denomination has produced its share of powerful missionary writers. But far greater achievements lie ahead—for the asking. . . .

In Mission Magazines

Literature at the home base on behalf of missions would first feel the effect of a thorough awakening to the value of journalism. The success of the missionary on the field is in direct proportion to the

Missionary journalism was the subject of the thesis which Jane Carroll submitted for her master's degree at the W.M.U. Training School last year. She is now Mrs. J. T. McRae of Winston-Salem, wife of a medical student.

supporting prayers and gifts of the home constituency. Missionaries are not isolated beings working alone on an unnamed task. When an African boy is won to Christ, it is not due alone to the loving efforts of the missionary on that field, but to every person in the Southern Baptist Convention who knew of that field and cared—to every Sunbeam who heard of work through *World Comrades* and saved pennies, to every girl who read of the need in her state Baptist paper and included that work in her prayers, to every man who read *THE COMMISSION* and increased his gifts, to every student who gave prayerful concern to needs presented in *The Baptist Student*.

Men do not pray for needs they never know, nor do they thank God for news of victories of which they never hear. A vital part of the task of presenting a living Saviour to the world is that of presenting a living and gripping picture of actual missions to every Christian—the task of the missionary journalist.

Such a vision of the task of the missionary makes even letter writing a Christian art to be cherished for the sake of his Kingdom and its growth. Statements from the secretaries of mission boards would demand from every mission volunteer diligent study of writing and even of journalism:

"The source of mission information with the most powerful appeal is in the letters directly from our missionaries."

"There are many missionaries who have done very effective service who are unable to put in written form a report that is sufficiently interesting and impressive to have much effect upon the readers."

"Some missionaries try to justify themselves in saying that they are not writers. I feel that the ability to describe one's work and arouse interest in the home church is a very definite part of mission work."

A missionary appointed by the Foreign Mission Board of the Southern Baptist Convention must be more than a letter writer; he is actually required to be a journalist in at least three ways. He must write an article for each of the denominational magazines at least once each year. Quarterly reports must be suitable for publication. All requests for articles from any publication must be supplied.

The study of "foreign" missions shows the value of the use of every medium of communication in evangelism, not only of journalism, but of the broader field of radio script, television, movie script, and photography. The strength of appeal for missions through pictures cannot be overestimated. People of every age respond to pictures. There must be missionaries who are willing to study photography in order to supply the magazines at the home base.

In Newspaper Evangelism

Mrs. Paul R. Erdman writes the following from her own experience in newspaper evangelism in Syria: "This work is of course limited to large cities where there are daily papers and a literate public, but I believe that this field is vast and that we have barely entered it. It will some day demand the full time of many highly trained workers."

ready for an introduction to a church. There are twenty-eight different offices in Japan for carrying on this work.

In a prewar survey of these offices it is reported that in the district of Kyushu, which is about the size of Ceylon and far more thickly populated, there was not a single village or town untouched by this work. The Japanese Christian News Agency acted as a clearing house for the offices, its work being primarily to influence the secular press with the Christian message and news of Christian activities.

Missionaries in South America and China have found a small degree of success through columns in the daily papers and magazines. Miss Minnie Landrum writes that there are thirty daily papers in Rio de Janeiro, but only occasionally do they succeed in getting writeups of evangelistic work. She and her associates express the belief that much good could be done through these papers. Catholics and Spiritualists have regular columns, especially in the Sunday papers.

In a paper written for an English class a young Chinese girl, Ho Shou Tien, wrote recently:

The development of Christian journalism in the Orient is a matter of increasing importance in the proportioning of the budget. It is, however, only of importance if it is exceptionally well done; the moderately good output is largely wasted effort.

Christian women will come to find in the secular journalism of their respective countries opportunities to work out their Christian ideals through a profession offering a multitude of indirect ways of lifting and enriching life.

All of my books have illustrations of persons led to Christ by the printed page. Writing takes the Word where the feet never go. It goes on serving after our voice is still.

I do not know of any opportunity quite so challenging in the mission world today as that connected with the creation and distribution of Christian literature in a great land like China.

THE COMMISSION

"Mr. Yen Nge-Shen, editor of the literary page of the *Sin Wen Pao*, the newspaper reputed to have the largest circulation in Shanghai, or even in all China, became a Christian and from then on that page has never lacked material concerned with Christianity. The reading public, most of them merchants, have accepted it as a matter of course and have given full support to the social service work sponsored by him. No one can tell what a small group of writers, or even one or two, can do to a country that is so highly literary minded."

In Native Journalism

Much of the work of the missionary writer must be done through periodicals in the vernacular. On every field Sunday school, Training Union and W. M. U. literature must be translated and edited. Miss Ethel Harmon, editor of the Sunday school literature for Nigeria, testifies of the difficulty of using straight translations of material from the homeland. Illustrations in our magazines are often neither applicable nor meaningful to the native.

From this standpoint a strong argument is pre-

Missionary Journalists

In a number of spheres right now I could wish that I had journalistic help adequate to the setting forth of the great task committed to the church in this age.

ROWLAND V. BINGHAM
Canadian Council
Sudan Interior Mission

To date the importance of journalism in foreign missions has been vastly underestimated.

JANET S. MCKAY
Woman's Secretary,
American Baptist Foreign
Mission Board

For the work on the mission field let me say that I would be happy to place people who know how to write well—immediately.

RUTH RANSOM, Secretary
Missionary Personnel
Methodist Board of Mis-
sions

It has been my experience that far too many of our missionaries have been giving effective writing too little thought.

ANETTA C. MOW, Secretary
Woman's Missionary
Education, Church of the
Brethren

All of our missionary enterprises would have been more permanently established if their publicity had been carried through by more thoroughly trained journalists.

WILLIAM B. LIPPHARD
Editor, *Missions*

sented for the training of native journalists, perhaps through cultivation of comradeship with promising young writers. The formation of a Christian Writers' Fellowship for periodic conferences was suggested at the Madras Conference. Missionaries emphasize the fact that it takes a genius to be able to learn the native language well enough to write beautifully and pungently for the native public.

Paul Hutchinson, managing editor of the leading "undenominational" weekly, spent five years in journalism in China, during which time he became convinced that "the most severe handicap which has held back the development of a Christian literature in China has been the fact that work of this kind has been so largely in the hands of foreigners." Perhaps the war will do much for journalism by thrusting it into native hands.

Another suggestion from missionaries is for the formation of editorial boards to discover and develop natural gifts, to read manuscripts, and to advise authors and publishing houses. This plan has been carried out to some extent by Southern Baptists in South America, as shown in this portion of a letter sent to all missionaries in Brazil in 1941:

"Recognizing the need of a closer co-operation with the Foreign Mission Board in our efforts to give more and fuller information to our churches concerning our work in Brazil, the executive committee of the South Brazil Mission resolved to make an effort in that direction by appointing a special committee to collect and organize such material as may be informational and desirable, and furnish it to the different publications of our denomination."

Reports from native missionaries in China show requests for help from abroad in several forms:

(1) Advisory journalists for the purpose of bringing to the attention of China significant new publications, articles, and trends, to assist the Chinese writers in arranging for special study and training, and to advise especially in the production, promotion, and distribution of literature.

(2) Qualified missionaries for literature work.

(3) Special funds for conferences of writers, for pioneering new projects such as weekly or daily Christian papers, and for endowment funds for prizes and awards in the field of writing.

South America has effectively demonstrated her interest in religious journalism. The power of a good weekly is shown in the influence of *O Jornal Baptists* that was instrumental in awakening in them interest in their salvation.

In Peru a four-page paper entitled *El Herald* has been circulated for years devoted to presentation of the gospel. For many years at least two-thirds of all the persons who made written application for

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Missionary Printer

By Paul E. Crandall

This is the story of a man with a printing press. It is more than a hundred years old but it has been hiding in the musty files of minutes of church business meetings and in newspaper morgues.

When the *Louvre* sailed from Boston harbor for the Orient on a bright September morning in 1835, its passenger list included twenty-two missionaries and in its hold was a printing press. One missionary was Robert Dunlevy Davenport of Richmond, Virginia, the first printer ever to be appointed by a mission board, so far as the records show.

The appointment of a missionary printer was in response to the prayers and urgent request of two men in distant Bangkok, Siam. John Taylor Jones, the first Baptist missionary to that country, and William Dean had made remarkable progress in translating the Scriptures into Chinese and Siamese in the year and a half of their work in Bangkok. They begged for a printing press and someone to operate it for the publication of the Bible for their missionary work.

The Baptist mission board in America had discovered the young Virginian. It purchased a standing press for \$15,000—"one of the most perfect ever made in America," so the record reads—and shipped it with 2500 reams of paper, along with the Baptist printer.

Davenport was one of four Virginians aboard the *Louvre*. Written in all the missionary literature of Southern Baptists is the story of the devoted service of two of them—J. Lewis Shuck and Henrietta Hall Shuck, who eventually reached China. Standing beside them at the rail of the ship as it left the pier, and joining their voices in the mission hymn which had caught like fire at the Triennial Baptist Convention in Richmond that May, "Yes, my native land, I love thee," were Robert Davenport, Shuck's classmate at the Virginia Baptist Seminary, and his bride.

Robert was one of nine children in a Williamsburg home. After the death of his father during the boy's eighth year, Mrs. Davenport and the children moved to the capital city of Virginia. God's will and plan for Robert's life began to unfold when, at the age of twenty, he became an apprentice for the firm of Ritchie and Cook, which printed *The Richmond Enquirer*.

In the year 1831 the state of Virginia felt a wide-

spread revival of religion. It reached Kilmarnock where the heart of young Henrietta Hall was given to Jesus Christ. It permeated Richmond, when on Friday, May 27, the apprentice at the newspaper printing plant accepted his Saviour and was baptized two days later into the membership of the First Baptist Church.

Simultaneously with the spread of the revival there arose a religious controversy. The Campbellites had grown in numbers and strength. Robert was present at the church business meeting when seventy-two members were dismissed from the fellowship of the First Baptist Church. Growing constantly in his heart and mind as he advanced into the twenties was the importance of the work of the Lord, and it is not surprising that in 1832 Robert asked to be licensed to preach. When the Virginia Baptist Seminary (now Richmond College) opened its fall term, one of its students was R. D. Davenport. He kept his job in the printing plant because his support was still needed at home, and he combined work and study in his preparation for a life of Christian service.

The year 1835 all Richmond was involved in the political controversy between the Whigs and the Jacksonians. The four pages of every edition of the newspaper carried on the political battle, and news of missionary activity was crowded out. The Triennial Convention of the Baptists of America convened in Richmond—the eighth session of the convention, the first session in the South—but no mention of the eternally important meeting can be found in the newspaper files of that date.

The convention closed and the two messengers from the Baptist Union of England, Cox and Hoby, left for London—both highly newsworthy events passing unnoticed by the local press. But four hearts were deeply touched by the missions messages and winsome urgency of Luther Rice: J. Lewis Shuck, aged 23; Henrietta Hall, aged 18; Robert Davenport, aged 27; and Frances Greenhow Roper, aged 16.

Shuck and Davenport were ordained as ministers at the same service, August 30 at the First Baptist Church. Mr. Rice sat on their ordination council and extended to them the right hand of fellowship. Ten days later two wedding ceremonies took place,

in Richmond. The daughter of the first Sunday school superintendent of the First Baptist Church and the first pastor of the Second Baptist Church when it was organized in 1820 because of a "Sunday school controversy" at First Church, became the bride of Robert Davenport, and Henrietta Hall became the bride of J. Lewis Shuck.

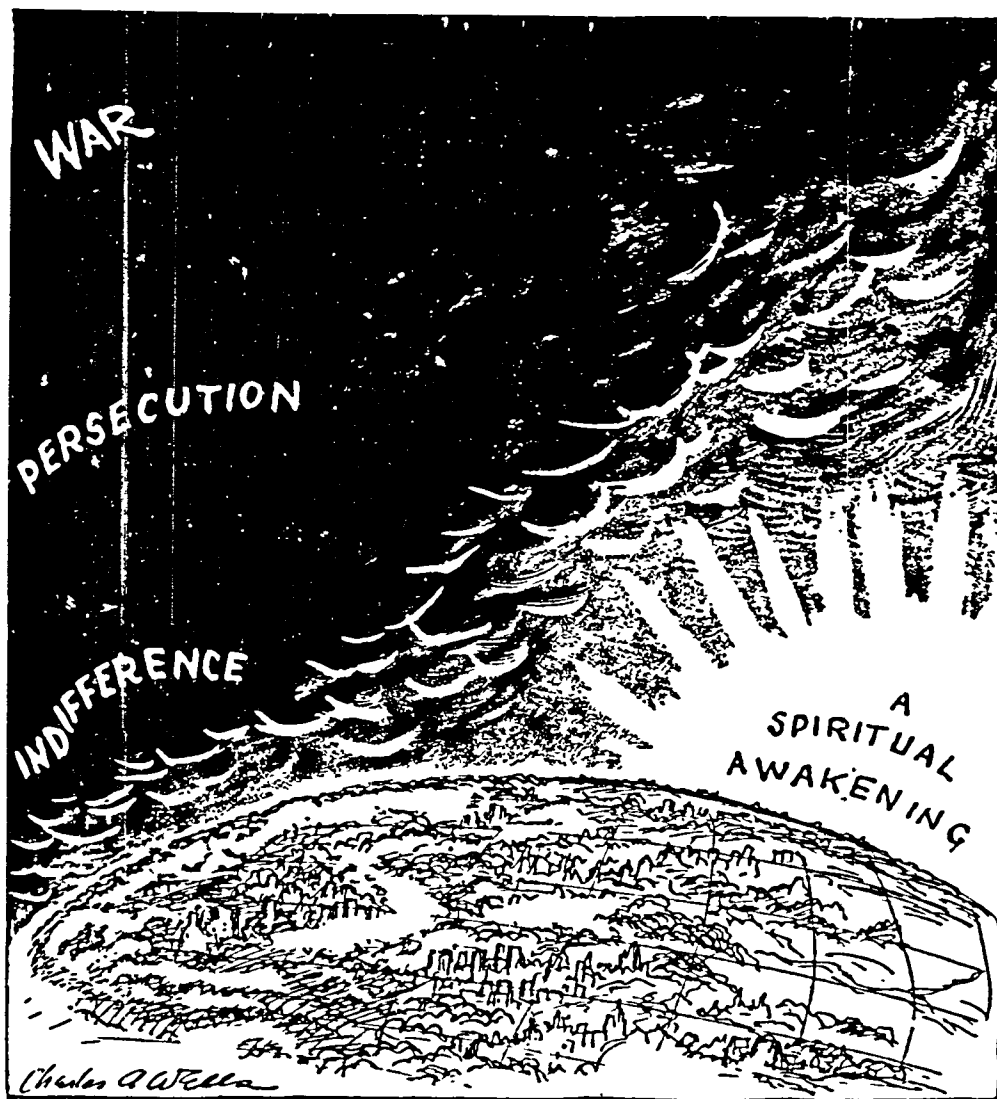
On the same day word came from Boston that the two couples had been appointed as missionaries of the Baptist General Convention for Foreign Missions—September 8, 1835, their wedding day in a two-fold sense—to each other and to their cause.

