

# *The* *Commission*

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# Mr. Chang Becomes a Christian

For over twenty years, Mr. Chang had taught the classics. His scholarly presentation of the wisdom of Confucius had been an inspiration to many a Chinese youth, and in his tolerance and forbearance, the spirit of the great philosopher of China had seemed to live again. Life for Mr. Chang was quiet and serene.

But then came evil days. War. Funds from the University cut off, the buildings taken over by the invader. His sons joined the Chinese army. His wife was killed by the bomb that destroyed their home. What little money he had soon was spent, and homeless and hungry he walked about the streets of the city, forgetting his own grief in the mounting tragedy which he saw about him.

The students of the university had set their faces toward the Western provinces but at that time Mr. Chang had thought he was too old to make such a journey. Now he decided he was too old to stay behind. Alone, he started to trek westward.

Outside the city, two of his former students hailed him. They, too, were travelling west. "You must not try to travel alone," they told him. "Come and join our group. We are Christians now, and there is a company of us from our church who are moving on. We are poor, but we share what we have and get along. We have some supplies and funds from American Christians to help us on our journey. You will be most welcome."

So Mr. Chang joined in with the Christian refugees as they travelled across China. They moved slowly, for there were little children and old folks in the group. There were a few pigs, and some ducks; also household goods and books to be transported. They cooked

rice and bean curd beside the road, and at night slept where they could find shelter. Sometimes it was a ruined temple; sometimes a deserted pig sty. And always, after night had fallen, some one of the travellers would produce a bit of candle which was lighted and placed in the center of the group. By its flickering light, a passage of Scripture was read—usually from the Gospels, while all listened intently. And then there was a prayer, and sometimes a hymn.

At first Mr. Chang sat apart, outside the circle who took part in this little rite of worship. He was not unfamiliar with the words of the Gospels—he had studied them as a young man, and frequently referred to them in his lectures. But as he listened to them read by these poor people as they huddled together for comfort and mutual encouragement, something of the spirit of the days in which those Scriptures were written took hold of his imagination. Something of the kindness and fellowship and faith of that little group drew him closer and closer within the circle.

At last, one day, he called aside one of the young men who had first invited him to join them in their journey. "I, too, wish to become a Christian," he said, simply. "Can it be arranged?"

"We shall be most happy to welcome you," replied his companion. "But tell me—you used to teach that the philosophy of Confucius was all men needed for the good life."

"That was long ago," mused the teacher. "For times like this, the wisdom of Confucius is not enough. Nothing but the love of Christ will do."

## Give through your local church!

# The Commission

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## Health and World Missions

**M**ore than ever since Dr. Maddry took part in the seminar on "The Christian Ministry of Health and Healing" at the Madras Conference in December, 1938, increasing thought has been given to the relationship of the Protestant churches to problems of health.

Medical missions are making an emphasis today which only a few church groups in North America have remembered to make. The chain of hospitals under the Southern Baptist Convention is a tribute to the appreciation by that Christian body of the inevitability of health as a concern of the church. The church is commissioned and equipped for this task. Too many Protestant groups have been satisfied to let community agencies take over and handle issues of health, whether in preventive medicine or in treatment.

Contrast with this the picture one gets at Wuchow in South China where Dr. Beddoe and his colleagues, working as a medical agency of the churches, have organized health campaigns, have seen to it that everybody in the church community was vaccinated and received other forms of preventive immunization.

In another city the children of a church school are organized into squads wearing arm bands; one squad labeled "Fire Department," another labeled "Health Department." It is the task of the health group to supervise the cleanliness of the pupils, and the sanitary condition of the toilets, and to see to it that all the children are vaccinated and otherwise immunized.

How few churches in America have developed such plans in the direction of health! At this time of world crisis, two other issues are in the forefront of our thought. One is to remember the significance of the services of our missions doctors scattered over the face of the earth. Dr. Gordon Seagrave of the Baptist Mission in Burma organizes groups of

nurses, cares for the wounded, and marches with his brave bands through the jungles from Burma into India with Lieutenant General Joseph W. Stilwell. No wonder he gets the Order of the Purple Heart!

Dr. C. M. Wassell, trained in an Episcopal hospital in central China, joins the Navy and moves a hospital full of patients from the southern coast of Java to an Australian port. For his fearless action, he received the Navy Cross and was mentioned by President Roosevelt in one of his fireside chats. In Arabia and Iran, in Nigeria and the Belgian Congo are medical missionaries, both doctors and nurses, who show their mettle as followers of the Great Physician and as workers glad to co-operate with the American armed forces. Almost every day the Army or the Navy sends in an inquiry to find who is available for medical service in India, or West China, or some other distant tropical land.

The other emphasis before us is that of thinking wisely and creatively for the days after the war. It is not enough to bring together bricks and mortar to rebuild hospitals and dispensaries that have been bombed and burned; we must rather, review the situation and find new power for the days ahead. If necessary, new forms may be given to the units of our medical missionary enterprise. It may be that we shall have fewer hospitals than hitherto, letting each serve as a center from which radiating streams of contact reach out to a maternity unit here, a nursing unit there, a vaccination unit somewhere else—all a part of the single outreach of the work of healing, behind which the churches stand. We are called upon to remember the challenge of our Lord, "Wouldest thou be made whole?" The church cannot withdraw from its commission or fail to give continuing support to those who minister in His name to the wounded in body and mind and spirit.

**By Edward H. Hume, M. D.**

*Secretary, Christian Medical Council for Overseas Work*

This is a glorious and historic day in the life of the Foreign Mission Board. The Board is free of debt!

Possibly no single achievement in all its history has brought such relief and joy to the members of the Board. To me personally it means inexpressible gladness and gratitude. We have worked and prayed together that this colossal task be completed, and in our lifetime. The members of the Board deserve high praise for their co-operative spirit in supporting all efforts made to liquidate our indebtedness. Particular praise is due our economy-minded executive secretary, Dr. Mad-dry, for without his co-operation we would not be celebrating the accomplishment of this great task.

But this is not the time for self praise or glorification of individuals. Rather it is a time to express our gratitude to God who has brought us to this great hour, and a time for rededication of our lives to this cause, the redemption of the world.

Ten years ago it seemed that the world was crashing around our heads. Deep was the gloom and despair in the office of the Board. Banks were closing all around us and thousands of business enterprises were hanging out the red flag. Individuals by the uncounted thousands were losing

the savings of a lifetime and faced the late afternoon of life without financial security. In such an atmosphere the Board faced up to the problem of paying its debt. It looked hopeless when we forgot that it was God's work and he would not let it suffer. In such gloom and despair there is only one way to go—to God. We went to him on our knees and he has not failed us. We not only prayed but planned and worked to make it possible for God to answer our prayers, believing that the Lord helps those who help themselves.

I take great pride in the fact that even in the worst of the depression there was no thought on the part of any officer or member of the Board that we might reach a compromise with our creditors. We fully intended to pay 100 cents on every dollar that we owed. We felt that the honor of the Board and of Southern Baptists deserved nothing less. Thus we have preserved the honor and credit of the Board and of the denomination for all time to come and our own self-respect.

As we enter the uncertain future, I wish the Board might adopt as a motto and emblazon the words on the walls of the office for our future guidance, the wise words in Romans 13:8: "Owe no man anything but to love one another."

L. HOWARD JENKINS, *President*

## Victory at Last

FOR THE FOREIGN MISSION BOARD

We are happy to announce that for the first time in a whole generation the Foreign Mission Board of the Southern Baptist Convention is out of debt. For ten years we have lived with debts, prayed about debts, and struggled in season and out of season to pay our debts. So far as we know, the Foreign Mission Board does not now owe a dollar.

On January 1, 1933, the Baptist Foreign Mission Board owed four banks in the city of Richmond \$1,110,000. During the years of 1933 and 1934, the Board was virtually in the hands of a friendly and benevolent receivership on the part of these banks. We did not know it then, but on our visits to the several mission fields, we found that in various lands there were debts on chapels, schools, colleges, theological seminaries, missionary training schools, and other Kingdom institutions and agencies, binding the Foreign Mission Board in the sum total of \$249,750. Every dollar of this indebtedness has been paid and the work has been reorganized and reconstituted so that no debt can be made involving the property of the Board, without the official authorization of the Foreign Mission Board itself.

During this decade the Foreign Mission Board has paid out the sum of \$265,893.56 for interest on borrowed money. The total paid out for debt service in ten years is as follows:

Notes in banks.....	\$1,110,000.00
Debts on institutions and agencies abroad .....	249,750.00
For interest .....	265,893.56

TOTAL \$1,625,643.56

We wish here to express our sincere and profound gratitude to every one in the churches who has given the money for the payment of these debts. We would acknowledge our gratitude to the members of the Hundred Thousand Club, to Woman's Missionary Union, to our Baptist editors, to the Baptist Brotherhood, to our devoted pastors, and to the men and women and the boys and girls in the churches who have prayed and sacrificed and given that these debts might be paid. We are grateful for the patience and sacrifices of the missionaries on the foreign fields who waited and toiled on without equipment and adequate support and recruits that never came, that the debts might be paid.