Heart gripping exercises were held in the First Baptist Church on the 10th, dedicating these four to the service of the cross in foreign lands. The editorials of the *Religious Herald* commented that "the brides are ever so young." The clerk of the church in recording the details of the service in the church minutes found it hard to constrain his feelings as Davenport and Shuck "addressed the meeting detailing the exercises of their minds in relation to the missionary cause and the reasons which induced them to engage in this work."

Equally stirring were the services in Boston a few days later. The Board arranged for a special dedication of the Baptist missionaries who had answered the call to "go"—the two couples from Virginia, five other men, and several other women. "But Frances and I were the youngest," Henrietta wrote home; one was eighteen and the other sixteen.

The *Louvre* sailed into Kedegree on February 4, 1836. The Shucks and the Davenports bowed reverently with the others as they stood in silent devotion at the grave of Ann Judson at Amherst on February 21. They participated in their first worship service with Adoniram Judson the next day at Moulmein, and Davenport admired the fine printing press which was in full operation there.

On the last day of March they reached Singapore where an elated Dr. Jones greeted the printer and



The Dawn is Coming

By Charles A. Wells

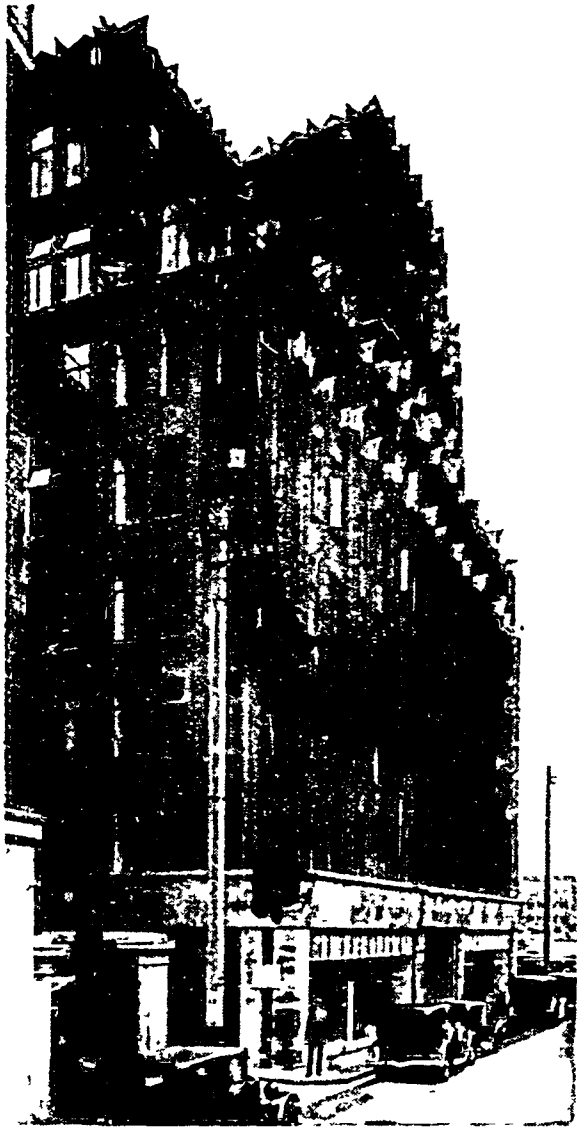
We are now passing through the darkest night the human race has known for centuries. A long period of spiritual indifference, which seemed to be a forerunner of religious persecution, has finally culminated in the catastrophe of world-wide war. Men everywhere are now becoming aware of the fact that the mere cessation of hostilities will not bring light and peace. We have had an armistice that never became a peace. Before peace can really come, there must be a new dawn of spiritual power and truth. Signs point to the coming of this dawn. There is a stirring in men's hearts that is not of this world. God is beginning to move toward the fulfillment of his will. Can his spirit move through you? Are you to be a part of the new day of awakened hope and joy or are you bogged down in the darkness?

the press. On July 1 they came to the end of the more than nine-months' journey, and the printing press was set up at Bangkok, Siam.

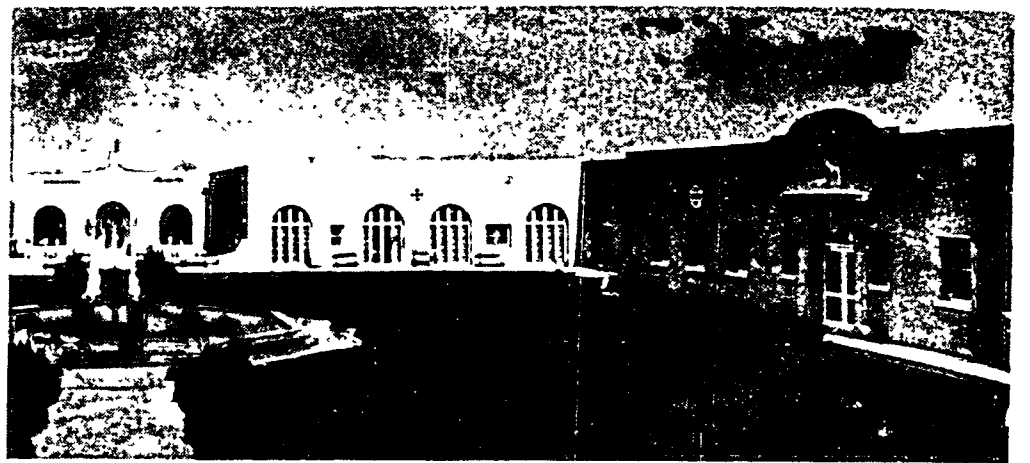
The young superintendent of printing gloried in his missionary labors for the Master. He and his teen-age bride studied and witnessed to their faith. Mrs. Davenport, who had taught in Sunday school at the Second Baptist Church in Richmond, soon

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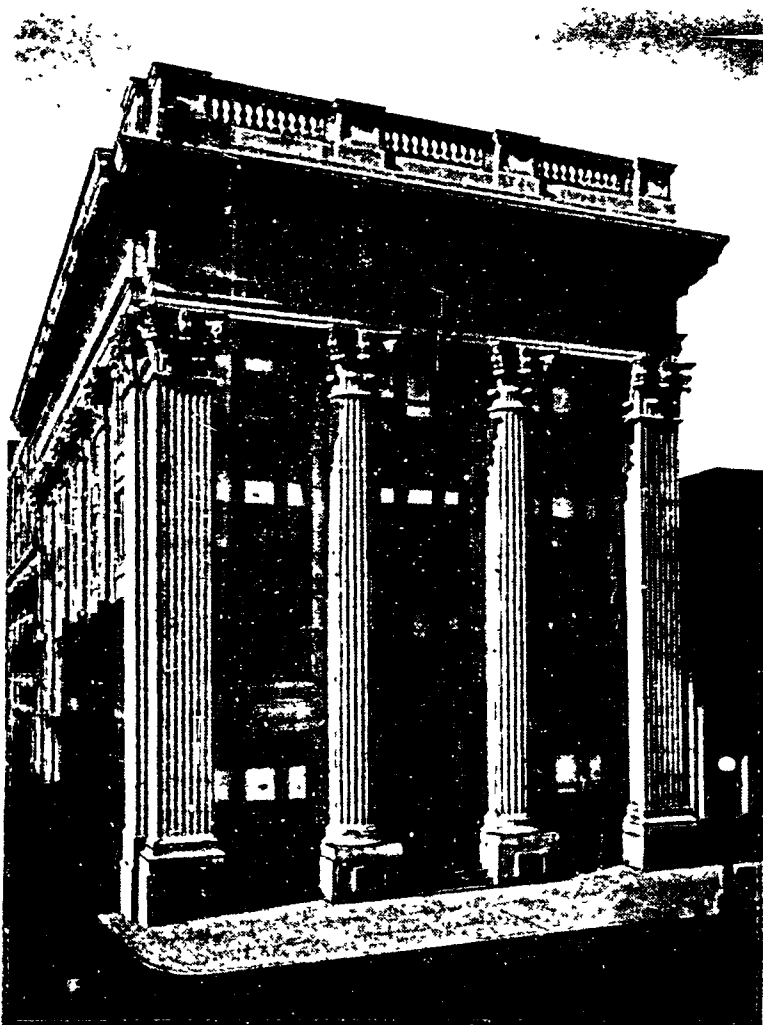
Southern Baptists' Publishing Houses



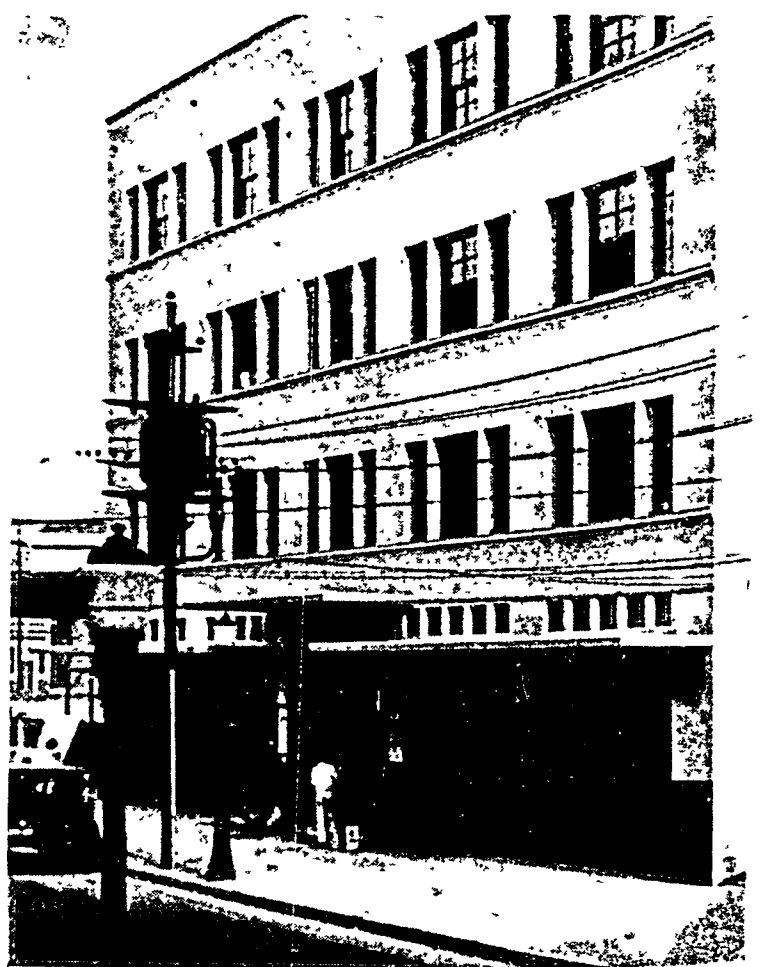
Shanghai—True Light Building



El Paso—Baptist Publishing House



Nashville—Sunday School Board, Southern Baptist Convention



Rio de Janeiro—Baptist Publishing House

Literature for African Peoples

By Margaret Wrong, *Secretary of the International Committee on Christian Literature for Africa*

“We are teaching people to read faster than we are giving them reading matter.” The truth of this statement was clearly recognized as long ago as 1926 at an international conference on Africa held at Le Zoute in Belgium. It was also recognized there that the only effective way of supplying Christian literature for Africa in increased quantity was for missions to co-operate in the task of planning, production, and distribution.

Missions in Africa have been pioneers in creating literature south of the Sahara where the written word has been made available for the people through the efforts of missionaries working with African helpers on the transcription of languages, on grammars, and on translations and on the writing of new books, the aim of much of this work being to give the people the Bible in their mother tongue.

Today, the whole Bible, or a portion of it, is printed in 288 African languages, and each year there are additions to the list. Hymnbooks, school books, and general reading matter have been produced to a limited extent in some 303 of the 900 or more languages of Africa.

At Le Zoute it was agreed that the next step to meet increasing need was for Christian forces to plan and work together on what all required. So following the conference there was set up in 1929 the International Committee on Christian Literature for Africa, a subcommittee of the International Missionary Council, with an American section in New York, a British section in London, and correspondents on the continent of Europe. Today thirty-nine Christian organizations with work in Africa, contribute to its support and co-operate in its work of finding ways and means to supply literature for African people learning to read in and out of school.

How does the committee go about this task? First, it furnishes information on books through its quarterly bulletin, “Books for Africa,” which goes free to missionaries and Christian leaders. Secondly, it gets authors to write needed books. Thirdly, it places manuscripts with publishers. Fourthly, it publishes a magazine in English for home and school called *Listen*, which is widely translated. Fifthly,

by correspondence and visitation in Africa it promotes correlation and co-operation in planning, publishing, and distribution. Contributions from the Day of Prayer collection in the United States, Canada, and Scotland subsidize the bulletin, magazine, and other literature.

The war has increased the demand for literature in Africa. African regiments and labor corps have been recruited all over the continent. They have played a distinguished part in East Africa. A European broadcasting from Nairobi, East Africa, said of the part Africans had played in the Abyssinian campaign, “They did magnificent work under the most trying conditions in deserts, in swamps, and in the biting winds of the Abyssinian Highlands.” They are serving in North Africa now and the recapture of Tobruk meant the release of numbers of Africans who had been taken prisoners by Axis forces.

Many of these Africans, drawn from all parts of the continent, are learning to read while in active service. A European chaplain with the East African forces writes:

“You would be amazed at the sale of literature among Africa soldiers. I simply cannot keep pace with the demand. When work is over, a walk around the camp shows scores of Africans reading, singing, and some studying, the place littered with books. It is the best extramural university I have seen in Africa.” Some of these men in the army are sending literature distributed to them back to their families in the villages. The circulation of newspapers and periodicals goes up and the demand for more reading matter in many languages continues unabated.

Back in the villages the desire to learn to read increases. Not only are schools crowded with children, but adults want to learn in their spare time. A missionary in West Africa writes: “Women sometimes walk as much as seven miles to school and seven miles back, so keen are they to learn, as many as four hundred to five hundred women attending at one center. Many of the schools are held once a week and begin early in the morning so that the women can get back to market, garden, or household tasks in good time.”