We are grateful for the loyalty and unmeasured support of our coworkers in the mission rooms that the debts might be wiped out.

We have undying gratitude in our hearts for the sympathetic and unbroken loyalty and support of

[Continued on page 22]

# Treating Lepers as a Hobby

## *A Young Medic Interviews a Missionary Nurse*

By Franklin J. Fowler, M. D., Vanderbilt University Medical School, '43

It is hard for us to imagine a town of 60,000 people with one lone nurse as the only medical representative. It is harder, if not impossible, to imagine one nurse serving not one, but several such towns; towns not only with the normal run of disease and accidents, but towns full of the many and varied tropical diseases of Central Africa.

It has been my rare opportunity and privilege to know and talk with such a person, who not only has had a town of 60,000 as her charge, but has had time to choose as a hobby one that is seldom chosen, the treating of hopeless lepers. She is Mrs. H. P. McCormick, of Nigeria, furloughing in Nashville, Tennessee.

Allow me to share with you a most interesting conversation concerning this unique avocation.

*Mrs. McCormick, how did you first become interested in this type of work, or hobby, as you call it?*

Through all the history of the world, leprosy has been thought of as the curse of curses, the dread disease; the agonies through which portals you once enter you leave all hope behind. Superstition has always been a close companion of leprosy. Even in our fair land laws prohibit lepers from traveling in trains, or going free among society, while persons with other diseases, a hundred times more contagious, are allowed to roam around free. Medical science, though far from a complete success, has in a large measure restored much hope to the once hopeless outcasts of humanity.

So it was in 1925 when I first went to Africa, after having been graduated from Johns Hopkins School of Nursing, I saw the great opportunity of realizing the joy that was our Master's as he cleansed the lepers of their terrible disease.

There are many lepers in Nigeria. Many more than one could imagine, many more than the chiefs admit or probably realize. There are lepers of all kinds. Many families try to keep those of their loved ones afflicted with the disease at home, even sleeping in the same bed, eating out of the same pot, trying to live a normal life. Many a baby or young child has contracted the disease while strapped to his leper mother's back.

There are intelligent students of our schools, as well as wretched, miserable outcasts who are stoned by their communities, and thrown from the villages to die.

It was one of the last group which first attracted my attention, and made me decide to do something for them, though all others had evidently given up hope. At that time only early cases were given any hope, in fact no other but these were even given treatment.

*Have you made your interest in the lepers your main work in Africa?*

No indeed. The work with the lepers is only one of my daily duties. It is more or less a hobby. I love it dearly because I can feel and see the joy of being cleansed. I love the leper and yearn to do all I can for him, for there is so much he needs. However, I have many other duties, treatment of hundreds of diseases common in tropical countries. Setting of fractures, suturing of wounds and many, many things which according to best nursing ethics should be left to the doctor.

Besides all this I have my family to care for, and many other responsibilities included in a missionary's life.

*You said that you treated many who were considered by others to be hopeless. What did you mean by this?*

Until recently it has been the opinion that ethyl esters hydnocarpus is effective in arresting only cases of short duration, or early cases. It was so when I first went to Africa, but after seeing some of the advanced cases with their fingers and toes gone, and with hideous ulcers I decided to try the hydnocarpus. It was with a great deal of joy and surprise that I saw several of the far advanced cases not only become arrested, but actually get better, at least, symptomatically. Some of these cases have shown no further progression for seven or eight years after treatment was discontinued.

*Are the natives afraid of taking the white man's medicine?*

Indeed they are not afraid of the white man's medicine. They are very grateful for it.

*How do you contact new cases for treatment?*



It is no trouble at all. In fact we have never gone out to get new cases; they always come to us, for miles around. The news spread after we started treating the "hopeless" cases, and soon they began to come from many of the surrounding villages, where they did not have any opportunity for treatment or were not given treatment because they were advanced cases. We have had some come for 120 miles. We turn none down, but try to help all, though many times we have to treat the same patient for many more things than leprosy.

*What facilities do you have for this work?*

Very meager. At the beginning of our work we were able to build a small room, eight by twelve, with a concrete floor and a corrugated roof, which we have used since for a treatment room. The hydnocarpus oil is supplied by the government, but the syringes and needles are furnished by us. Our great need is a place to put the lepers who are ill with other diseases needing hospitalization. As yet we have no such place, except a plot of farm land which the chief has given us, where we encourage our patients to go and build small huts and live. Up to date we have eighty such people living there.

*Do you have facilities to prevent the children from contracting the disease from their parents?*

That is what breaks my heart. The only certain way is to isolate the child from his diseased parents. This has been impossible to do, because we have no place to put the child.

**I**t is a sad sight to see a baby being carried on the back of an infected mother or playing around the feet of the parents while they wait for treatment.

*Do you have much difficulty in getting the patients to return regularly for treatment? I understand it is a long time before a cure is established.*

We have very little trouble this way. Most of them are right on the spot at the appointed time. Sometimes it is a long time before they are cured—up to five or six years—but many are faithful even over this long period. Many of them, however, do not have to continue treatment for so long a time.

*I understand the treatment is very painful. How does the native react to the pain?*

Surprisingly! I have seen very few of them, even the children show any signs of pain, though it is said to be most painful, even for a day or two following the injection. It is seldom we have to give even aspirin, for they will not allow us to think they are suffering.

*I have often wondered what the reaction of the local witch doctor is to the missionary, especially to the medical missionary. Have you had any experience with them?*

Yes, indeed. One day when I went out to give the daily treatment and to see if there were any new patients, I was surprised to see one of the local witch doctors waiting to talk with me. He had contracted leprosy. I talked to him and asked how was it, that he who was supposed to rule over disease, had contracted leprosy. His answer was interesting. He said he had it as a punishment, because he, knowingly, had told his people he could cure diseases, and actually received fees for performing his magic over some of the diseased.

*What is your ambition concerning this work?*

Of course my ultimate ambition is to see this dreaded disease wiped from the face of the earth, but that is in the far distance. My present ambition is threefold.

To take the patient and treat him adequately.

To have a place for the children whose parents are receiving treatment, and thus prevent them from contracting leprosy.

To give the parent back his health and his uninfected child, but above all to give him the great Healer, Christ.

*Since your main purpose is to win the people for Christ, do you consider the leper a good candidate for Christianity? Is he easily led to Christ?*

He is very easily led to Christ! By far the great majority who receive treatment for leprosy receive also cleansing of their sins by accepting Christ.

**W**e have many of our lepers turn to Christ each year, and many prove to be among our most faithful and useful Christians.

There is one story I would like to tell you. We were having a thanksgiving service for some of the patients in the most advanced stages of the disease. I was determined that in some way they should be made to realize that they did have something for which to be grateful. I asked if they could name something for which they were thankful. Thirteen hands went up immediately. When I asked them to express what was on their hearts they said:

"We are thankful we are lepers."

"Why?" I asked, astonished.

"Because when we were well and lived in our villages we did not know Christ. But since we came to this camp we have come to know him and trust him as our Saviour."

**A**nd so ended this informal interview. Let us pray that the day will soon come when Mrs. McCormick's ambition will be realized, that leprosy shall be stamped out, but even more that the leprosy of the heart, the worst of the two diseases, may be supplanted by the love of Christ throughout the world.

# Missionary Doctor

By John Miller, M.D.

I was greatly impressed, when I witnessed first hand, the opportunity offered medical missionaries. In China I learned to appreciate all Christian work but I could see that medical service has certain advantages over other forms of service.

The greatest opportunity offered missionaries is the chance to live a Christian life. The measure of success of any missionary's work is wholly dependent on his ability to interpret Christ to the people.

The Chinese analyze us when we first arrive and watch our daily actions with a great deal of curiosity. They try to discover the purpose in the different things we do. The medical missionary's work consists of a daily routine of relieving pain and, in a highly individual and personal way, ministering to the needs of people. The doctor probably has more individual ministry than any other missionary and not only the patient but relatives, hospital staff, and visitors catch this spirit of desire to help others. It was my impression that the Chinese can better understand Christian love when illustrated this way than in any other forms of missionary endeavor.

How happy I was when I reached China and observed the results of the kind of work which God had called me to do!

The very number of sick people in China is to me appalling and the amount of medical need is greater than I had dared imagine. Even in the shadows of



The author stands at the left with Mrs. Hayes and Dr. Hayes



Any community would be proud to have a 100-bed hospital like this one, the Leung Kwong Baptist Hospital built by the Baptists of Canton. On its staff until repatriation were Dr. Miller, Mrs. C. A. Hayes, and Dr. Hayes, the best qualified eye, ear, nose, and throat specialist in South China

the oldest Christian hospitals typhoid and tuberculosis are still thought to be caused by evil spirits. Ignorance and superstition control the masses and the simplest teaching against disease and sanitation is regarded as foreign propaganda.