One of the Great Christians of this Generation



Toyohiko Kagawa is certainly one of the great Christians of this generation, but he did not start as a Christian. The son of a wealthy Japanese landowner and a dancing girl, he was restless and discontented in his beautiful home. Money did not interest him. Like many an American boy who prowls in the attic, he went to the family storehouse and found a pile of old books. They were oriental classics, and they fascinated him. While other boys played, he read and developed a deep love for books and the ideas they held. By the time he entered the Presbyterian college in Tokyo he was reading Kant, Darwin, Ruskin, and Tolstoy—who made him a pacifist. Then suddenly a hard blow fell: he contracted the dread white plague—tuberculosis.



Most men, when they get tuberculosis, "go away to a sanitarium" for a long rest. Not Kagawa! He rented an old fisherman's hut by the sea, and moved in. He did not live there alone; other men heard that the door of Kagawa's hut was wide open to the poor, the sick, and the outcast; and they flocked to him. He took in consumptives, lepers, men with all kinds of diseases. He made little trips to the slums, to preach. At twenty-one he moved into the awful Shinkawa slums of Kobe, the worst in the world, to live with those who needed him—and Christ—most. In the slums he caught another dread disease—trachoma. His doctors told him that he might go blind. It didn't matter. He laughed—and worked harder than ever as the Good Samaritan of the slums.

The reason given by these women for wanting to learn are these: They want to be full church members and able to read the Bible at family worship; their children are in school and they do not want to be left behind in knowledge; many of the men go away to work and they want to be able to write letters to them and to read letters from them.

Since the war began, two British territories in West Africa are taking steps to plan country-wide literacy campaigns. In each territory the initiative is being taken by Christian forces in co-operation with government. From one of those territories

comes a letter from the head of the big government college there, saying, "We cannot begin adult literacy campaigns until we have a sufficient supply of reading matter in several languages, for what is the good of teaching people to read unless we give them something to read? What steps are being taken to meet this need?" The British territories government officials give much assistance in developing needed literature and many help to distribute it.

One step being taken to meet the great demand for literature in the army and among the civilian population is to issue a series of two-cent booklets called "The African Home Library." These are on

By Frank S. Mead



Illustrations by Kreigh Collins

Kagawa's name in Japan came to be another word for "hope." He preached to drunks, paupers, criminals—to those rotting away with sickness of mind, body, and soul. He established hospitals for them, dispensaries, co-operatives, soul clinics. Soon he saw plainly that just to give out food and medicine was not enough: he must strike at the causes of hunger and pain and poverty. So he founded the first peasants' union in Japan. He founded labor unions all over the country; he was thrown into jail again and again. He laughed at that; he read in jail, studied, wrote books. He enjoyed it so much that the police turned him loose. The rich rulers of Japan came to fear him as much as the rulers of old Jerusalem had feared a Man from Nazareth.

The wars of Japan in the Pacific have destroyed much of Kagawa's work. His labor unions have been crushed. Only last year he was in jail again. Matsuoka, then Prime Minister, threatened to resign unless Kagawa were released. The jail doors opened and Kagawa went into a Christian church in Shanghai and begged the Chinese people to forgive his Japanese people for what they were doing to them! He came to America when America and Japan were on the brink of war, preaching peace. He is a world Christian now, crying, "Peace, peace," in a wilderness of war. He stands almost alone, watching a frenzied world marching out to death, and he says: "There is a better way. We are all brothers. If we can practice the love of God in the world, we shall not die."

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any subject of interest to any member of a family. They are being written by both Africans and Europeans. Some forty are now published and it is planned to have from three to four hundred in the series. They include stories and simple teaching matter for children, helps for parents, biography, home economics, accounts of life in other countries, and of organizations such as 4-H Clubs, and womens' institutes and co-operatives, helps in the study of the Bible and Christian teaching. These booklets are being published in English, French, Portuguese, and a number of African languages. Through this means it is being made possible for people to have a library

in their own homes at a price they can afford to pay.

Those who cannot read benefit by the new ideas and knowledge and inspiration which literates get from books, for reading aloud and story telling at wells, and around the village fires at night is popular. So one small booklet may be enjoyed by a large number of people.

Any traveler in Africa who is delayed on the road knows the relief of seeing the lights of a settlement showing in the darkness and the joy of being drawn into one of these circles of light. The Christian church through literature today is offering that relief and joy to many wandering in darkness.



West Africa—Dr. A. I. Good and helper working on the translation of the Bulu Bible—the last complete Bible published.

Translated



Published

China—Huge cases of type are necessary for the production of the Bible into any one of the Chinese dialects.



U.S.A.—Mrs. Louise Diabo, whose Indian name is Kon-wa-ne-ke-ren, helped produce the Gospel of Luke in the Mohawk language.



Philippine Islands—At the Bible House, Manila, "signatures" are sewed together by machine, and trimmed.



Africa—Missionary Elizabeth Baldwin went blind reading proof on the Bible in Kusaian—finished volume at side.



Philippine Islands—Until war came, the Manila Bible House produced Bibles for the South Pacific.



*Photos courtesy
American Bible Society*

U.S.A.—Being the American Bible Society's secretary for versions is the stupendous editorial job of Dr. James Oscar Boyd.



China—Gold-stamping the copy of the Bible is a very special process at Bible Houses.

"Every Man's Book"

Delivered to him in his own TONGUE



Philippine Islands—Delivery truck takes packages of Bibles to boats, trains, buses, for shipment.



Mindanao—An American missionary representing the Bible Society distributes Bible pictures to the Bagobos.



China—Half of his books sold, the colporteur gives a little village girl a ride in one of his baskets. She likes it!



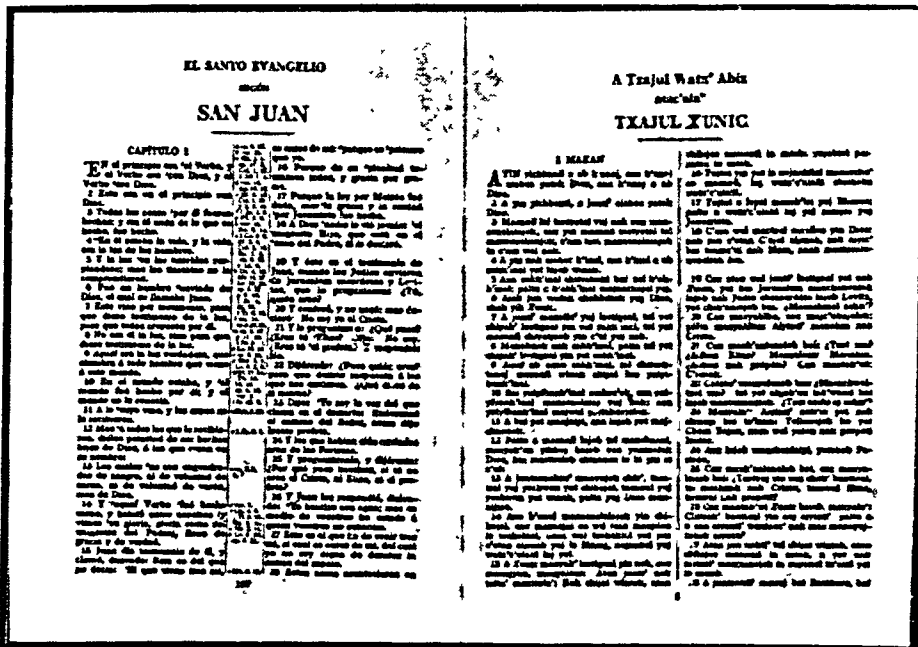
South America—Colporteur Felipe Vasquez tells the Bible story with pictures, to sell his Bibles.



Japan and Siam—The colporteur finds it worth while to spend time with children. In the temple of Wat Arum (below) this boy waits on the priests and studies the Buddhist scriptures.



The Gospel of John is the first book of the Bible to be published in Conob, the dialect spoken by Indians living in Guatemala. Here is the first page, with Spanish on the left,



FILMS

Evaluations by the Committee on Visual Education of the International Council of Religious Education

Rebirth of a Nation. 40 min., 16 mm., sound, \$2.00.

An interpretation of the history, accomplishments, and promise of the Christian movement in China with emphasis on the changes and activities necessitated by Japan's war in China. Narration is by Dr. Charles T. Leber. Pictures are a mixture of new and old material, so that the technical quality is somewhat uneven. This rather comprehensive and interesting treatment of the subject should prove useful in developing appreciation for mission activity in China and for the Chinese people. Suitable for all ages from Senior up in forums, clubs, mission study classes and Sunday evening services and for all denominations, though there are some references to Presbyterian work. Some scenes duplicate Chinese scenes in *We Press On*. Produced and distributed by Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.

Content: VERY GOOD; Technical Quality: Good.

We Press On. 40 min., 16 mm., sound, \$2.00.

A stimulating presentation of "missions in the world at war." The subject is of such general interest that although the film was produced by the Presbyterian Board of Foreign Missions and contains a few references to Presbyterian work, it is suitable for use by all denominations. A new technique is used: Opening scenes show a panel discussion with speakers representing various interdenominational mission agencies as well as the Board. As each speaker begins, scenes illustrating his phase of the subject are shown. In this way the problems and achievements of the world missionary enterprise are vividly presented. Although many of the scenes are photographically imperfect the presentation is effective and may be used to advantage with seniors, young people, and adults in forums, clubs, mission study classes and Sunday evening services. To some extent scenes of China duplicate those in *Rebirth of a Nation*.

Distributed by producer, 156 Fifth Avenue, New York City.

Content: EXCELLENT; Technical Quality: Good.

Go Ye. 35 min., 16 mm., sound, color, \$5.00.

The daily life of the peoples of Southeastern Asia and the South Sea Isles is presented in strikingly beautiful color as an impressionistic background for

a sermonic presentation on the need of the world for Jesus Christ and the responsibility of the church to carry out his great Commission. The beauty and intrinsic interest of some of the scenes tend to distract the attention from the narration, but the total effect is good. Suitable for use with Seniors, Young People, and adults in forums, clubs, mission study classes, and Sunday evening services. Although produced and distributed by the Methodist Board of Missions, 150 Fifth Avenue, New York City, the film is entirely non-denominational.

Content: EXCELLENT; Technical Quality: Good.

The Forgotten Village. 60 min., 16 mm., sound, \$12.00*.

This is a beautifully photographed and deeply moving film which tells the story of a family dwelling in a remote village in Mexico. An intimate picture of daily life under primitive conditions where hardships are balanced with simple pleasures and the deep affection the people have for each other. It develops into a stirring dramatic conflict between age-old superstitions and modern medical science. The people refuse medical aid offered by the government while their children die in spite of the incantations and potions of the "wise woman." In the clash between the ancient and modern a vivid glimpse is given of the potential strength of the new Mexico and the promise of her educated youth.

Part of the picture's strength lies in the fact that no actors are employed—only simple people sincerely re-enacting events of their everyday life.

Although the film was made by John Steinbeck for theatrical exhibition, Protestant church people cannot view it without feeling the great need of these people for the ministrations of Christian missionaries. Suitable for use with all ages above Intermediate as the special feature of community recreational or cultural programs. It may be used effectively to stimulate interest in missions and world fellowship for it stands not alone for an Indian village in Mexico but for multitudes of underprivileged people throughout the world whose need is an enlightened Christianity.

Content: EXCELLENT; Technical Quality: Excellent.

*Special price available only to church groups (including denominational schools and colleges).

All films available from the Religious Film Association through the Baptist book store serving your state

The People of Hawaii

By Charles J. McDonald

The melting pot of the Pacific—in such a slogan did a member of the secular press describe Hawaii, but like many others of his profession he entirely missed the very heart of that which makes Hawaii so friendly and happy.

When the white man first came, Hawaiians were the lovely people who met him on the white sandy beach, escorted him to their village, and accorded him every facility to live and trade with them. It was he who developed the great sugar industry, and then the pineapple, and in order that the land might be tilled and the sugar made ready for the refinery, immigrants were imported to find a new life in the paradise of the Pacific.

Many of those who came remained after their contracts expired. From the plantations they moved into various communities to engage in business.

From many lands they came—Chinese, Portuguese, Japanese, some Porto Ricans, a few Spanish, quite a group of Koreans, a sprinkling of Russians, and then the Filipinos.

Into these new-made homes came children, American children of oriental parentage—children who learned that their island home is indeed an integral part of the United States of America.

From the American mainland came teachers who instructed these children in the American way of life, told them, that to them as to all Americans, is the inalienable right that is granted by the Constitution and the Bill of Rights.

In high school they studied the subjects that form the basis of our American educational system. Here many of them caught the vision of greater things—some of them went on to college, to write their names among the honored graduates of American universities. In the offices of professional and business men may be seen the certificates from such time honored names as Yale, Stanford, Pennsylvania, Missouri.

Doctors, dentists, lawyers returned to practice their professions in the land of their birth, but few, very few—tragically few—returned to proclaim the unsearchable riches of God's divine grace.

No racial or religious barriers are found in Hawaii, as one finds them on the mainland. In all walks of life, people of many nationalities mingle freely, living and working together as nowhere else in the world.

From these many races have come leaders in this, American's hour of peril and need. The greatest of Hawaiian kings—Kamehameha the Great—made this decree: "The women and children shall lie down in safety, by the roadside."

The men of Hawaii shared this vision, and in the United States armed forces are to be found those who have left their civilian calling to fight for the liberty and privileges that America holds so dear. An insurance executive who commanded a regiment of the Hawaii National Guard in peacetime is now a brigadier general in the regular Army. An Engineer Corps officer of part Hawaiian blood commanded the corps of engineers in the land of his birth, and was promoted to the rank of brigadier general just prior to his recent death. Others, too, from colonels to privates, are proud to be part of our nation's defenders.

In the University of Hawaii a group of Japanese students laid aside their books and volunteered for a labor battalion. They now serve under the direct command of the general in charge of Hawaii's defense.

Can you visualize a church filled with people of many races, worshipping together in the English language, singing the hymns we love so well, using the literature from the Sunday School Board at Nashville?

In one of our churches recently, a young woman of Japanese ancestry, but an American citizen born in Hawaii, rose at a B. Y. P. U. meeting and insisted that the offering for China relief be expedited. She felt that the committee members were too slow in getting the money to China, and said so in emphatic terms.

In the same church a Chinese girl, a new convert, was the means of leading a Japanese high school boy, and his friend, a Korean boy, to the saving knowledge of Christ.

While it is true that in the early days of Hawaii, there were intermarriages, Hawaii is no melting pot, as the scribe would have us believe, but rather this land would better be described as a place where one can find a symphony of the races.