It was inspiring to see the high professional standards, exemplary Christian lives, and general ability of a few of the Chinese doctors, mostly those who had been trained in America. There was a larger group, trained entirely in China, who needed encouragement to improve their professional skill. This is one of the medical missionary's opportunities—setting a high goal for the Chinese.

Most Chinese doctors are timid about surgery, being unwilling to take the risk which is often necessary. For this reason the medical student volunteer must specialize along surgical lines in order to serve best in most mission hospitals. The missionary is usually hospital superintendent; whether he

is or not he has a tremendous opportunity to work through all of the staff. His influence and personality are felt in every department of the institution.

Probably all new missionaries have a desire to go to the interior and pioneer. I was no exception and was somewhat disappointed when I learned that I was to go to Canton and begin work in our most highly developed mission in China. However, as the case generally is, it did not take me long to see the opportunity of well-established centers. If China is to be evangelized she must be won to Christ largely through the efforts of Chinese leaders and most of them are coming from the older and better organized missions. Moreover, the older missions serve actually a greater number of people due to the concentration of population along the coast. I came to the conviction that one part of China is about as needy as another, and is at present just as great an opportunity.

Like most missionaries, I did not relish two years of language study since I considered it time more or less wasted. A doctor can diagnose cases without speech. I wanted to be able to speak Chinese but why couldn't that be learned informally as I worked? Now I realize that the period of language study is not merely academic learning but time for necessary adjustment. Without a working knowledge of the language we are unable to go to work and without a definite period of time to adjust to life in a strange country and among new acquaintances a new missionary may never get his bearings.

I believe the statement that 50 per cent of the

practice of medicine in China is in knowing the language. When I return, I will be glad to be a language student as long as necessary.

The greatest privilege and blessing which I experienced, in China, was in witnessing the last six months of Dr. and Mrs. C. A. Hayes' service among the Cantonese people. Their previous thirty-nine and a half years had created bonds of love which were stronger than anything I ever saw. I repeatedly asked Dr. Hayes for his advice and each time he gave the same answer. It reveals the secret of Dr. Hayes' greatness as a missionary doctor and statesman. He counseled me to keep a few steps ahead of the Chinese by staying close to God and by postgraduate medical study on my furloughs. In other words, set a high standard for the Chinese Christian doctors. Secondly, he said to "learn how to dovetail with the Chinese" and learn to work with them without "overlording" them.

Dr. and Mrs. Hayes left Canton under military escort a month before the rest of us. The Chinese were deeply impressed as these dear friends of theirs were carried away to prison. It was ignominious defeat, in the minds of their captors, but to us it was the climax of two gloriously triumphant lives.

Internment proved to be a spiritual blessing to me. When we had to do without some material things it made us place more value on the spiritual. I cannot understand nor explain why God led me to China for such a short period of time but I can trust that he will bring glory to himself through my experience. My heart yearns to be back in China.



Forty Southern Baptists were among the 1600 Americans repatriated from the Orient last August on the *S. S. Gripsholm*. John Miller is seated extreme right. There are fifty-two Southern Baptist missionaries still in the hands of the enemy



# Nurses' Aide in Brazil



By Lillian  
Franklin Trimmer

*Reprinted from THE RICH-  
MOND TIMES-DISPATCH, March  
7, 1943.*

Mrs. M. G. White is studying Red Cross nurses' aide during furlough in order to teach American women in Bahia how to care for wounded seamen brought to port there

**W**ounded American soldiers and sailors who are carried to port in Brazil for treatment will bless the day that Kate White returns to South America to teach women of the American colony in Bahia (called the Port of Salvador on the map) how to care for the sick and wounded and everything else she has learned from the nurses' aide course given by the Red Cross at the Medical College of Virginia Hospital.

For twenty-eight years, Mrs. White has been a missionary in Brazil, representing the Baptist Foreign Mission Board in Bahia, where she is head of a home economics school with a membership ranging from 120 to 150. She lives in the school and thus has more space to offer wounded soldiers and seamen than most of the other homes in the community.

At present, there is only one trained nurse in the colony and the American consul has asked that the American women living in Bahia (population 300,000) accept as many patients in their own homes as possible. The hospitals of Bahia are crowded with civilians; the nurses speak only Portuguese, and few of the doctors speak English. American boys are not only lonely there, Mrs. White explains, but they nearly starve because the food is unfamiliar, though delicious, once a taste for it is acquired.

It was to meet this emergency that Mrs. White decided to spend her leave in this country by studying nursing so that she could go back and teach her countrywomen to take care of the wounded. The need for such knowledge is urgent,

and even though Mrs. White will teach as a layman, her instructions will be helpful, since, as the Brazilians say, "A one-eyed man is king in a blind man's land."

The Brazilian Red Cross has a nurses' aide, but membership is limited to native Brazilian women under forty years of age. However, on the eve of Mrs. White's departure for the United States, this ruling was waived in her case, the Red Cross of Brazil inviting her to become a member of the nurses' aide class. In appreciation of this concession and in view of the great need for nurses in Bahia, Mrs. White thought that the least she could do would be to study nursing here and take back all such information to other American women in Bahia.

**T**he nursing profession does not attract many Brazilian girls, Mrs. White explained, most of them preferring business positions. There is little nursing except in Rio de Janeiro. The hospitals are filled with civilians and there is really no place for wounded sailors. For this reason, the American consul has urged American women living in Bahia to be prepared for wartime emergencies. British women living in the same city are already organized for such work, she disclosed.

The Brazilians are the most hospitable people in the world, Mrs. White thinks.

"There are few orphanages there—a family feels that it can always accept one more child, thus removing the necessity for institutions."

As far as the Brazilians are concerned, it is an easy matter to be "good neighbors" with the South Americans, in Mrs. White's opinion.

Speaking of our "beautiful, lovely neighbors down in Brazil," she declares that they are "just as lovely as they look."

Good neighborliness is based on little things, Mrs. White thinks, which Americans would do well to observe, since we are often considered crude and impolite in foreign countries.

"For instance, when I enter a room where there is a group of women, I speak and shake hands with each one individually, whether I know her or not. I do the same thing when I get ready to say good-bye. It would be considered impolite to neglect this custom."

In Mrs. White's opinion, Brazil is already a good neighbor, and if Americans could learn their ways and their language and observe the small courtesies of the country, the two countries would be quickly cemented together.

Mrs. White has a daughter, Miss Nell White, who is a student at Westhampton College, and two sons in the service of the United States, one in Washington and one in Greenland, but all of them love Brazil equally as much as they love America.

"Do you like that country?" someone asked Mrs. White's son, referring to Brazil.

"Do you like this country?" he retaliated.

"Of course, but I was born and raised here," the other replied.

"And I was born and raised in Brazil!"

For twelve years, Mrs. White has been head of a home economics school in Bahia, the "Escola Domestica," just three doors from the governor's palace on the main street. All the classes are taught in Portuguese.

"I wouldn't know how to begin teaching home economics in English," Mrs. White explained.

She came to this country about seven months ago by plane and expects to fly back, since other means of transportation have been eliminated.

"I was the only woman on the plane. They allowed me to walk around and help the steward, as I wasn't the least bit affected by the trip. We flew over the Caribbean, which is the most beautiful sight in the world. Of course, I've crossed it many times before, but not by air. In Puerto Rico, we ran into our first big blackout."

On the trip, which took Mr. and Mrs. White four and a half days, with twenty landings, she was impressed by the vigilance of the State Department's courier, who never left the plane without his portfolios and even aboard the plane kept his hands or his feet on them. At night, of course, he was relieved by consular authorities, she pointed out.

"I've felt more at home in this nurses' aid class than I have anywhere else," Mrs. White confided yesterday. "And I've enjoyed it thoroughly because the whole group is learning to work for others."

Carrying American nursing methods back to Brazil and teaching American women there how to care for American wounded is just "filling a little place in my little corner" to Mrs. White, but fellow Americans are proud of such evidence of good neighborliness among its citizens.

Nursing is not exactly a new field for Mrs. White who has nursed her husband through an attack of yellow fever and once witnessed a death from bubonic plague.

"But there's no yellow fever in Brazil now," she quickly explained. "The Rockefeller Foundation has cleaned up yellow fever there, with the co-operation of the Brazilian government, and no bubonic plague, either."

Her husband works with sixty churches, having been executive secretary of one of two Baptist conventions in the State of Bahia, a post to which he was elected by the Brazilians. While they are in the United States, another American missionary and his wife are substituting for them.



Mrs. White's class in child care and (below) the class in cooking, Escola Domestica, Bahia, Brazil



# Yesterday Is Too Late

Yesterday is too late; and today will be yesterday tomorrow.