The Commission

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Gospel Mandate for South Pacific

At the Versailles Peace Conference in 1919, Japan was given a *mandate* over the former *German colonies* in Micronesia—the Caroline and Marshall Islands, lying between Hawaii and the Philippines. It was distinctly stipulated in the mandate that the islands were never to be fortified and Japan solemnly bound herself in treaty compacts to carry out to the letter the agreements made at Versailles. However, the treacherous and treaty-breaking war lords of Tokyo cared nothing for their plighted word and began immediately to fortify these strategic outposts of the South Pacific.

During the fifteen years of the Harding, Coolidge, and Hoover administrations, America was so busy returning to "normalcy," providing "two cars for every garage," and holding disarmament conferences for the reduction of our Navy, we had no time left to see that Japan was working over time to create the second strongest navy in the world. We cared little that Japan, insane with the lust for world power, was creating at Truk, an island of the Carolines, a veritable Gibraltar of the Pacific that stands athwart our life line to the Philippines.

America's Life Line

When the war is won and the mad leaders of Tokyo are sent to their inevitable doom, Japan will be stripped of the last vestige of her loot and ill-gotten gains. The United Nations, led by America in the interests of peace and world order, will be compelled to maintain a line of defense bases and outposts extending all the way from Hawaii to Australia. Once the American flag is unfurled on these far-flung outposts, it will never come down

until there is established throughout that vast area independent self-governing democracies under the benevolent tutelage and guidance of the American republic.

Along this life line, among the thousands of islands in the south Pacific and on the Asian mainland adjacent, there are multiplied millions of upward climbing peoples who have never yet had a chance of hearing the gospel of Christ. We believe profoundly that God is calling Southern Baptists to follow the American flag into this vast unevangelized area with the message of New Testament redemption. We are beginning now to see clearly something of the unfolding and ever-enlarging providence of God that led to the establishment of our Southern Baptist Mission in the Hawaiian Islands—this strategic crossroads of the Pacific, twenty-three hundred miles from San Francisco.

Strange Leading of Providence

The strange and unaccountable way in which the Foreign Mission Board was led to begin a mission in Honolulu reads like a first century New Testament miracle. Fifteen years ago, divine Providence led Charles J. McDonald, a modern Barnabas from Canada, while carrying on his business in Honolulu, to establish a small Baptist mission at Wahiawa, a town some twenty miles from Honolulu. This work prospered and soon an independent Baptist church was organized. Other mission outposts were opened and soon the work grew until Mr. McDonald was unable to care for it, along with his rapidly growing business interests.

He appealed to the Foreign Mission Board to take over the work, but owing to our handicap of debt and widely extended world program, the Board felt unable to expand further at that time. Soon the war came in China and we were compelled to withdraw many of our missionaries. The call from Honolulu became ever more insistent until we instructed some fifteen missionaries on their way to and from China to stop off in the Hawaiian Islands and go to work with Mr. McDonald's mission. The blessings of God have been poured out on the work and workers. We now have three churches and several promising missions, rapidly growing into churches.

We were able to secure at a very reasonable figure a magnificent old home with some two acres of ground within two blocks of the University of Hawaii for the beginning of our Bible Training School. This promising institution, now in its second year, will train workers for all the Hawaiian Islands, and for the extended work in the wide reaches of the South Pacific islands we are planning to do when that glorious era of peace dawns. Thus in the very midst of the polyglot population of this

crossroads of the Pacific—made up of Hawaiians, Chinese, Japanese, Koreans, Filipinos, Malaysians, and Eurasians—we will train the workers we need for an extensive and indigenous work extending by steppingstones from Hawaii to Australia.

God is working and Christ is leading on in a great Kingdom advance in one of the most challenging and rapidly emerging areas of the whole wide world. The Holy Spirit is leading on and Southern Baptists must rise up and follow.

A New and Promising Venture

Since the beginning of the war in Europe, it has become increasingly difficult for our Baptist forces in Brazil to secure an adequate supply of Bibles, New Testaments, and scripture portions for the propagation of the gospel. For some years, the North and South Brazil Missions have had under consideration the matter of organizing a Bible Press in connection with our Baptist Publishing House in Rio for the publication of the Scriptures in Portuguese. The undertaking has finally been launched and the first edition of the Bible will soon come from the press. This has been made possible through generous gifts from the Foreign Mission Board and Woman's Missionary Union. Missionaries Watson, Stover, Allen, Cowsert, Oliver, Taylor, and others have had a part in perfecting and editing the copy for this first edition.

We are assured that the Bible Press will work in fullest co-operation with the American Bible Society in an effort to supply the ever-enlarging demands of missionaries, evangelists, pastors, and colporteurs for the Word of God in the language of the masses. The Catholic Church in Brazil has done its best for centuries to prevent the common people from possessing and reading the Word of God. Now, with the growth and widespread development of our Baptist work there has come demand on the part of the people at large for the Scriptures in their own tongue. Our Baptist Publishing House, together with the newly established Bible Press, now has an unsurpassed opportunity of giving the gospel to the masses of the Brazilian people and we shall support to the limit both of these vital Kingdom agencies with our gifts and our prayers.

The Sword of the Spirit

Letters and urgent requests from our missionaries on all fields indicate an ever-growing demand for the Word of God. The Publishing House and Bible Societies in all lands are wholly unable to supply the demands for Bibles and scripture portions. The world's best seller is always the Bible, but reports from the Bible Societies in both Britain and America

reveal the fact that during these terrible years of war and famine throughout the world there is an unprecedented demand for the Word of God. Reliable reports coming out of Germany reveal the fact that the sale of Bibles last year far surpassed the sale of Hitler's *Mein Kampf*. The reports from all lands indicate the same revealing trends.

For many years, one of the greatest agencies in the world for the publication and distribution of the Scriptures has been the British and Foreign Bible Society. The scope of the beneficent work of this noble agency was truly world-wide in its reach and it maintained agencies and depositories in all the mission lands across the world. The growing scarcity of funds and the needful restrictions laid upon all industry in war-stricken England has greatly restricted and diminished the output of this Society, so greatly blessed of God through decades in its marvelous program of publishing and scattering abroad the "sword of the Spirit which is the Word of God."

This has thrown upon the American Bible Society of New York a heavy responsibility but an ever-enlarging opportunity to give the Word of God to the vast multitudes in all lands who are pleading with poignant entreaty for the message of redemption and freedom through the Gospel.

The New York Society has been compelled to assume much of the heavy responsibility formerly carried by the British Society in giving the Word of God to a needy and perishing world. This means that the American Bible Society must depend upon the church people of America for continuous and ever-enlarging gifts for the publication and distribution of the Scriptures to all of the hungry-hearted peoples of the world. The Foreign Mission Board out of the World Emergency Relief Funds, during the year 1942, gave the American Bible Society the sum of \$33,685.31 for the publication and distribution of Bibles among Russian war prisoners in Germany and among the peoples of the several Balkan states. This is a good beginning but represents only a small part of our responsibility in this blessed and divinely inspired work of gospel evangelization among the nations. Surely this is the hour for a real generosity and self-denial on the part of Southern Baptists that the perishing millions of the earth may have the bread of life. Psalms 119:130—"The opening of thy words giveth light; it giveth understanding unto the simple."

Gratifying Progress

Florida Baptists, meeting in annual session in Jacksonville on January 13-15, 1943, under the in-

[Continued on page 24]



Life in a Relocation Center

The two newest cities in the South are Jerome and Rohwer, Arkansas, settled last fall by nearly 20,000 evacuees from the West Coast. The War Relocation Authority is granting leave clearance to them as fast as they can be permanently resettled throughout the United States. America's treatment of minority groups is the supreme test of democracy.



Changing classes, temporary high school quarters



Americans of Japanese parentage in Spanish class



A view of the football crowd at a game between teams representing Stockton and Santa Anita Assembly Centers. Spectators perch everywhere



If he's a boy in the U.S.A., he plays marbles

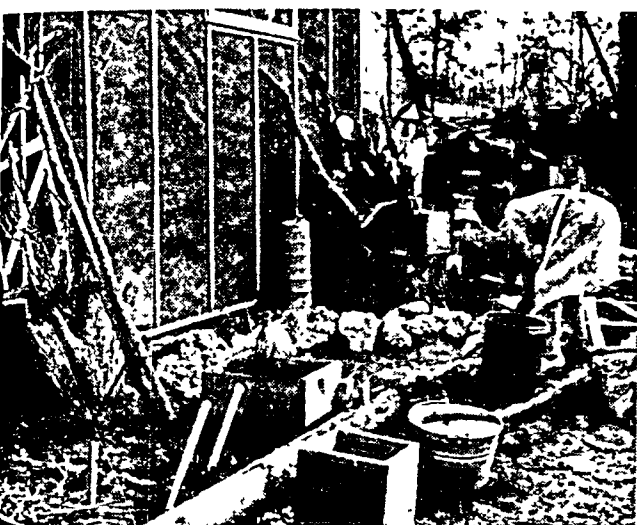


A street scene on a quiet afternoon in Block 7



The co-operative store (front to back) is thriving

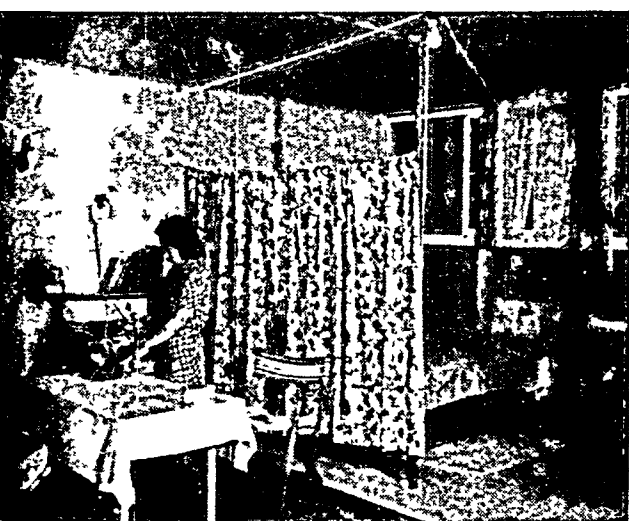
Photos by Tom Parker
for the War Reloca-
tion Authority, Wash-
ington



Mrs. Arima makes a fish pond for her garden



Elections for block managers use the ballot system



Ingenuity furnishes the interior of barracks



Wood for construction and fuel cleared from farms



Fred Hayarki (plaid shirted) built his furniture



Arkansas mules know Rohwer's streets, Niseis find

MISS LI

Late in the fall of 1939 there was an outbreak of cholera in southwest China. It was late in the season, but the cholera germs seemed to have made some mistake in their calendar.

Now, in meeting an epidemic of cholera in modern times, there are just two things to be done. All those exposed to the cholera must be given a jab of cholera vaccine, and then, if any get the disease, they must have salt water pumped into their arms—two quarts per person. It is a very simple process, but sure-fire in results. Those who get the salt water in time get better; those who do not, die. It is a bit of a trick in organization, of course, to have the salt water handy for any one of several millions of people who might get cholera, because a person only lives from three to five hours after taking the disease, and there is no use pumping salt water into patients after they are dead.

One of the problems we faced was to find some pure salt fit for making medicinal salt water. I knew of one drug depot where a considerable quantity of this salt was available. The Government in China is like the government of any other country. It has its formalities, procedures, and red tape. We knew the Government really wanted us to get on with the job of preparing for the cholera epidemic, but we also knew that official permission for ten cases of salt tablets would take two or three months to get through.

It was, therefore, a matter of wangling the necessary salt. This was particularly difficult, as we had no authorization to withdraw any salt, and neither did the party in charge of the warehouse have any authorization to give it to us. On inquiring around, I discovered that the salt was in the custody of a goodlooking young girl. I also discovered that the girl concerned was Cantonese, and as I did not speak Cantonese, I took with me as interpreter a young motor engineer from the League of Nations' transportation service.

When I got to the warehouse, however, I found that an interpreter was not required, for the girl had been reared in Hong Kong; she had attended school in Hong Kong; her family had another home in Singapore and one in Java; she could speak English, French, and German, and was two up on me.

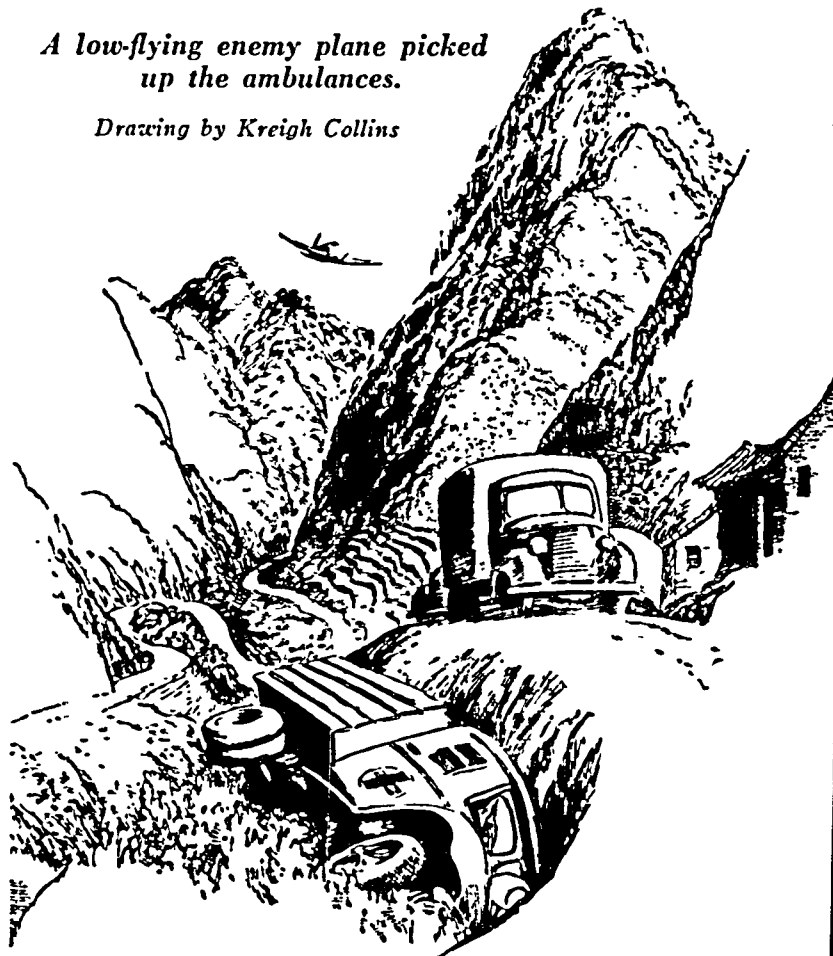
As I said before, we had no authorization to get those tablets. It was purely a matter of wangling. The total stock being seventeen cases, I started off



"Fit or not fit, Doctor, they are having a hot time at the front and they expect an awful lot of us Christians."