Who was it that said: "Battles are always won the day before?"

What am I talking about?

I am talking about the vital matter now confronting our Foreign Mission Board, and every foreign mission board, namely, our carefully and prayerfully laid plan for the postwar world.

The doors are swinging wide open to the Christian missionary enterprise. I wouldn't say the doors are off their hinges. They are not. The right sort of doors are never off their hinges, and I am convinced that the doors now opening to the Christian missionary enterprise are the right sort of doors.

Look at China, and Russia, and Latin America. Look at Africa. Look at India. Look at the isles of the seven seas.

Was there ever such a Macedonian cry?

Space does not permit, nor do the readers of THE COMMISSION need it; but pages could be written on the subject of these opening doors.

Nothing has so thrilled my soul in a long while as the reports now coming directly from authoritative sources regarding the eager response of the millions of Russia to the gospel, and, mind you, the gospel as proclaimed by the Baptists. I quote the statement by Dr. George P. Fedotov, former professor of history at Petrograd, which appeared in the March issue of *The Christian Herald*:

"Their (the Baptists) force is the force of the gospel itself. They preach a simple and primitive gospel of sin and redemption—of the crucified and risen Christ—to people who never heard it before. Their followers are found mainly among the Communist youth who begin to feel a spiritual thirst. The Baptists are followed because they have found the key to the religious need of the people. This need is the need for Christ."

I could go on indefinitely to cite other evidences that are coming out of Russia, indicating the retreat of the Union of the Militant Godless and the startling advance of evangelical Christianity, notably

under the leadership of the Baptists. The fund we raised last year for Bibles for Russian prisoners, the funds sent by Southern Baptists for relief in Russia, and other tokens of our interest have met with the warmest response from our Baptist brethren in Russia. It is now definitely stated by no less an authority than Dr. Basil Joseph Mathews that there are at least 5,000,000 Baptists in Russia, according to the latest Government census.

The question emerges, How may Southern Baptists most effectively enter these wide-open doors in Europe, in Africa, in Latin America, in Asia, in the isles of the seven seas?

There are two primary answers.

First, through wisely directed postwar relief.

Second, through wisely directed missionary work—evangelism, education, theological training, publication service, medical service, children's service, rural rehabilitation, and so forth.

The relief work will, of course, deal with immediate human need and with restoration of meeting-houses, hospitals, orphanages, schools, and the like.

In both instances—making a worthy answer to the needs for relief, and for permanent missionary work—large sums of money will be required. Surveys are now being made which already reveal the dire plight of the peoples in the lands above referred to. We shall need to find and follow the facts as to the widest use of the gifts of our people in meeting the relief needs in the postwar world. We can trust our Foreign Mission Board to do just that.

Likewise, in setting up the new program of missionary work, following the war, we shall need unprecedented sums of money to do the job. Here again, we can confidently trust our Foreign Mission Board. Missionaries are now being trained to enter these new fields.

Speaking as a pastor, I interpret my task in this great hour to be that of leading my people to see this opportunity—to lift up their eyes to the needs of humanity. I must not wait until tomorrow—tomorrow will be yesterday.

My final point is that Southern Baptists cannot wait, dare not wait, in laying their plans to enter these widely swinging doors. Leadership is today required as never before in the life of Southern Baptists—leadership on the part of our mission boards, state, home, and foreign—leadership on the part of our editors—leadership on the part of our pastors. The people await such leadership.

Tomorrow is too late; and today will be yesterday tomorrow.

**By Louie D. Newton**

*Pastor, Druid Hills Baptist Church, Atlanta, and  
Associate Secretary of the Baptist World Alliance*

# BLOOD—to Save Human Life

*A unique phase of mission work is supported  
by your contributions through your church*

**I**n the spring of 1942 when enemy action at the mouth of the Mississippi River caused severe damage, you were there administering a healing hand. The blood plasma from Southern Baptist Hospital which you support in New Orleans went out to the injured seamen of the merchant marine and helped to save their lives.

Today there are more than one thousand hospitals preparing human plasma in addition to Army, Navy, and Red Cross Plasma Centers, but three years ago hardly a dozen institutions were doing such work.

As early as November, 1940, Southern Baptist Hospital in New Orleans was braving the problems of a plasma bank, taking blood only from volunteer donors for the purpose of providing plasma of consistent safety and constant availability.

The laboratory was the first of its kind in the South. By means of a mobile blood-collecting unit, established in January, 1942, plasma is being supplied on a co-operative basis to fourteen communities within one hundred and fifty miles of New Orleans. Through the sponsorship of some organization in the community—a church, Rotary Club, or the Red Cross—a place for taking the blood and the personnel to assist are provided.

In a small automobile outfitted with a supply of sterile sets for bleeding approximately seventy-five donors, and two insulated boxes for dry-ice refrigeration of the blood while bringing it back to the central laboratories to process into plasma, Dr. J. W. Davenport, Jr., executive medical officer of the Blood Plasma Service, makes one-day trips to these communities to collect blood. This composes the Mobile Unit now in operation, and plans are already being made wherein this service may be enlarged.

**L**ast May the Southern Baptist Hospital became the eighth institution in the country and the first in the state of Louisiana to be designated by the United States Public Health Service to aid in setting up a special plasma reserve for the Office of Civilian Defense.

Thus, plasma made in this laboratory serves a three-fold purpose. It is apportioned approximately equally among the following:

1. The War Emergency Plasma Bank. A reserve of 300 to 400 units kept available for use in treating persons injured by enemy action here.

2. The community which sponsored the Mobile Unit Donor Program and furnished the donors. This plasma is entirely at the disposal of the doctors of that community to be used to treat local patients.

3. The general reserve of the Blood Plasma Service. This plasma is used in New Orleans or in other communities in Louisiana beyond the range of the Mobile Unit.

**P**erhaps a word of definition of blood plasma is in order. Plasma is the clear, almost white, liquid part of the blood after the blood cells, or solid elements, have been removed. If properly prepared and stored, plasma can be kept for an indefinite period of time. The greatest value of plasma is its readiness for instant use. In almost every case it eliminates emergency whole-blood transfusions which must be preceded by blood typing and cross-matching at a time when minutes count as hours in the life of the patient. Plasma can be administered promptly. This immediate availability has often meant the difference between life and death.

Then there are some conditions in which plasma is indicated in preference to whole blood; namely cases of shock, burns, infections, and certain types of anemias.

To insure a safe and pure product, the requirements set up by the National Institute of Health for processing human plasma are our constant guides. The average healthy adult can safely give about a pint of blood every two to three months, with no effects of weakness or pain as a result. The donor reclines upon a comfortable bed or table while giving his or her blood and is required to remain in a recumbent position ten to fifteen minutes afterward. Before leaving the plasma center he is served refreshments.

By Roland Chapman, *Medical Technician, Southern Baptist Hospital*

The blood is taken from the donor through a simple set consisting of a rubber tubing approximately one foot in length with a stainless steel needle on each end. One needle is placed in the rubber stopper of the receiving bottle, a vacuum bottle containing sodium citrate to prevent blood clotting. The other needle is inserted into a vein in the donor's arm. The area is anesthetized with novocain using a small needle prior to the injection of the larger needle, therefore eliminating any possible pain.

The bottle of blood is immediately placed in a refrigerator for twelve to twenty-four hours. It is then taken out and centrifuged, a process separating the plasma on top from the blood cells and heavier elements which settle to the bottom. The plasma is drawn by suction from twelve or fifteen centrifuged bottles of blood and pooled into one large container. Pooling the plasma from several bottles loses the blood's specific type and makes it safe to give to a patient of any blood type.

Though aseptic technique is used during the entire process, from collection of blood to filling of final plasma, there is always a chance of contamination. Therefore, samples of this pooled plasma are cultured on a special media to detect any contamination. After ten days, if these tests are negative, a small dose of "Merthiolate" is added as a bacterio-

static agent and the plasma is filtered through stainless steel and Berkefeld filters into its final containers—250 and 500 c.c. bottles. Another culture and guinea pig inoculation are made as a final checkup for contamination and safety, and the plasma is ready for use. Each final container has a label stating its pooled serial number, date of preparation and instructions for its administration.

When the plasma service was first organized at the Southern Baptist Hospital, it was under the department of pathology and all the work was carried on in one small room. Since then, the service has progressed into a separate department.

In November the laboratories were moved into especially designed rooms on the ground floor of the new wing of the hospital. These laboratories consist of: first, a room equipped with beds for donors to recline upon while giving their blood; second, an air-conditioned, dustproof room equipped with refrigerators, a centrifuge, and three glass hoods (these glass hoods are an added protection of the plasma while it is being pooled, filtered, and cultured); third, a work room equipped with sink and devices for continuous washing of the rubber tubing, autoclave, and hot air oven for sterilization of materials; and fourth, a bacteriology room containing culture media, incubator, and microscope. A small hall way and lobby for examination and registration of the donors divide these rooms on the one side from the doctor's office, technicians' dressing room, and serology room on the other side. In the serology room the tests and typing of the donors' blood are done routinely. A card is mailed to each donor bearing his name, blood type, and date.