A low-flying enemy plane picked up the ambulances.

Drawing by Kreigh Collins



A pontoon bridge on the Burma Road.

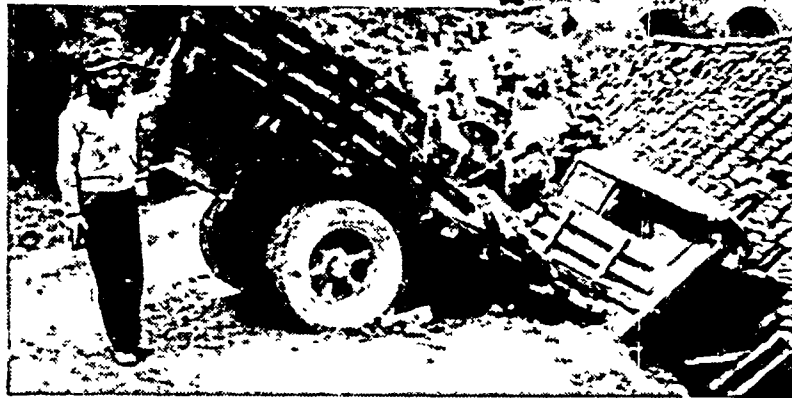


By Robert B. McClure

by asking for the entire lot, and she started off by refusing any at all. Eventually we compromised on ten cases.

When the deal was over she asked us if we would make peace by joining her in a cup of tea. We did not have tea served every afternoon by goodlooking girls on the Burma Road, and we were glad to stay. When we had finished the tea and were once again outside on the street, the engineer turned to me and with a very knowing wink, said: "Pretty smart, eh?"

I pretended I did not know what he meant and said that I thought that girl illustrated why the Chinese were going to lose the war. Of course, we think nothing of the kind, but we frequently say things like that in order to stir our Chinese colleagues to greater effort. He was surprised and asked why I thought so. I told him it was because if this



A truck meets with difficulty on one of the hairpin turns.

girl were a nurse, it seemed to me she should have been at the front, and not sitting back in a safe city at an easy job, looking after a drug warehouse. I also thought she had a close relative high up in the Government.

He asked me who had told me all these details, and agreed that they were right in some ways but in one or two they were quite wrong, because the girl illustrated why they were going to win this war. She had been a nurse, and had been at the front. She was coming back with a convoy of eight ambulances with eight stretchers in each ambulance, and they had been so anxious to get the wounded men back to the base that they had been running in the daytime. A low-flying enemy plane picked them up one day. The rest took cover, but she stayed with her men who could not be taken out. A thirty-pound shrapnel landed just in front of the radiator of the ambulance. A thirty-pound shrapnel is not large the way bombs go, but it is enough to change the shape of a radiator. As a matter of fact, when the smoke cleared away none of her patients required any further nursing, and she herself was badly wounded. The long convalescence to which she had been subjected became irksome, so having a relative in the Government, she had used her pull to get this job so she could work while convalescing. There was no money connected with it; it was a voluntary job, and she paid her own way.

A story like that sounded too good to be true, so

The Burma Road from the air.



the next day when I went back to get some papers signed and take delivery of the salt, I asked if this was her story. Her only reply was that it was true, and since I was a doctor I would probably understand. So she turned around and showed me a hole in her left shoulder large enough to put my fist in. It was still discharging. She had had four ribs removed. You see, her good spirit represented sheer courage.

Three months later, I was myself in a hospital and my nurse came in to say that there was a rough-looking woman at the door who said she wanted to see me; should she be shown in? I could not imagine who the doubtful character was, but suggested she be shown in. When she came and stood beside my bed, there was my nurse from the drug warehouse. She had changed considerably. Instead of being clothed in silk, she wore a leather coat out at the elbows, a grease-stained pair of riding breeches, and mud-splashed riding boots. She had come from her cushy job up toward the front, three days' journey. We were then just two days behind the front. She had sat on the outside of Red Cross trucks in the daytime. She had slept under the trucks at night, and the average altitude was some sixty-five hundred feet, and that is not easy on a chest case.

I asked her what she wanted and what on earth had brought her away from her job in the warehouse. She handed me a slip of paper and said: "You have two trucks leaving for the front tomorrow at eight o'clock. Sign this little slip, because I am going on one of your trucks to the front."

I told her she was not fit to go to the front. She was not fit to be at work at all. But her answer was: "Fit or not fit, Doctor, they are having a hot time at the front and they expect an awful lot of us Christians."

Two weeks later the enemy got her by a direct hit, but there are thousands like her in China who have come through the heat of a modern war, who have been tempered by having passed through the fire. They are ready to work with us as colleagues in building a new world.

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To relieve the Honan famine, \$5,000,000 (NC) was recently flown into Sian from Chungking. The money was needed at once to buy seed wheat before the cold weather came on, and to keep the farmers alive till the harvest next May, but it was not feasible in war-torn China to send the money by telegraph, because the banks in Honan did not have enough ready cash to pay out such a large sum. The Ministry of Finance helped secure the supply of five and ten dollar Chinese bank notes, money contributed by American friends of China, and the China National Aviation Corporation volunteered to furnish a plane.

Missionary Printer

[Continued from page 7]

started a girls' school, and by 1838 there were seventeen scholars learning to read the Bible, under the instruction of the incredibly young lady missionary.

The letters from Siam to the Board in Boston, published in the missions journal, reflect the joy which the Davenports knew in their work. Henrietta Shuck, at work in China, exchanged letters of faith and courage with Frances Davenport in Bangkok. Many Chinese lived in Siam and it became an excellent training center for prospective missionaries who longed to enter the closed doors of China. The printing press was a vital factor in this development.

The first Baptist church of Siam, and the first Protestant church as well, was founded in July, 1837. Two of its members were Americans.

Dr. Jones finished translating the Siamese New Testament in '39. Missionary Davenport and his eight helpers put it on the press and later took the Testaments out from the station for general distribution. Life went on. A son, Benjamin, was born in September, 1840, and their first Siamese convert was baptized in December.

Then came ill health! A difficult climate and complete abandonment to his work brought on the crisis which eventually forced the printer to return to the United States. A few months in Singapore helped to restore ebbing strength, and Mr. Davenport undertook a 500-mile trip into the interior in 1843 to distribute more Bibles and preach. The report of 1,439,720 printed pages for a single year indicates something of the work which the missionary printer produced.

Early in 1845—the year when the Southern Baptist Convention was organized in Augusta—the Davenports left Siam for London and New York, arriving in America on November 9. They lived in Alexandria, Louisiana, where the printer taught school until he died on November 24, 1848, aged thirty-nine. Mrs. Davenport, who was still in her twenties when she became a widow, later returned to Virginia and after some years married Colonel S. S. Feudge of Baltimore. She was the author of two books, *India* and *Mission Life in Siam*, and outlived all three of the Baptist missionaries who accompanied her to the Orient when she was only sixteen.

Robert D. Davenport, the Baptist preacher who spent ten years in Siam printing the Bible in the native language, can truly be considered the pioneer of the publication of Christian literature, which has become one of the foremost projects in the world mission enterprise.

Kingdom Facts and Factors

By W. O. Carver

Ecclesiastical Absolutism in Rumania

A Stockholm cable on January 15 told of a decree by the Rumanian Government dissolving all free churches and sects and confiscating all their property. This is a malicious and iniquitous violation of fundamental right. Action had previously been taken prohibiting Christian Science teaching. Now our Baptist churches and their large and growing membership are subject to their worst stroke of tyranny.

We shall pray the God of all men and of all righteousness, in the name of his redeeming Son, to save us from this calamity.

We should formally lay this matter before the World Council of Churches, notwithstanding the fact that the Southern Baptist Convention has declined membership in the Council. If this decree shall be executed or allowed to stand as a decree, the World Council should take very seriously the fact that it goes far to justify the attitude of a majority of Southern Baptists toward the Council.

One of the strongest denominational factors in the Council is the Holy Orthodox (Greek) Church. This is the dominant, state-supported church in Rumania. Everyone knows that this church could easily have prevented this decree. All of us who have kept informed have known that the persecutions and repressions of Rumanian Baptists these twenty-five years have often been directly instigated by the officials of the Orthodox Church and have all had its approval. What now will the World Council have to say?

It is also practically certain that Nazi Germany could have prevented this stroke. It is one more item in the bill of particulars in the indictment of the Hitler order.

What "Century"?

It is highly important for all men to be thinking of the sort of world we shall have when this war has exhausted our resources for fighting and brought us to an era of reconstruction—or of efforts at reconstruction.

Vice-President Wallace has said we are to make this "The Century of the Common Man." There are some powerful forces at work looking toward making it for the world "The American Century." Will there be any competent, reasoned and co-ordinated effort to make it the *Christian* century?

In the beginning of this twentieth century some optimistic and enthusiastic idealists inaugurated a weekly publication with Christian outlook and aspirations, which they named *The Christian Century*. It is a vigorous, aggressive, and militant journal. It came to birth in the era of optimistic faith in progressive civilization and rapid advance toward the Christian conquest of the kingdoms of the world.

This attitude and expectation was the expression in the religious mind of the enthusiasm for social and religious evolution, an enthusiasm rooted in the spreading of the rampant theory of natural evolution over all the ranges of life.

There was widespread an uncritical belief and easy hope that inevitable progress was the working force at the heart of all reality. Christianity had by this time gained an initial position in most forms of life in all the geographical and racial centers of the world. All the preceding nineteen centuries of Christian history were the moving of mankind up to the crisis opportunity. The twentieth was to be the Christian century for mankind.

Even after the other World War superficial optimism was too general for most of us to think soberly of the ways of God and of the kind of world he could call Christian. One distinguished missionary leader produced an able and popular volume on *Making the World Christian*. It was an exponent of the most elaborate and pretentious organization ever fabricated in the interest of a great ideal—"The Inter-church World Movement", which proposed speedily to put Jesus Christ at the head of all nations and peoples.

A quarter of a century of experience and reflection, of disillusionment and confusion, and now "the global war" have served to sober our thinking and through humiliation of immeasurable failures to humble us. Are we ready to turn to God? Will we repent of our pride and self-assurance? Will we allow the Spirit of Christ to teach us, and guide us and empower us? Are we at all ready to allow the God of truth, righteousness, love, and justice to make for us, make within us, a Christian century? Have we any practical idea of what this would be?

Recognizing China at Last

The United States and Great Britain at the turn of the year signed new treaties with China in which all forms of extraterritoriality were surrendered.

From now China is to be recognized as a nation on an equality with other enlightened and independent nations. This course was long overdue. It is a belated justice, the delay of which has for a quarter of a century been an accumulating reproach and disgrace. That it was dictated now as a war policy in a pressing crisis must not be too much dwelt upon. It will greatly enhance the already friendly feeling of Chinese toward the British and the Americans. It will insure at least a great reduction of the century and half of exploitation of China's backwardness and her desire for progress. It will enhance the already amazing opportunities for the gospel with the wonderful Chinese people.

How Much to Save?

The American people are supporting our Government in the expenditure of at least a hundred billion dollars in 1943 toward the successful prosecution of the war. One way—not by any means the only way nor that on which we like to dwell, but one way to think of this is as a hundred billion for the destruction of men and materials over the wide ranges of the world. If we are to save ourselves from the devastating effects of such an outlay in destruction, we must seriously ask ourselves what we are prepared to invest in saving men and civilization. If it were proposed that the United States spend one billion dollars annually on giving the Christian message to all men, would it sound reasonable? Would it win our assent? Would we do it? If we had begun doing this twenty years ago, would we now be compelled to fight this incomprehensible war?

On the next level of interest, how much will the American people and their Government be willing to expend on the relief and reconstruction of mankind when once the war is done? The question is not how much will we be ready to invest in reconstruction with expectation of material advantage to ourselves and our nation; but how much to help others even at the cost of our luxuries and our comforts. Shall we be prepared to share the woes of the world, its hunger, its privation, its want?

Seven Million Dollars

United China Relief received in 1942 more than the minimum goal of \$7,000,000. Of this \$10,000 went for our Southern Baptist War Relief Fund at one time and \$5,000 is being used monthly through this channel. This does not include remittances to our own more direct agencies, some of which are still available.

If this seems to any one a huge sum, let him relate it to the fact that there are more than 2,000,000 children made orphans or homeless by this war. And this is only one terrible fact to be reckoned

with in thinking of the most enormous bulk of destitution ever imposed upon humanity by "man's inhumanity to man." A hundred times the sum given would not have relieved the need. And the need continues. Our relief must continue.

Gratifying Progress

[Continued from page 17]

spiring and aggressive leadership of Secretary C. H. Bolton, reported progress in all departments of the work. From the book of reports we quote the following:

During the year of 1942 the contributions of Florida Baptists have shown a substantial increase each month over the corresponding months of 1941. The gifts through the Co-operative Program channels are most pleasing indeed. In 1941 the Co-operative Program goal was \$150,000 with gifts of \$144,266.48. That means we fell short of our goal by \$5,733.52. For 1942 our goal was \$160,000, with gifts of \$187,412.73. The goal was surpassed by \$27,412.73. Our goal for state missions for 1942 was \$15,000 with gifts for same of \$16,622.87. Total gifts by Florida Baptists for the year were \$328,722.78.

We have occasion for great rejoicing in the increased number of churches giving to missions in 1942. Of the 812 churches in Florida 735 gave something to missions or benevolent causes. May God hasten the day when every church shall be "indeed" a missionary church.

Miss Louise Smith, the greatly beloved and highly efficient executive secretary of Woman's Missionary Union, reported a year of substantial achievement in phases of the work of Woman's Missionary Union. The following will give some indication of the progress made during the year 1942:

This report is significant in the fact that it records the activities of Florida Baptist Woman's Missionary Union at the close of the first year our nation has been engaged in this World War. Let us keep this fact in mind as we study each item. We do not try to account for the \$27,304.76 increase in our gifts to missions. Although we know there is more money available, we would like to believe that the increase in total gifts to missions is due to an ever-growing love of God's work. When the Southern W.M.U. accepted as her part of the debt-paying campaign the raising of one million dollars by 1945, Florida was given an apportionment of \$35,000. We are jubilant today, for \$35,020.25 had been paid by December 31, 1942. We longed to be the first state in the South to pay its quota.

Just Out!