It is because of the patriotic and Christian spirit of the people who give so willingly of their time and blood that the Blood Plasma Service can exist. And speaking for myself, a recent graduate of Mississippi State College for Women, I have found the Blood Plasma Service of the Southern Baptist Hospital to be one in which I can tie my work of Medical Technology and Christianity together for a small part in God's great missionary enterprise.



The automobile of the Mobile Unit of the Blood Plasma Service



# Medical Missions Volunteer

By Lorne E. Brown,

*Candidate for M. D. degree, University of Tennessee  
Medical School, '44*

Virginia teaches school while I attend lectures and clinics. As a medical student I am still at the stage in which I am likely to make a diagnosis of tonsilitis on a patient suffering from a sprained ankle, but I am learning day by day.

Our spare time is largely taken with our church work, particularly with Intermediate girls and boys. But our eyes are fixed on Africa, where we hope some day to use medical skills not only to alleviate human suffering but to bring troubled hearts and lost souls to the Saviour.

I gave my heart to Christ at the age of six. For me that night will always be vivid in memory. It was during a children's meeting in the basement of our family church in Hamilton, Ontario, that I realized that I was a sinner and there, tearfully penitent, I sought forgiveness through the blood of Him "who His own self bare our sins in His own body on the tree."

The missionary cause was almost constantly kept before my mind from earliest childhood. More than anything else, the influence and prayers of devout Christian parents did much to make me realize the urgent need for Christ's servants to carry the gospel to the uttermost parts of the earth. Indirectly, too, they did a great deal by opening our home to missionaries on furlough who visited our church. The frequent visits of ambassadors for Christ and the missionary zeal of an evangelical church and pastor, together with that of my parents, were vital influences in my young life.

About three years after my conversion I was active in the Boys Angling Club conducted at our grammar school. At one of the meetings a special feature was a series of pictures taken by an educator from Africa. It was not a religious meeting, but the spiritual and physical poverty of such vast multitudes of people so impressed itself upon my imagination that I determined to go to them with the gospel.

Since then I believe He has guided. Two and a half years at a Christian college so demonstrated to me the regeneration by the Holy Spirit that I was compelled to believe the facts of Christ and the new

birth, when later at a state university faith in all else was tottering under the onslaught of the materialistic and faithless attitude of some members of the science department.

While studying in college I did not think that I needed to strengthen my bulwarks against the skeptical attitude of materialistic professors and textbooks, yet if it had not been for the practical, intelligent Christianity that I witnessed at that school and the earnest counsel and prayers of Virginia Allen, now my wife, I would probably have accepted human reason in preference to Christian faith.

Through all my mental conflict and instability I was forced to recognize the new birth in Christ as a phenomenon that no system of reasoning, scientific or otherwise, can explain without a supernatural personal God as set forth in the Bible.

One thing had a far-reaching effect for good in my college life. I was not a Baptist when I left home for college in the United States. Some of the members of the Baptist Student Union at the Southern university so impressed me with their spirit of faith and evangelism that I determined to join a Baptist church if I emerged from my spiritual conflict still believing the Bible to be the Word of God.

After completing premedical studies I found it necessary to return to Canada in order to secure papers to permit me to continue working part time in addition to attending school. I expected to be there only three weeks and then return to the work which engaged me until I was scheduled to enter medical school the following January. However, I found that because of wartime restrictions of the Foreign Exchange Control Board of Canada I could not secure the papers needed to return to the United States. My premedical credits were not transferable to Canada to apply on a medical course because of differences of curricula, and for over four months it seemed that the medical part of my missionary aspirations was doomed to failure.

As January approached I was advised to cancel my reservation in the college of medicine and ask for a refund of the deposit paid. Two days before registration day at the University I sent a special delivery letter stating that I would be a week late and asking that my reservation be held. Three days later I received from the Foreign Exchange Control Board a statement which qualified me for the necessary papers from the American Consulate, although it had been insisted by a banker, a member of the Canadian Parliament, the American Consul, and many other people that such a statement was impossible to obtain. I arrived in Memphis on the day I had written the school to expect me!

# Imperialism in Asia

By J. Hundley Wiley, *Professor, University of Shanghai*

Many months ago I wrote a brief article in which I tried to consider what would happen to missions if Japan won her war against China. Since that time we have entered the war against Japan and before victory comes we shall need to do some hard thinking about the problems of Asia. All mission boards have special committees working on their phase of the problem. These committees are in constant session. Their final report will await the outcome of the war. And in the political and economic fields there is a growing tendency among some of the United Nations to lean heavily on America's advice concerning the problems of Asia. This puts a burden upon us for which we have had very little experience and training. Asia used to be far away. It is now very near. It is one of the most complex sections of the globe. In fact its complexity is such that many leaders of public opinion will be tempted to walk away from the problem. If we adopt this policy we shall come to the end of the war totally unprepared for the peace. There is the other danger of secret commitments being made that will wreck the peace conference as they did in 1919. A durable peace for Asia demands months of hard thought and open discussion.

Even the future of missions is bound up with the political and economic outcome of the war. If Japan goes communistic after her defeat, as Lamott thinks is likely to happen, because of her tremendous unsolved agrarian problems and the close connection of the army with rural areas, the course of Japanese Christianity will be affected. If China wins the war, our work there is bound to be turned into a different direction than if she were defeated.

In the darker days of the Sino-Japanese war I once tried to make a talk on the future of Christian work in China and my talk had to be built on the promises of God, nothing else. It was an optimistic talk. I knew there were thousands of us who believed the promises of God and were willing to work and pray to make this the Father's world. My hope was built on our faith in God and God's faith in us. His faith in us requires that we help build a new order in East Asia in which the preaching of the gospel will have a chance. Our foreign mission

effort for Asia demands something more now, than the gathering of recruits and funds for use after peace comes. We shall have to do that but we must also work and think and pray for a durable peace.

The peace settlement for Asia will raise the issue of the future of imperialism and when that issue is raised nearly the whole of that continent is involved. In some circles it is considered to be a mild form of sabotage to talk about imperialism at all. For those of us who have spent decades in Asia this seems a little silly, for Asia has been talking about it for years. One also notes with pleasure articles written by English publicists in which they gave a full and frank discussion. One English friend of mine, Ernest T. Nash, has a splendid article in the November, 1942, issue of *Asia*. He calls it, "Englishmen Have New Ideals About the Colonies." The typical American attitude is that of sharp criticism but before you wave your hand and say, "Let's do away with it," there are some facts that must be considered.

For one thing this system of government has made a great contribution to Asia and the world. Peace and order have been guaranteed and this has been a benefit. Imperial navies have swept piracy from the high seas and the great rivers. Waterborne trade has increased a hundredfold. The system of contract labor has been abolished. Miles of roads and railroads have been built. Most of the colonies have fairly adequate buildings. In some places these structures are as beautiful as they are pretentious. Thousands of teachers, nurses, soldiers, policemen and other public officials have been trained.

One must admit that these improvements have not been completely altruistic. They may not pay the home country as a whole but many individuals find them extremely profitable. One also notes a tendency to one-sided economic development. Heavy industry is usually discouraged even when there are available raw materials. Colonial agriculture concentrates too much on one of two money crops to the detriment of diversified agriculture. A sharp decline in the price of rubber, jute, copra or palm nuts on the New York-London market brings economic collapse to villagers ten thousand miles