Reprint of the symposium in the February issue of THE COMMISSION, "The Future of Missions," with a foreword by Charles E. Maddry. Order from Miss Mary M. Hunter, Box 1595, Richmond, Virginia.

World Trends

Items of Social and Missionary Interest

Greek Relief

Out of World Emergency Relief Funds, we have given a total of \$7,500 to date. The following letter was received in acknowledgment of our last gift of \$1,500:

Foreign Mission Board of the
Southern Baptist Convention
P. O. Box 1595
Richmond, Virginia

Dear Friends:

Although a formal receipt has been sent you, I want to add a word of thanks for your generous contribution of \$1,500.00.

Here at national headquarters we are grateful to realize that three million Greeks are now receiving a life-saving daily ration through Greek War Relief shipments.

The following quotations from recent Red Cross reports will tell you how much your help is needed:

"Thanks to relief shipment of food the Delegation has been able to alleviate the terrible distress to some degree. As against last winter the total number of deaths has been diminished by two-thirds, but at the same time the mortality figures for children of all ages continue to soar."

"A square in the center of Athens offers the lamentable spectacle of hundreds of little vagrants. Row upon row of skeletons pallid, devoured by vermin, they stand holding out their hands to passersby."

Your money is helping these children; it is preventing the total death of the Greek nation. On behalf of the Greek people, we send you our sincere thanks.

Very faithfully yours,

JOSEPH J. LARKIN,
National Treasurer.

Heartening Progress

Dr. Louie D. Newton, chairman of the Southern Baptist Convention Committee on increasing the circulation of Baptist papers, reports heartening and substantial progress in the work assigned to his committee:

"Every state and Southwide cause fostered by Southern Baptists may well give thanks for the very heartening progress in the effort to reach the goal of 500,000 circulation for our eighteen state Baptist papers by 1945.

"Since this movement was launched at the Southern Baptist Convention in Baltimore in 1940, the total circulation . . . has been practically doubled.

That proportion does not hold for each paper, but the total increase is almost as great as the combined circulation of the papers in 1940.

"The actual total circulation . . . on June 1, 1940, was 190,683. The present total circulation, with five of the papers not reporting their increase since June 1, 1940, is 315,400. It is fairly safe to say that these five papers, not reporting on their circulation as of January 1, 1943, will bring our present combined circulation to at least twice the total on June 1, 1940. . . .

"Below is the tabulation of the actual figures thus far received. Please note that no report has been received from Arizona, Illinois, Louisiana, Maryland, and Missouri."

	1940	Present	Goal
Alabama Baptist	9,898	17,303	39,882
Arizona Baptist	1,000	no report	315
Arkansas Baptist	4,000	14,500	15,437
Florida Baptist Witness	9,520	13,256	15,906
The Christian Index	11,500	22,902	53,311
The Illinois Baptist	3,600	no report	8,136
Western Recorder	10,000	21,700	40,464
The Baptist Message	10,870	no report	19,045
The Maryland Baptist	1,400	no report	2,224
The Baptist Record	20,400	30,433	28,271
The Word and Way	8,000	no report	27,308
Baptist New Mexican	1,450	4,300	2,120
Biblical Recorder	10,756	12,974	51,609
Baptist Courier	10,000	25,950	28,746
Baptist Messenger	15,250	22,000	23,714
Baptist and Reflector	8,160	15,750	40,733
Baptist Standard	46,879	79,462	73,844
Religious Herald	8,000	10,000	26,999

Why Catholics Don't Read the Bible

It is a rare Catholic that ever reads the Bible. As a matter of fact, he finds the Bible entirely superfluous. Since the Church is the infallible teacher of salvation, what need has he of the Bible? If he interprets it according to the Church, he is no better off than if he had never read it . . . he knows no more than before he started. If, on the other hand, he dares to interpret it contrary to the Church's teaching, he has to admit that he is wrong and the Church right and that he is needlessly endangering his salvation by such reading.

In short, if the Church is infallible, Bible reading is all risk and no gain.

EXCHANGE

How Long Will You Be In Purgatory?

Purgatory is a source of fear to Catholics and a source of revenue to their church. No one can say how long each individual will have to suffer in purgatory; it may be millions of years. Father Louvet, however, in his book, *Purgatory According to the Revelations of the Saints*, concludes after much calculation that a Christian of more than usual sanctity, who has never committed a mortal sin, who has carefully avoided all the graver venial sins, and has satisfied by penance for three-fourths of the lighter sins into which human frailty has led him, must expect to spend in purgatory thirteen years, three months, and fifteen days. "A truly terrifying result," says Father Louvet, "for if it is so with righteous souls what will become of poor sinners like me?"

Father Louvet did well to compute the purgatorial sentence of a virtual saint. That of a Catholic gangster like Vincent Coll, 'Legs' Diamond, or 'Dutch' Schultz would be apt to involve higher mathematics.

Converted Catholic Magazine

Mississippi Baptists on the March

Secretary McCall of the Mississippi Baptist State Convention sends out this encouraging word concerning the financial achievements for the year 1942:

"For the year 1942 Mississippi Baptists sent through this office for all causes of Christ, beyond the local church, a total of \$575,909.51. Doxology!

"Co-operative Program receipts were \$194,317.26; designated \$268,760.02 (much of this went to out-of-state causes), and Now Club \$112,832.23 (we should have received \$180,000 on the three-year plan)."

A Decade of Financial Recovery

The income of the Foreign Mission Board for all purposes in 1932 was \$861,370.57.

The annual increase for the decade has been steady and most gratifying. The total receipts from all sources for 1942 was \$2,117,672.26. This is an increase in ten years of \$1,256,301.69.

During the next decade Southern Baptists will be called upon to enlarge and expand their foreign mission program tenfold. Our people can easily give *five million dollars* a year for the extension of Christ's Kingdom in the regions beyond.

Scripture Needs in Europe

A widespread dearth in the supplies of Scriptures for Europe is

becoming apparent even beyond the emergency efforts which the Society is making. Now production has stopped in Germany, France, Italy, Yugoslavia, Bulgaria, and Norway. The only possibility of the Society's aiding in this increasing crisis is the publication of Scriptures in Switzerland, the only country to which the Society is permitted to remit funds. From Switzerland books only can be sent, and they must be sent as grants. The Society hopes to have within a very few weeks approximately \$50,000 in Geneva for the publication of French, Italian, and possibly also German Scriptures. In addition, it is anticipated that the supplies in Czechoslovakia, Hungary, and Rumania will not last more than a few months. Holland and Sweden and Finland are the only bright spots.

AMERICAN BIBLE SOCIETY

The Treaty with China

A definite step toward a better world order and toward a new era in the Far East was taken on January 11 when the United States and Great Britain signed with China treaties abolishing extraterritorial and other special rights which have been held for nearly one hundred years. The Sino-American Treaty, signed in Washington by Secretary of State Cordell Hull and the Chinese Ambassador Wei Tao-ming, ends American extraterritorial jurisdiction in China, special rights in the treaty ports, and international settlements, the right to station troops in China and special rights for naval vessels in Chinese waters. In short, Americans henceforth will be subject to Chinese laws as Chinese in the United States are subject to American laws. The treaty also provides that the two Governments will negotiate "a comprehensive, modern treaty of friendship, commerce, navigation, and consular rights" and that in the meantime relations not covered by treaties will be subject to "generally accepted principles of international law." This treaty, which is similar to the Sino-British Treaty, will take effect when ratified by the United States Senate and the Chinese Government.

This action is greatly appreciated by the Chinese. Generalissimo Chiang Kai-shek said in a broadcast to his people:

We received from the United States an especially gratifying, complete, and unreserved agreement to the hopes and aspirations expressed by our Government. . . . From the action of our allies, every one of the United Nations must draw new courage for the fight.

This historic step toward a good neighbor policy with China needs to be supplemented with a second step: repeal of the Exclusion Act to bring China under the quota provisions of the regular immigration laws.

EXCHANGE

Correspondence

Letters from your fellow missionaries in all parts of the world.

Rosario, Argentina
November 18, 1942

The year has gone by all too rapidly. It seems but yesterday that I greeted sixteen girls to share with me the experiences of eight months within the same walls. This has been the largest group of girls we have ever had in the building. For the first time they have represented the three countries on the River Plate, Paraguay, Uruguay and many sections of Argentina, north, south, east, and west. They have developed during the year spiritually to marked extent. Many of them came to us timid and unexperienced, seeking to learn, but not realizing how much they needed to learn, until now, when they return to their fields and churches, ready to help as never before in Sunday school, Vacation Bible schools, personal work, and meetings with young people and women. They are eager to be of service this summer and it is amazing how much they can do with even one year's training in our Training School, and more so with two years. They will keep a record of their summer's work to report after the holidays.

Our days have been started off with God's Word in our hearts, which each night we have repeated at our evening prayer meeting. The girls have attended their classes regularly and have also made special effort with music and practice periods.

The musical program, consisting only of hymn playing, the last day of October, revealed marked progress in all respects. Great emphasis has been placed this year in making greater and greater progress in the playing of our hymns. Even first-year girls were able to accompany singing with the piano or organ.

The afternoons have been full of kindergarten activities. Each girl has had her turn to be with the children in observing and taking part in the varied activities which have combined Sunbeam work, vacation Bible school work, Sunday school and kindergarten. Ten bright little children have been enrolled during the year with whom the training school girls have learned as they taught them.

Aside from the kindergarten work we have had our regular yearly week of demonstration vacation Bible

school. Fifty-two children of all ages were enrolled from the neighborhood. One of our graduate students, now a paid worker, assisting Mr. and Mrs. Hawkins in the Tiro Suizo Church, was asked to direct the school for the week. She did it splendidly. (Emilia Quindt finished her third year in our Buenos Aires Training School.)

In our chorus work this year we have been happy to have had the experience of singing for the Evangelical Radio Hour. (The radio preaching as well as jail preaching are two new items in our methods of work in Rosario this year. We are so happy to have been able to gain permission to enter these two fields of evangelization in our Rosario Baptist Association.)

Through agreement of our faculty, mission, and educational board we have decided to change our course for next year to one which will be completed in two years and which will be altogether adequate for girls who wish to return to their country churches to work efficiently prepared to help their churches in every way. We will still receive girls with fourth grade standing, though many sixth grade girls will also study with us because of their special conditions. The girls who wish to dedicate their lives in a special way and feel a definite calling and give promise of being able to serve in a wider field of service will be encouraged to finish a three-year course in the Buenos Aires Training School.

Our night classes have had an enrollment of 36 students from the city churches, and for our special week of studies in B. Y. P. U. work we had 56 students. Our faculty members this year have been Mr. Hawkins, missionary in Rosario, and four pastors, one pastor's wife, two church members in piano and grade work, and myself. Mrs. Hawkins and Mrs. Caramutti are also on the faculty although they have not been able to teach this year as they had hoped to do.

Our Training School girls have done a fine work even as they have studied, distributing during the year 21903 tracts, having had 558 conversations with unconverted people, making 141 visits to hospital, having taught Sunday school classes 442 times, having



The student body of the Training School, Buenos Aires, Argentina, 1942. Miss Beatrice Glass (seated center) is directress

led 52 meetings and taken part in 381 meetings with devotional talks and Bible studies.

ANNE S. MARGRETT

Kadema, Northern Africa
October 17, 1942

On Thursday, September 25, we left Saki for Oyo. On the way down we stopped at Iseyin to help the bricklayer set a memorial tablet in the wall of the school building in Iseyin. An elderly man of Lagos, whose mother came from that part of Iseyin, had given approximately \$500 for the erection of a school building in honor of her. We went on to Oyo for the Associational meeting on Saturday and preaching services on Sunday. Sunday afternoon we returned to Iseyin for the purpose of unveiling the tablet and formally opening the school.

Monday, we spent getting ready and Tuesday we left for Ogbomosho after a visit to a farm school in the Oyo field which was most interesting. There, up here, and in many other places, oxen are being harnessed to the plow and cart. These are experiments. The value and use of fertilizer from the stable are being taught. How successful the schools and experiments will be remains to be seen. The people seem to prefer breaking their backs with their short-handled hoes, to working with the animals. The man at Oyo had some beautiful oxen.

On this trip were seen many, many cattle with very long horns, and some with shorter but very big ones at the base. There are many animals of this kind in all this section. In Karo the fields adjacent to the town are like

Iwo, Nigeria
Via Lagos, W. Africa
January 13, 1943

well mowed lawns because of the cattle. The land is level, and the dry season has already started. The three younger members of our party hurried out to get pictures of a small caravan of camels the morning we left Karo.

In most of the places between here and Karo we've been able to buy home-grown vegetables in the markets. That's not generally true in the part of the country in which we live. Some beautiful white potatoes have been given to us. In Jos at the L. I. M. Mission, we had whole wheat porridge for breakfast. We can buy peanut oil for frying fat. If we have any means of refrigeration we can get all the fresh butter we want. In Karo, Mr. Knight brought home one afternoon two or three bottles of chilled sweet milk just like that we get at home. Rice is grown in this part of the country, also.

It has been interesting to see from the train the tin mines. They are surface mines. The mountains were beautiful, made me think I was back in Western North Carolina. The temperature at Jos was pleasant. A light weight coat was necessary to my comfort at the beginning of each day we were there. We four agree that a rest house at Jos would be an asset to our mission, where those who need rest could go for a bit of vacation from the ordinary routine of work in the various stations where missionaries are located.

Up this way the people are largely Housa, and Mohammedan, therefore the long white robe and white skull cap are worn more than anything else. I never saw so many beggars; lepers and deformed people. It seems as though Mohammedanism encourages begging on the part of such people. They are seen everywhere, while in the South a leper rarely shows himself to the public. There it's more or less a disgrace to be a leper.

The people of one tribe continue to wear only aprons of leaves. A bead or button is worn in a hole in one side of the nose and in the upper lip. We saw one person with a button in the lower lip. Two or three wore about a four-inch long aluminum article suspended from the lower lip. Many little girls wore narrow aprons made of strings of courie shells in front and of grass or leaves in the back. Some of the women wore aprons of grass or leaves in front and disks beautifully made of closely woven beads in the back; on the edge of the disks they sat. We decided that these disks were their Sunday best. The men of

this tribe did not seem to cut their hair, but dressed it similar to that of the women among the Yorubas. They decorated it with feathers, porcupine quills and so on. Some of the women painted their legs with red corn wood from above the knees to their ankles. This tribe of people live principally in the hills and are a bit fierce if they are tampered with in any way.

The Filani, or cattle people, decorate with necklaces, bracelets, and hair ornaments more profusely than the others. As I remember, the pictures in the geographies must be those of this tribe of people. We get them in the South but not so numerous as in the North.