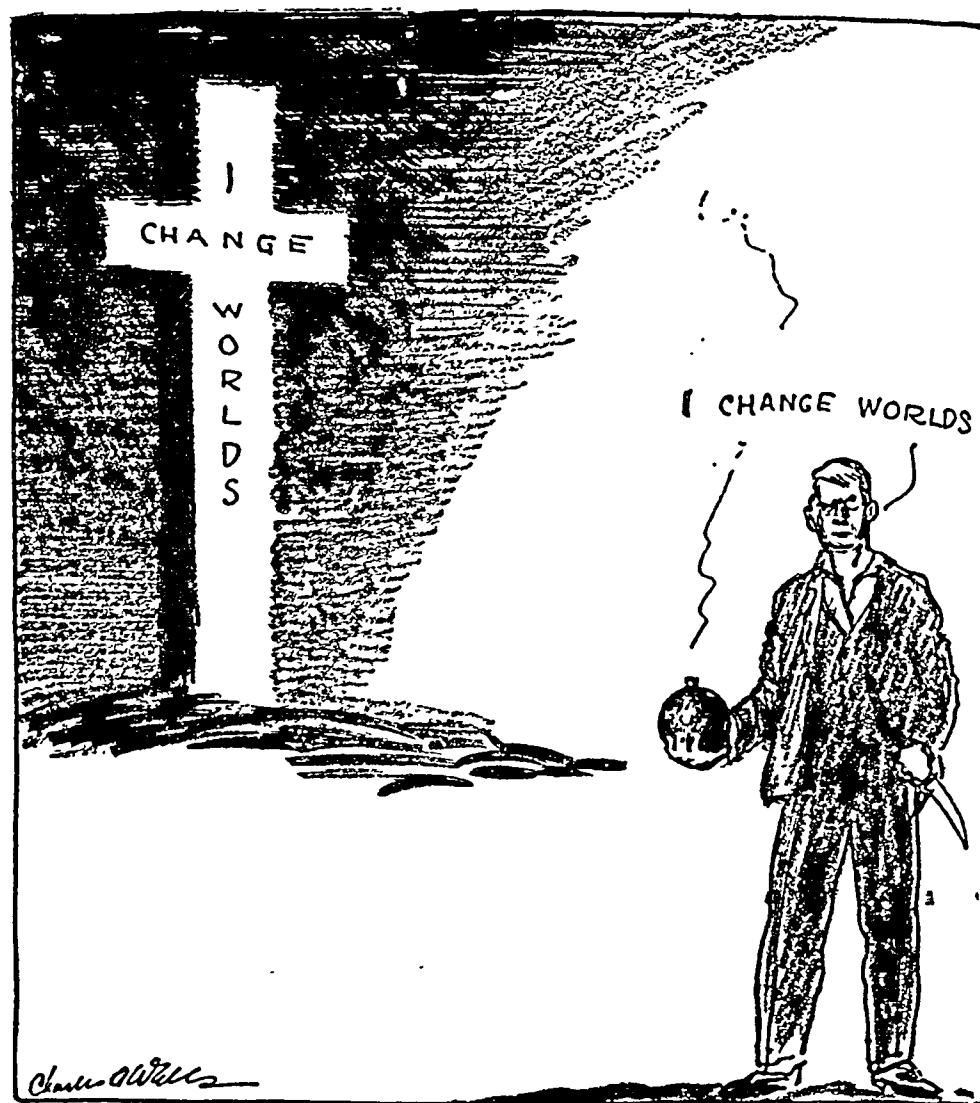
away. In spite of these drawbacks, imperialism has brought a measure of regional unity to the world. It can serve as a preparation for something better.

Again, let us remember that any modification of imperialism will bring serious problems to the home countries. The economy of several European nations is joined to their empires so tightly that to break these bonds abruptly will bring ruin to millions of Europeans. For a hundred years and more the system has been abuilding. It has long roots in time and space and these are entwined around nearly everything in the home country.

For example, a certain percentage of this graduating class is to find work in the outposts of the empire. That old man sitting in the park is a pensioner from Ceylon or Sumatra. This head office, whose sign we see in Paris, owns and operates apartment houses in Bizerte, Saigon and Shanghai. The food in this workingman's lunch comes from Morocco, the raw material he handles is from Madagascar, and the finished product is to be consumed in a village in the Solomon Islands. And that man over there coming out of the back is the treasurer of the coal miners' union. He has just invested the surplus funds of his organization in a shipping company that operates steamers of the Yangtze River. The problems of all these people must be faced if we are going to be just.

To make matters worse, the dependency of the home country on the empire has increased in recent years. Factories spring up in China, Persia, Russia, South America, and a part of this market is lost. Germany and the United States develop new techniques of production while Japan pays lower wages and is nearer to the market. Bested by these three powerful competitors in the few remaining markets, the empires fall back on "Imperial Preference." The only markets left were those where political power could be used to aid trade. Add to this the economic dislocation that will follow this war, and you will see how impossible it is to ask Western empires to make all the sacrifices. "Their whole economic sys-

## I Change Worlds



By Charles A. Wells

For generations now, human society has been swept with forces that seek to change things. Labor unions, peace societies, political parties, and the great movements like Communism and Naziism were all started by men who wanted to change things. But when you analyze these varied efforts, you will find they can all be divided into two groups. Either they base their philosophy of change on the power of violence and hate, or on the power of constructive co-operation and love. Each year brings us closer to the realization that man must use God's way or he will destroy himself and all he has built. The cross stands for God's way. It has eternally demonstrated the indestructible power and wisdom of divine love and purpose as the path to progress.

tem," says Viton, "has been built on a foundation of imperialism and to expect them to destroy with their own hands this foundation is to expect them to make greater sacrifices for the new world order than any people have thus far made."

The third cold fact in the lineup is this: The presence of Western imperial outposts in Asia has been the chief spur to Japan's imperial program. It was the motive behind the program of the Japanese Army to build up a continental base. The Navy

used exactly the same arguments to support their proposed drive toward the South. It has been one of the major factors in Far Eastern history since 1904 when Japan began the war against Russia. It is the main note in all their propaganda for use among their own people. It is the recurring theme in all their speeches and magazine articles. It is said that their advance agents found willing listeners for such propaganda before their entrance into Malayia.

French Indo-China collapsed like a hollow shell before this type of talk. Since then Japanese conduct in the conquered territories has betrayed her own propaganda. Asia for the Asiatics turns out to be Asia for the Japanese. But the fact remains that Asia for the Asiatics is good sound propaganda for an honest man to use. Up to the present Japan has been dishonest in its use, but we shall not cut the effectiveness of this propaganda until we have clean hands in Asia.

Today Western imperialism is dying although it still shows life from time to time. It raised its head in 1938 when it tried to arrange an unjust peace for China on the basis that a partial victory for Japan would raise fewer issues for colonialism than a complete victory for China. It looked the other way in Ethiopia and occupied a wheel chair at Munich. Contrast these slow movements of an outworn political system with the speed of action in the palmy days of Disraeli and Palmerston. For a hundred years the white man has stood as the personification of all things desirable in the estimation of Asia. But today the prestige of the white race is irrevocably lost and without it imperialism cannot operate.



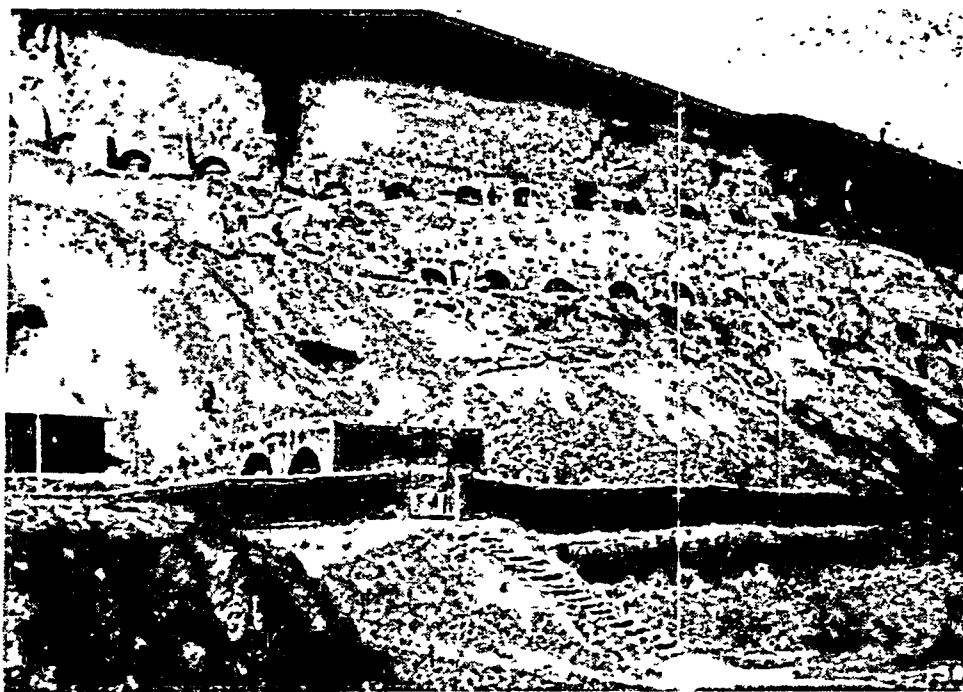
If one wishes additional proof let him consider the last twelve months in Burma and the collapse of Singapore. From the long range point of view imperialism is economically unsound. It creates industrial conservatism and lack of adaptation but its chief weakness is political. It keeps the intellectual classes in the colonies in a constant uproar and the best brains are drawn into underground movements and agitation. Internal reconstruction is forgotten in the white heat of agitation against foreign control.

Compromises proposed by third parties are rejected, even before they are heard, as was the case when Generalissimo Chiang made his famous trip to India. Under the whip of supposed wrongs the native leadership loses all contact with reality.

The Chinese have had some experience with imperialism. Their battle against Japan has given them the right to make a comment.