The tall white ant heaps, beautifully formed, remind one of pinnacles on temples. The fan palm trees grow in one section of this country. On acres and acres of land they are more prominent than any other trees, but even so, they are not thick like our pines at home.

Everywhere we've been the people have given us a hearty welcome. They attended the meetings well in most cases. After Mr. Knight's messages on the Baptist Church and its relations, they asked questions, generally, until he told them it was time to stop. After Dr. Northrip's health talks they came for advice about and medicine for their ills. The children came to Mrs. Northrip to sing and learn scripture passages. The women listened attentively as Teacher Ladayin talked about the aims of the W. M. U. and explained more fully what God's Word says about these various objects. Our general impression was that they are eager to know more about God's Word, his work, and how it can be done more efficiently.

The services with the Housa people at Kadema impressed all of us. They were thirty in number the Sunday before we arrived. Some of them came for special services during the week. We thank God for this work among a large tribe of people. Southern Baptists are losing precious time and golden opportunities to witness for Christ among hosts of people of various tribes.

ROSA H. POWELL

Volunteer
street preachers,
Baptist college, Iwo

Always we look forward to receiving our copy of THE COMMISSION and as soon as it comes it is opened and hastily scanned—then read practically word by word from cover to cover. . . .

Our college closed on December 17 for the last year's work. We had seventeen young men to graduate. These young men had spent five years with us in the school and now have been assigned to our mission schools over the country as teachers. We have come to love them and have high hopes for them and pray that all of them may live the victorious, faithful Christian life. Pray for them that God may help them to be strong against the many temptations that come to them as they go back to these communities where heathen and Mohammedan customs prevail.

Our new school term begins on February 1. We expect to have more students this year than ever. We are limited in our schools for lack of teachers, missionaries, money, etc. Each year around two hundred boys apply to enter and take our entrance examination. From this list we can select only about thirty-five of the very best in scholarship and with the best recommendations as to character. The people are becoming more and more anxious for an education and the need for more and better schools is increasing year by year. Ours is a teacher training college and each student is expected to teach for at least five years after he completes his course in our college. We feel that we have some of the choice young men of the land to send out to help Nigeria.

We are praying that God may open the way for our missionaries who are in America to come back to their work soon, if it is his will. The needs are many and the workers few.

God has been good to us here. Our hearts ache for those of our other



mission fields who have had to leave their work and who have been suffering much to see the needs that they cannot meet. Thus far, we have been able to carry on without hindrance, for which we thank God. May he help us to prove faithful to him and to the task which is entrusted into our hands.

We have, as you perhaps have already known, a college Baptist church here on our compound. We have an organized Sunday school and Training Union. There are six Unions, one Junior, one Intermediate, and four Senior. The students hold all the offices in the Unions and one acts as leader for the Juniors, and one as leader for the Intermediates. I am director, a Senior student is associate director, and all the other general offices are held by the Seniors.

Out of our membership we have about fifty or more students who are volunteer street preachers. These go out in groups of from two to eight (ten groups) to different sections of Iwo and to nearby villages each Sunday afternoon to witness. Each group reaches from about twenty to seventy-five or more people each Sunday with the message of Christ. I try to go with a group occasionally and whenever I go there are usually from ninety to one hundred who follow us and gather to listen. Of course they come to see the "curiosity" for I am curious to them. They call us "peeled" people. It also amuses them to hear me trying to speak Yoruba.

Some of the students are so interested in their witnessing that they go out on Wednesday and Saturday afternoons, also. These are their only free afternoons for going out to market or for doing what they like after 5:30. We are reaching a good many each week but there are yet thousands who live in this big town of Iwo with its sixty-five thousands, who have never heard. The people are so bound by fear, superstition, and their pagan and Mohammedan teachings that their hearts are very hard to reach. Most of them cannot read and are so ignorant that it takes much time to plant the seed of the Word of God sufficiently for them to know enough to understand the way of salvation. There are several who have said "I believe," but there are none of those to whom we preach who have gone to church yet nor confessed Christ there during the past year. Because of this many students are somewhat discouraged. Pray that they may continue to witness.

Don't forget to pray for Africa.

LEOLA SMITH BROTHERS

Fort Smith, Arkansas

February 8, 1943

Mrs. Liu (Leo) was introduced by Auntie Hsin (Sheen) who is a real soul-winner. "Would you have time to instruct and pray for my niece who is an inquirer into the Jesus religion?" she asked.

"Gladly," I said, "Tell her to come any time I am not in class." The next day Mrs. Liu appeared. Auntie Hsin had insisted that I not tell her widowed niece how her husband had been captured with other Chinese army officers, when the enemy took over their town, and lined up and mowed down with machine guns. "In time she will be stronger in the Lord, and will know how to lean upon him in her grief."

This meant that another dependent widow with two little children had become somewhat of a church responsibility. One of our missionary ladies had decided to open a sewing class for these poorer women of the church. It was a faith project—she would furnish materials and pay the women; then the nice warm garments were to be given out to the poor, who were underfed and dressed in rags.

I recommended Mrs. Liu as one who needed work. After investigation the missionary reported that Auntie Hsin's niece did not qualify. "Beautiful little garments were on the clothesline the day I went." When I told Mrs. Liu she had not been accepted, and why, she said, "Yes, that is right—we once had something; but now I am destitute. I would like to sell these Sunday-best garments and buy something practical, but I can't get enough out of them to buy materials, so there is nothing left to do but wear them out as they are." We decided to give Mrs. Liu a trial and she was so helpful and such a sweet Christian spirit that she stayed. She did the cutting, was handy with the needle, and became the missionary's language teacher. She had finished Primary school, which was the requirement for Bible school entrance.

The missionary was convinced that Mrs. Liu had qualities to become a splendid Bible woman and thus support herself and children. She attended my Bible class regularly and helped out in every way. The missionary decided to make it financially possible for her to have two years of training, gave thirty dollars for an outfit, and enrolled her immediately.

When we returned from our summer vacation, Mrs. Liu met us. She had a problem. "Great Auntie, the only living relative of my husband's

family, threatens suicide if I go to Bible school. What shall I do?"

"If this was my eighty-year-old auntie who knew nothing about Christianity," I replied after thinking it over, "I don't feel that I could risk her threatened suicide."

The aunt came to John's study while we were praying. She pulled out thirty dollars and said, "Here, take this, my niece can't accept your money—can't go to Bible school." John refused to accept it.

Mrs. Liu and I appeared at that moment.

"Are you going to that Bible school?" she asked.

"No, Auntie, I'll stay home, but will you go with me to Christian Auntie Hsin's home for the day?" She agreed and off they went.

Auntie came to church the next Sunday, and began taking part. In less than a month she came to me in distress. "I am so sorry I kept my niece from going to Bible school. Is there anything I can do about it now?" "No, she has missed her chance for this year," I told her, "But she is helping out in the preparatory department of our Primary Bible school."

One day Mrs. Liu came in to talk about her husband. "How I long to see him and confess my wrongs to him: but I do not know where he is, whether he is living or dead." I felt the time had come to tell her all. She went down on her knees and confessed to Him; then said, "Of course this grieves me, but I am glad I know, and I remember His special promise to widows and orphans who trust in Him."

Six-year-old Sonny and eight-year-old Big Sister soon left the government schools and entered our Christian school.

One day in the seventh month of Mr. Abernathy's imprisonment the guards admitted a woman and two children to call on their "Pastor Abernathy." Mrs. Liu handed over a basket of two and a half dozen eggs, then after a visit and prayer she placed thirty dollars in his hands. "Why, Mrs. Liu, I can't accept this from a poor widow and fatherless children. Where did you get it, anyhow?"

"Pastor, my Father has said for me to do this. I got it honestly. You must accept it, otherwise you are not fair to me. Poor—yes, I am poor, but I have become accustomed to a life of poverty. I know how to miss a meal and wear threadbare clothing; but, Pastor, you have never had to experience these things, and do not know how."

JEWELL L. ABERNATHY

Studying Missions

By Mary M. Hunter

Nineteen forty-three brings to Southern Baptists a new urge to give consideration to their mission work in Nigeria. We are thinking of the millions of men and boys from our own and other nations who are being rushed to Africa to fight for freedoms—one of which guarantees the right to continue to bear the torchlight of God's eternal truth to the natives of Africa.

Southern Baptists have always recognized the claim which Africa as a mission field has placed upon them and have loyally supported the work there.

The executive secretary of the Foreign Mission Board visited the African Mission in 1938. It was from the testimony that he bore of the wide open doors of opportunity in Africa and the possibility of spreading as never before the cause of Christ in that great continent that Southern Baptists caught the vision, which crystallized into missionaries and means that has made possible the singular success of the work in Nigeria in the last five years.

That all Southern Baptists may have the privilege of knowing better the story of the remarkable growth of the work since they studied it seven years ago, the Foreign Mission Board is offering this year an unusual and interesting course on the Nigerian Mission. We know that those who take the books will enjoy the study and be greatly enriched thereby.

It is with the hope and full expectation that the study of this course will lead to more complete giving of time, prayer, money, and life to the cause of Christ in Africa that the 1943 series will be presented to Southern Baptists at the Southern Baptist Convention in May.

Adults

Day Dawn in Yoruba Land

Charles E. Maddry cloth, 75¢; paper, 50¢

Out of a study of the Nigerian Mission prior to his tour of the field Dr. Maddry gives a splendid portrayal of the work from the earliest days to the present. Rich in human interest stories from his experiences in Africa, the book is a delightful text for mission study. This year affords Southern Baptists their first opportunity to study *Day Dawn in*

Yoruba Land in the regular course on Africa. Thousands will be interested in the study of this book this year.

Young People

Basil Lee Lockett, A Beloved Physician

Elkin L. Lockett cloth, 75¢; paper, 50¢

Published some years ago, this book, combining the story of the work of the entire Nigerian Mission with the thrilling biography of a great missionary, will be new to Southern Baptists. It is an interesting textbook which should be widely studied.

Intermediates

So This Is Africa! (Probable title)

Susan Anderson cloth, 75¢; paper, 50¢

A teacher of Nigerian girls, many of whom are of Intermediate age, is the author of this book. Out of her personal experiences, Miss Anderson has produced a book which all young people will enjoy.

Juniors

Topsy Turvy Twins

Nan F. Weeks paper, 25¢

Splendid presentation of the life of boys and girls of Africa and their response to the love of Jesus made known to them by the missionaries.

Primaries

Little Black Sunday

Nan F. Weeks paper, 25¢

Stories acquainting Primary boys and girls with the daily life of the children of Africa—how they learn in many ways from the missionaries the love of Jesus for them.

Supplemental

We are planning splendid supplemental material for use in connection with the study of the series. Special suggestions to leaders of classes in mission study are being prepared for *Day Dawn in Yoruba Land*, *Basil Lee Lockett*, and *So This Is Africa!* The classes of all ages will be interested to know that a box of African curios will be obtainable from the Foreign Mission Board for one dollar. The supplemental literature will be listed in the May issue of THE COMMISSION.

BOOKS

Omission of an earlier review in these columns of *Christian Missions in Today's World* by W. O. Carver (Broadman Press, \$1.50) is as regrettable as it was unintentional. Dr. Carver is Southern Baptists' chief authority on the Christian missionary enterprise. He is, according to a recent reader-interest survey, one of THE COMMISSION'S most popular contributors. Any book from his pen deserves the approval not only of the denomination's mission boards but all Southern Baptist agencies. No volume of the year can more appropriately be reviewed in our Christian Literature issue.

In a sense the 1942 publication is a sequel to Dr. Carver's other books: *Missions in the Plan of the Ages*, *The Course of Christian Missions*, and *All the World in All the Word*. It deals with the current problems of the interpretation of the Christian message and mission, and forecasts adjustment to the confusion of the world at war.

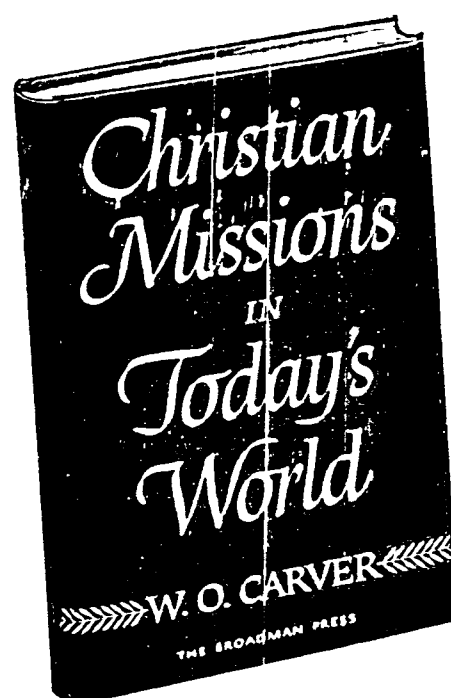
This is not casual reading; none of Dr. Carver's books are. They are all written for the student, and whoever reads them is a student. Each sentence is packed with meaning. There is nothing trivial or light or superfluous in all 148 pages of this volume. But the reward for reading with intense concentration so scholarly a book is something more than the satisfaction of mental discipline; there are ideas which one finds oneself pondering for months afterward.

As an example, in the chapter "Problems of Relation," this rather provocative statement occurs: "Christianity is never simply Christian. It is always intermixed with what was there before it and what is there about it. Herein is its great weakness, as also its inevitable condition of actuality and opportunity."

The denominationalism of Protestantism is a problem which Dr. Carver treats skillfully and satisfactorily. Says he, "From the standpoint of Christian missions, world-wide religious unity has almost universally been assumed to be the proper and certain goal of Christian expansion." A provincial western Christianity is not the solution to the world's problem.

This book is the product of a mind which has not isolated itself from the world of the 1940's. Based upon sound biblical exegesis and history of missions, it is as timely as the daily paper, and even more obviously aware of all the implications of the news. Else it could never have succeeded as

material for five addresses for the Hartford Seminary Foundation in September, 1940, on the general subject "Problems Which Christianity Has Created by Its Successes and by Its Failures." The answer to the question "Can Christianity accept its call for today's world?" is brilliant.



"Need some new ideas for your missionary luncheons? You feel that all are tired of creamed peas in patty shells and gelatin salad. Or perhaps you've been racking your brains to figure out a way to interest the men of your church in national missions. Or are you just wondering what to have for dinner Saturday night?"

So reads the introduction to *Around the U. S. on a Cookstove*, a 48-page booklet published in 1941 by the Presbyterians' Board of National Missions in New York. For a mere quarter (25 cents) you may have recipes for unusual dishes, instructions for table decorations, and suggestions for serving not only food but missionary information in irresistible styles. "Recipes are a universal language."