Madame Chiang Kai-shek says that the people of Asia will not accept imperialism after this war is over. These words from the most powerful woman in Asia are very blunt but we shall do well to face them.

As a citizen of the most powerful country in the world, what substitute do *you* propose for imperialism in Asia?



### *Strangest Hospital in the World*

The International Peace Hospital in Northwest China is built into caves along a mountainside of that barren land. It was founded with Canadian and American Relief Funds and is now supported by the China Aid Council of United China Relief. The sleeping arrangement which lack of space has forced on some of the cave hospitals is shown at the left. These hospitals dug out of the Loess Hills have given protection to hundreds of civilians and soldiers who have been war casualties

# *A Sick World Needs*

## CHRISTIAN NURSES



Modern student nurses learn to consider the patient as well as the disease.

Southern Baptists support twenty hospitals in the United States, all but two of which are approved by the American College of Surgeons and accredited by the State Board of Nurse examiners. With a total bed capacity of 4,141, they now have in training 1,720 nurses. The Government estimates that 65,000 new students must enter schools of nursing next year, to care for civilians, to release graduates, and to maintain a flow of nursing service adequate to growing needs. The Army and Navy need 36,000 more graduate nurses in 1943. When the war is over, many of those nurses will be called upon to help restore the strength of a weary and battered world, and to lead it to new levels of healthful and joyful living. Now is the time to train recruits for new opportunities in missionary service. Your Baptist hospitals are serving the whole world.



*Photos by Fritz Henle for the Office of War Information. Courtesy of National Nursing Council for War Service.*

New nursing techniques save babies' lives.

A missionary nurse trained in a modern American hospital learns how to improvise equipment for use in primitive places.



Student nurses learn operating room technique by observation and practice.

On the mission field they may sometime be called upon to perform emergency operations.



Teaching patients how to follow doctors' orders is an important part of the student nurse's work.



After acquiring techniques under ideal conditions, the well-prepared student nurse can adapt them to emergency circumstances.

# HEROIC VIRTUE

By Robert B. McClure

When we first met Heroic Virtue, he was not living up to either part of his name, but he did have quite a reputation as one who could get on with it. He had been through the War of 1914-18 in France as batman to one of our missionaries who had gone over with the coolie battalion. He had the reputation in France of being able to converse with anybody in any language, at least sufficiently to get his way. His captain said that there never was a time in France when they were more than five minutes from fried ham and eggs. Surely nothing better could be said of a batman.

On returning from France, although he was only about nineteen years of age, his chief could not possibly dispose of him. While the attachment might have been a bit one-sided, nevertheless it held firmly and Heroic Virtue was made a table boy in the house of the missionary.

Heroic Virtue is the type who is ahead of his time. We have all read the success stories about preparing for the job ahead. Well, he was that type, so busy preparing for the job ahead that he could not concentrate on the job at hand. The result was that during his time as table boy he was extremely hard on the mission crockery, and so was promoted to the kitchen where there would be less to break. In the kitchen history repeated itself, and he was always so busy preparing for the job ahead that he burned most of the food of the present.

This led to promotion to the machine shop to run the little Delco. Surely there was nothing to burn or break about this. His resourcefulness showed itself, however, when one night a few months later, while he was intently reading, he allowed the Delco to go dry of oil, and burned out the whole thing in one evening. This demanded his promotion to some other field, and he found himself in a very humble position in the hospital—a position that gave him very little to break and nothing to burn, but he was still running true to style and seemed always to have his eye on the job ahead. Finally, when our dispenser took a holiday, Heroic Virtue said he could dispense and make up ordinary prescriptions, and on trial he proved that he could. He could take the place of the accountant when he took his vacation, and finally he worked his way into the operating room and learned to give an anesthetic.



As table boy Heroic Virtue was extremely hard on the mission crockery

His training continued for some six or seven years, until he could do minor operations with considerable skill and he could give an anesthetic successfully, but his general education was so low that we could offer him little future in the central hospital. However, when we opened up branch hospitals in the rural areas, he was promptly promoted to be chief of his own little clinic, in a country town fifteen miles from the base.

In this clinic, he showed more originality. It was he who began public health work in the schools, and he was also the first to begin training the police department in first aid and air-raid precautions back in 1935. He had a radio receiving set in his clinic, and what was an outpost of medical service in the daytime became an outpost of education at night. Through his clinic was formed the first co-operative society in that country, and he really did take his full part in reawakening that part of China. When one thinks that he did not have so much as a high-school education, one marvels at his vision and ability. And then the war came.

I visited him after a period, when his city had been taken and retaken on three different occasions. Now, when modern war passes over a place three times in two months, business is not as usual. The enemy at that time was less than five miles away, and might be back any day, and yet Heroic Virtue carried on his work looking after the wounded guerrillas, and patching up the broken bodies that war leaves in its wake.

After we had had lunch with him, he asked me if the Red Cross did not consider it their duty to in-

investigate alleged atrocities. I told him that I had had enough of atrocities for the present, but he insisted that there was one being evidenced that day, and that I, as a Red Cross doctor, should go and investigate it. He said that some men had been buried alive six weeks ago by the enemy, when they first took the town. Today their bodies were being exhumed and they were being given a civic funeral.

I was not keen on going over, but he was very insistent, and he led the way as we went along. The irrigation ditch in which the atrocity had been committed was about a quarter of a mile from his hospital. As we walked down toward the site, I noticed that he seemed very nervous and pale. I asked him what the trouble was, but he answered me that there was really no trouble at all—it was just a bit of indigestion.

We came to the irrigation ditch and I jumped down to watch them exhume the bodies. However,



*Photo from the Committee on Missionary Education, Toronto*

Dr. McClure and some of his Chinese colleagues. Heroic Virtue is in the group

*Drawings by Kreigh Collins*



"The sergeant took his rifle butt and pushed me out of the line"

I had not been in the ditch more than five minutes until he called down from the top: "Aren't you through down there? We had better be getting home." I looked up and saw his face above me, as white as a sheet of paper. I knew there was something wrong, so I got out. As soon as we got along the road a little way, I told him I knew there was something wrong about this, and that he was not telling me the whole thing. What was he holding back? And then he told me.

A morphine-crazed addict six weeks before had, at the promise of further morphine and some ready money, told the Japanese that he could point out to them those who were in touch with the guerrillas in the fighting. So, with the sergeant and thirty-five of the invading soldiers, this drug-crazed addict led the group down the main street and whenever he saw anyone to whom he owed money, or for whom he bore a grudge, he would point the person out to the sergeant and say: "That is one of them." The victim would be promptly tied with his hands behind his back and thrown into the line.

As the group passed the little clinic, the doctor had heard the commotion on the street and went to the front door to see what all the noise was about. As he stuck his head out the front door of the hospital, he found himself directly opposite the addict himself. Six months before, the addict had sacrificed his \$5-deposit when he had tried to take the opium cure but had been unwilling to carry it through to a successful conclusion. As their eyes met, the

*[Continued on page 32]*

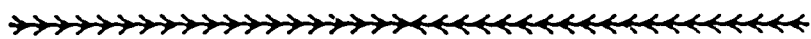
# The Commission

A BAPTIST WORLD JOURNAL

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## Ministry of Healing in China

During the four decades since Southern Baptists established their first hospital at Hwanghsien, six other hospitals have been established in various sections of China. In the area of the North China Mission we have the Warren Memorial Hospital at Hwanghsien, Dr. N. A. Bryan, superintendent; the Kathleen Mallory-Mayfield Tuzzer Hospital at Laichow, Dr. Jeannette Beall, superintendent; and the Oxner Hospital at Pingtu, Dr. A. W. Yocum, superintendent.

In the Central China Mission, we have the Yangchow Hospital at Yangchow, China; Dr. Ethel Pierce carried on a splendid medical work here until she was forced out in 1942 by the Japanese invaders. We have here one of the best equipped buildings for hospital work in China. It is our purpose to send a new superintendent to this hospital as soon as the war is over.

In the Interior Mission we have the Chengchow Hospital with Dr. J. H. Humphries as superintendent. The Japanese bombed this hospital repeatedly, badly damaging the several buildings on the compound. We hope to repair and reopen the work here when the war is over.

In the South China Mission we have a splendid medical work at Wuchow. Dr. R. E. Beddoe is in charge of the work of the Stout Memorial Hospital located at this place. The hospital was partially destroyed by Japanese bombs but has been repaired and will need to be enlarged and newly equipped when peace comes.

At Kweilin we had a splendid hospital with Dr. R. E. L. Mewshaw as the director. The Japanese

wrecked the building and later burned it. We are already making plans to replace this structure with one of the best equipped and most modern and up-to-date hospitals in all China. We already have the beginnings of a substantial fund for the construction of this new medical center in Kweilin, this growing and important city, the capital of the province.