Although the menus suggested are nationally popular as typical of certain American groups—Negro, Indian, Italian, Spanish, Scandinavian, Chinese, mountain folk—every one of them is adaptable to foreign missionary emphases.

Even in the face of point rationing most of these recipes can be used to advantage to relieve the drabness of otherwise painfully routine meetings, family dinners, and entertainments for service men.

The life of Paul Robeson inspired the writing of *Big Ben*, a novel of Negro life, by Earl S. Miers (Westminster Press, \$2.50). Millions of Americans who revel in his music do not know the courageous story back of Robeson's voice, and it is doubtless a surprise to many readers of *Big Ben* that the hero was the only Negro student on his campus, graduated in law from a well-known university, was thwarted in his purpose to practice his profession as a full-fledged American citizen, and accidentally discovered the talent which has now made him famous. He had not even been a member of the

glee club, a fact the school now admits with chagrin!

Robeson's college days, football career, graduate work, and ultimate success on the concert stage are the basis for this beautiful story of a Negro boy in the U. S. A. Mr. Miers shows "clearly, simply, and without subtlety" the problem which the thoughtful, ambitious young Negro American must deal with in trying to realize his personal fulfillment in a society which requires only that he "know his place."

Big Ben managed to keep the good will of his associates, to marry the girl he loved, and to find a place in life—with his voice, not his law degree. The reader shares the author's affection and respect for his living hero, and involuntarily yields to his enthusiasm for the race which produces such worthy citizens. Typical Negro types are included among the story's characters, as a contrasting background

for the intelligent, honest, industrious, but modest preacher's son who becomes an international singer.

Pageants of the Kingdom, by Myrtle R. Creasman (Broadman Press, \$1.25) is a volume of ten dramatic programs suitable for production in Southern churches, Baptist or otherwise. They were written and published "for the purpose of deepening the spiritual life and promoting the spread of the kingdom of Christ," and therefore have distinct missionary value. Mrs. Creasman believes that any play or pageant must be first of all good drama—else why use a cast, rehearsals, costumes, and staging when an address or sermon could present the same message more effectively than a poorly produced play? She therefore gives ample instructions about production. Every church library should place a copy of this book on its shelves.

Every book referred to in THE COMMISSION may be ordered through the Baptist book store serving your state.

NEWS FLASHES

Sympathy

The Foreign Mission Board extends sincere sympathy to the family of Dr. W. Harvey Clarke, emeritus missionary to Japan, who passed away on February 21, 1943, in Gastonia, North Carolina, at the age of seventy-five years.

Last fall Dr. Clarke was in the Baptist Hospital in Atlanta for several weeks. He seemed greatly improved and since Christmas was making his home with his older daughter in Gastonia.

Dr. Clarke was appointed to missionary service in Japan on October 1, 1898. After thirty-eight years of service in Japan Dr. Clarke retired in July, 1936. He was a fine Christian gentleman and a noble missionary, and his going is a distinct loss.

Births

Rev. and Mrs. W. Howard Bryant of Temuco, Chile, announce the arrival of Howard Jackson on January 25, 1943.

A son, Billy Hylton, was born to Rev. and Mrs. Roy F. Starmer in Louisville, Kentucky, on February 3, 1943.

Into the Service

Dr. S. E. Ayers, for many years a missionary in China, has reported for duty as Lieutenant Commander in the navy. He is one of sixty men chosen to form units to set up government in territories reoccupied by the Allies and he will spend a year at Columbia University in preparation for this work. Unable to return to China he has been head of the Tournapull Hospital in Toccoa, Georgia.

Nursing in America

Miss Kathleen Manley is working with the Baptist Hospital in Memphis, Tennessee. Miss Ruth Ford is also making plans to work with this hospital. Miss Ruth Kersey is nursing Mrs. George McDaniel of Richmond, Virginia. These three nurses are unable to return to their work in Africa and China now.

Arrival in Kunming

Dr. John F. Rich of the American Friends Service Committee writes that a cable from Calcutta on February 11, 1943, announced the arrival of Archibald McMillan in Kunming, China. Mr. McMillan, son of Rev. and Mrs. H. H. McMillan of China and formerly Managing Editor of *THE COMMISSION*, joined the Ambulance Unit last summer and sailed from New York for Africa in October. It was necessary for him to stop off in South Africa for several weeks awaiting transportation to India.

Director of Navy Language School

Miss Florence Walne, daughter of Rev. and Mrs. E. N. Walne, pioneer missionaries to Japan, and herself a missionary in Japan for fifteen years, is director of the Navy's Japanese Language School in Boulder, Colorado. After she left Japan she was with the University of California in Berkeley until she moved to Boulder to direct the Japanese Language School. There are a number of sons of missionaries and business people from the Orient studying under the direction of Miss Walne in Boulder.

GENE NEWTON

Children's Page

By Gloria Young

Frances and Her Friends*

When little Frances Pool was two years old, she and her mother and daddy returned to Africa from a visit in America. They lived for a while in a town called Oyo.

Frances is a friendly, little, fair-haired girl, and it did not take her long to find some new friends in Oyo. They were two little sisters and their names were Dayo and Tayo. All three little girls were greatly interested in the new baby sister of Frances' two playmates. Their Daddy, Mr. S. Adegbite, was the African teacher in the Baptist seminary—the school in which young men are trained to become preachers.

At first Frances and her African playmates could not understand each other's language, but after a little while Frances could talk to Dayo and Tayo, using the words they knew. Their language is called Yoruba, and it didn't seem very difficult to Frances, who loved the two little black girls and their black-and-white kitten that always came with them to play.

Just before Christmas, all the children, their parents, and the seminary students moved from Oyo to a town called Ogbomosho, to live. Do you think they left the black-and-white kitten in Oyo? Oh, no! They took him right along, and Frances' Daddy named him Euroclydon. (This name, pronounced U-rock-li-don is the name of a lively wind-storm—the wind that once wrecked the boat in which Paul was travelling. Acts 27:14.) The kitten was given this name because he was such a whirlwind of activity; but everybody called him "Rocky" for short.

No one on the mission field ever thought of the fact that Frances had fair skin and light hair, while Dayo and Tayo had dark brown skin and very black hair. They were just three little girls, who were learning daily about Jesus, loving each other, and playing with their pet—the black-and-white kitten.

Soon, they were thrilled over another playmate.

*This month we have a story of Africa. Frances is the daughter of a dear friend of mine with whom I used to play in Dallas, Texas, when we were little girls. The above incidents were related to me by Elizabeth Routh Pool, Frances' Mother.

Here is a picture of Frances and Rocky, her kitten. Rocky is only a nickname. The kitten's real name is from Acts 27:14, and it means something like a whirlwind.



She was little Akanke Pool, a motherless girl whom Frances' Mother and Father were sending to the girls' school in Abeokuta.

Then, in January, 1940, a little baby sister came to Frances' house. Dayo, Tayo, Akanke, and Frances could hardly believe their eyes when they looked at that little live doll and realized that they could love her, and help take care of her, and that soon she would be toddling around playing with them, too. Often they would dress up in lady clothes, play house, always with the new baby and Rocky included in their make-believe grownup world.

One day they got into difficulties when they used a bottle of perfume which was a present from Frances' Daddy to her Mother! After that, they contented themselves with long dresses, old hats, and discarded high-heeled slippers—and left the perfume right on the dressing table!

Frances is back in this country now with her sister and Mother and Daddy, Dr. and Mrs. Christie Pool. They are all visiting Frances' grandparents, Dr. and Mrs. E. C. Routh of Oklahoma City.

No doubt Frances is having a wonderful time here, but don't you imagine she thinks often at night of Tayo and Dayo, and the cat, Rocky, who are still in Africa? And don't you suppose Jesus is happy when he looks into her heart and sees the love of one little girl for another, no matter what may be the color of their skins?

Jesus loves the little children—
All the children of the world;
Red or yellow, black or white,
All are precious in his sight;
Jesus loves the little children of the world.



Your children's page editor wants to hear from you. Here are some things I'd like to know: How are you making your journal? In classes, or individually? Would you like to contribute to this page? I shall be glad to have your story or verse to consider for sharing with other Jolly Comrades. Write me in care of Box 1595, Richmond, Virginia.

United Protestantism Answers Roman Catholic Propaganda

[Continued from page 2]

of understanding and mutual confidence have been forged between the Americas.

It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed in the United States by the archbishops and bishops of a sister Christian communion which constitutes a religious minority in this country to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact.

We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain.

We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

First: The Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and the Home Missions Council of North America stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

Second: The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

Third: We affirm, with full and firsthand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with great favor by governments and peoples in the countries where they are located.

Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the postwar world.

For Want of a Pen

[Continued from page 5]

baptism in Peru said that their first realization of their lost condition came in reading *El Heraldito*.

Christian publications of this type number into the thousands. To quote Professor William E. Hocking of Harvard University, "Christian journalism is only of importance if it is exceptionally well done; the moderately good output of literature is largely wasted effort. Christian publications should be an application of the Christian ideal to all phases of life. It ought to be thought of sufficient weight so that it would be cited and considered in non-Christian publications. It ought to have the courage to judge and attack existing evils, and propose positive remedies."

The use of a force as powerful as that cannot be ignored. At present, writing is only a secondary work of missionaries. Our gifted authors are often overburdened with institutional duties which leave no time for creative writing. Would it be wise to send out trained journalists for that work alone?

Good mission literature requires editors who have more than an ability to write; it calls for technical training and a study of journalism. A large part of securing readers is in the makeup of the paper, the layout of each page, the use of headlines and pictures, and in effective means of distribution. The printing press must be on the field, complete with printers, engravers, photographers, and journalists, if the press is to be enlisted in the missionary cause. Is the goal worth the cost in manpower and money?

The call of God to become a missionary of the pen is not new. To Jeremiah and other prophets of old the call came clearly to "write all the words that I have spoken unto thee." Had it not been for men who answered God's call to write, we would have no Bible today. Who will write the book of acts which continues to show itself in Christians of today?

God grant that we may beat our swords into pen points and use them intelligently in conquering the nations for Christ.



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—REV. ALFRED C. DAVIS, President
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Emeritus Missionaries: Mrs. E. A. Nelson, 1918 W. Easton St., Tulsa, Okla.; Mrs. E. G. Wilcox, 1301 Center Ave., Brownwood, Texas.

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THE COMMISSION

A desert hut is home for many American nurses.

When Edna Brown volunteered for overseas duty at the first call for nurses, her mother felt it was carrying her urge for service too far. But as news of the war continued to prove that this was not alone a concern for professional soldiers, Mrs. Brown became reconciled, and herself enrolled in a nurses' aid course, to be able to take her daughter's place on the home front. Perhaps she secretly cherished the hope that Edna wouldn't be called overseas after all. Certainly it had never occurred to her that dainty, well-groomed Edna, who so enjoyed her daily bath and her frequent shampoos and manicures, would be packed off to such a place as Syria.

And then, to cap the climax, came a letter:

"We have been working impossible hours in terrific heat," wrote Edna. "The wind blows all the time. The sand gets in your hair and your eyes, and if I ever thought of manicures any more, the polish would all be quickly scoured off. It is hard to sleep at night, partly because when you are this close to patients you can't get them off your mind. However, I'm to have a week's leave soon and plan to spend it at a desert hut. . . ."

"Desert hut indeed," wailed her mother, to one of her fellow aides. "Is that the way they look after our girls? Isn't there some decent clean place they can go to rest and relax when they're worn out?"

"Why probably she means a YW hut," suggested her companion.

"Well, probably," said Edna's mother. "She has always been a Y girl. But is a Y hut any different from any other hut on the desert?"

Her companion was taking a clipping from her handbag. "Here's a description of the so-called 'hut' they have just built at Tahag—perhaps the very one where your daughter will be spending her leave. It was published in our

church paper to show one of the types of work for which our emergency war relief money goes. Read this."

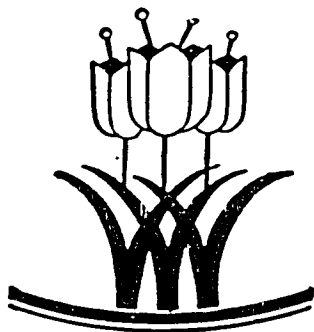
Mrs. Brown read: "The desert huts are really spacious, friendly club houses, built of double brick walls to keep out the heat and supply the most priceless thing in the near-East—coolness and shade. There are shutters at the windows, comfortable chairs. There are electric refrigerators to keep foods fresh and liquids cool and refreshing. These oases of rest and shade are not extravagances in this heat-parched land. They are really necessities. They give the nurses relief from the awful heat, and restore them, rested, to their care of wounded soldiers."

Mrs. Brown wiped her eyes. "I wish I could be there to look after Edna myself," she said, "but since I can't be, the YW is there to do it."

There are other agencies, too, which perform for you those labors of love and service which you would so willingly administer yourself were that practical. Care for hungry children, made homeless and perhaps orphaned by the war; the bringing of books, recreation, spiritual leadership to the boys—and girls—in the army and concentration camps; food packages for ministers of the gospel or missionaries and their families, cut off from their normal means of support, yet needed more than ever in this war-torn world; the bringing of the Scriptures to those hungry for their message of courage and hope; food and shelter for the refugee mother, fleeing with her children before the terrors of Nazidom—

How fortunate that we have at our disposal efficient, reliable agencies, with long experience in the field and imbued with a sure desire to be of service, to whom the channels are open to act on our behalf, administering the gift we send through emergency war relief.

Give through your local church!



Is Your Soul Coming Up This Spring?

A long while ago Dr. Lloyd C. Douglas used this question as the title of an article. We are "borrowing" it to ask you whether you have planned any devotional and inspirational reading to help your soul "come up" this spring. May we suggest four books that thousands of readers have found to be rich, beautiful, and memorable?

Petal Dust from My Garden

BY JOYE FREEMAN WOODBURY

As honest as sunlight and as warming, these informal, personal essays speak of God and things divine in the language of men and mortal things. They deal with many subjects, and most of them are suggested by ordinary, everyday happenings. (26b)\$1.00

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BY E. F. HALLOCK

To say that this is one of the *My Covenant Series* is sufficient word for most Baptist students. It is a book for those who crave deeper spiritual apprehension, who fail to find quiet in an age of feverish activity, who desire a more practical experience of prayer. (26b)65 cents

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Seven characters who knew the Christ speak in poetry, revealing seven different attitudes toward and conceptions of the Saviour. An unusual work, this is poetry of clarity, moving beauty, and enduring distinction. (26b)\$1.00

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