In addition to the medical work of the Foreign Mission Board in China, the Leung Kwong Baptist Convention established an excellent hospital in Canton. It was a Chinese undertaking but our Board co-operated in every way possible. For many years Dr. C. A. Hayes and Mrs. Hayes, efficient and greatly beloved medical missionaries, worked with the Chinese staff in this hospital. When peace returns to China, we hope to join with our Chinese Baptists in South China again to make the Canton Hospital what it was before the enemy blighted the lovely city. The hospital was one of the most effective agencies for the spread of the gospel of Christ in South China.

Thus with our eight hospitals, it can be readily seen that we are going to need a score of new medical missionaries—doctors and nurses—when China's new and glorious day of redemption comes in!

## First Place People

In the book of Daniel we are told that "it pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; and over these, three presidents, of whom Daniel was first."

It is quite some distinction to be *first* in any undertaking, big or little, but to be first in some great Kingdom enterprise is a worthy distinction indeed!

It was in 1900 that Southern Baptists, after fifty-five years of general mission work in China, decided to enter the field of medical missions. Forty-two years ago last October, the Foreign Mission Board appointed Dr. and Mrs. T. W. Ayers of Georgia as our first medical missionaries and sent them to Hwanghsien, North China. In August, 1901, the Board appointed Miss Jessie Pettigrew (now Mrs. W. B. Glass) as the first missionary nurse to be sent out by the Baptist Foreign Mission Board. She was assigned to work with Dr. and Mrs. Ayers at Hwanghsien. Together these medical missionaries erected the buildings and organized the work of the Warren Memorial Hospital at this strategic Baptist center in Shantung. The First Baptist Church of Macon, Georgia, gave the sum of \$3,000 for the erection of this, the first hospital



building to be erected by Southern Baptists on foreign soil. Dr. Ayers spent twenty-six years in the work of the Warren Memorial Hospital, coming home in 1926 because of the ill health of Mrs. Ayers. For eight years Dr. Ayers was the field secretary of the Foreign Mission Board for the territory east of the Mississippi River, retiring in 1934 and accepting the status of missionary emeritus. He lives quietly in Atlanta, still busy in schools of missions and speaking for his beloved work in China. He is greatly beloved by Georgia Baptists and all who love the cause of missions throughout the South. Mrs. Ayers was called to her eternal reward in March, 1935.

Mrs. Glass has given forty-two years of effective and devoted service through the Warren Memorial Hospital at Hwanghsien and continued in active service until she was interned a few months ago.

Dr. and Mrs. Ayers and Mrs. Glass created in Hwanghsien a great medical center that sent out a benign stream of healing mercy and evangelistic fervor among the teeming millions crowding the villages and byways of Shantung Province. These first medical missionaries were intensely and yet sanely evangelistic and exceedingly practical in their methods. They charted the course and set the standards for the high type of medical mission work that other Southern Baptist medical missionaries have carried on throughout China in the crowded years that have followed.

We salute with our love and high esteem, Dr. Ayers and Mrs. Glass, these courageous and devoted pioneer medical missionaries, "firsts" among the hosts of other Southern Baptist medical missionaries who have followed in their train!

## Ago Ireti: Camp of Hope

More than ten years ago, Dr. Basil Manley Lockett, our farsighted medical missionary who gave his all that the black people of Nigeria, West Africa, might know Christ, led in the establishment of a leper colony some three miles from our hospital and mission center at Ogbomosho in central Nigeria. He named it "Ago Ireti," which means camp of hope.

Dr. Lockett was a missionary with many gifts. He was, first of all, a great gospel preacher. He studied medicine that he might use this gift of science in winning the African to Christ. He was a fine organizer and administrator. He could make a little mission money go a long way. He was a surgeon with unusual ability, and the natives looked upon him as a miracle worker. Many hundreds were saved from untimely death through his skill as a medical man and gifted surgeon.

Dr. Lockett, from the very beginning of his fruitful ministry in Nigeria, was deeply moved by the tragic and helpless plight of the many lepers he saw all about him. It is estimated by the British Government that there are not less than 60,000 lepers in the Crown Colony. The missionaries at Ogbomosho, led by Dr. George Green, had established a small home near that city for the leper incurables. Later the plan was enlarged and, led by Dr. Lockett with the approval and co-operation of the British authorities, a colony was established on a new site and work was begun in a systematic and intelligent way for the cure of those suffering with leprosy in its early stages. Small houses were built and a farm was cleared out of the bush. Through modern scientific treatment many have been cured and the dread disease has been checked in its ravages.

On his first furlough in the home land, Dr. Lockett went to Florida and under the tutelage of the United States agricultural experts, learned the art of budding the choicest Florida citrus fruit stock upon the sour, useless citrus stock of Nigeria. He carried back to Nigeria some precious citrus stock from Florida and succeeded beyond his highest hopes in producing in Central West Africa an abundance of the finest and most delicious citrus fruit for every station and compound of our Nigerian Mission.

When we visited our Mission in Nigeria in 1938 we found a splendid orange grove at the leper colony and also at the hospital in Ogbomosho. These groves were just coming into their prime, and the fruit was proving itself as a most valuable asset in the treatment and cure of many ills.

The beautiful Lockett Memorial Chapel has been built at Ago Ireti and a Baptist church has been organized entirely of lepers. The leper colony has grown to great proportions and the future holds untold possibilities for this Christlike work in West Africa. The work must be enlarged and we are now seeking for a medical couple who shall devote all of their time to leper work at Ago Ireti—Camp of Hope. Large sums of money are also needed for buildings, equipment, and enlargement. A new day, bright with promise and radiant with hope, has dawned for the despairing lepers of West Africa.

## The First Organized Relief

That first-century church at Antioch was first in several outstanding things. It was in this church that the disciples were first called Christians. From this church the Holy Spirit selected and sent out Barnabas and Saul, the first foreign missionaries to the heathen and pagan world. Also in this church



at Antioch was set up the first organized relief effort recorded in the New Testament as told by Dr. Luke in the eleventh chapter of Acts.

Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: which also they did, sending it to the elders by the hand of Barnabas and Saul (Acts 11:27-30).

There are two or three interesting things to be said about this first recorded effort of a New Testament church to relieve human need and suffering.

The first suggestion of the movement came through the inspiration of the Holy Spirit. Agabus, we are told, signified by the Spirit that there would be a great famine throughout all the world. The church accepted this revelation of the Holy Spirit without question and began preparation immediately to do something practical to relieve the need.

We believe that Southern Baptists were divinely led to send relief to our Chinese brethren and friends during those first years of the unprovoked Japanese attack upon China. The churches gave a total of \$200,000 for this purpose during the period of 1937 to January 1, 1942, when this early effort at Chinese relief was merged with the World Emergency Relief Offering.

It is our profound conviction also, that our people were led of the Holy Spirit at the Baltimore Convention to send relief to the Foreign Mission Board of our British Baptist brethren. With a generosity that was truly Christlike, our people gave \$200,000 as a love gift to the work of our beleaguered brethren in Britain.

On January 1, 1942, with a marvelous spirit of unity and enthusiasm, inspired, we believe by God's Holy Spirit, Southern Baptists launched the movement for \$300,000 for World Emergency Relief. The month of April, 1942, was set apart as the special time during which the churches would be asked to make their gifts through the Foreign Mission Board for relief work. By the end of April, 1942, the full amount of \$300,000 was in hand, and on March 1, 1943, when this is written, the offering has gone to the magnificent sum of \$477,369.27. This means that up to this time Southern Baptists have given the great sum of \$877,369.27 for all kinds of relief work made necessary by the ravages of the great war.

Coming back for a moment to that relief movement of the early church in Antioch, we note that it was also an *organized* movement of the church.

It is shown conclusively that "every man according to his ability" had a part in the undertaking.

Our people have given with generous liberality to these worthy relief efforts. It is estimated, however, that *not more than one out of six* of the churches of the Southern Baptist Convention ever took the offering. We believe it would be a very generous estimate to say that one out of four church members in those churches that took an offering gave anything for World Emergency Relief. If half of the churches of the Southern Baptist Convention had made an offering and one half of the members in those churches had done a worthy and generous part, we would have received not less than **TWO MILLION DOLLARS** for world emergency relief!

The Foreign Mission Board at the forthcoming semiannual meeting in April will issue an appeal to the churches for a gift of \$500,000 for postwar relief and reconstruction and rehabilitation of our native Baptist work in Europe and Asia. We shall need not less than \$300,000 for China and \$200,000 for Europe. The interdenominational forces are launching their plans in New York for a nationwide movement for a gigantic union church movement for world relief. Southern Baptists will want to have a part in this undertaking but we shall need to raise our own fund, so that we may be ready to care for our own household of faith when the glorious day of peace comes. *But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever.* (1 Timothy 5:8.)

## Victory at Last

[Continued from page 2]

the members of the Foreign Mission Board through these ten years, as we have striven together to free our beloved Board and its work from the crushing burden of an appalling debt.

To the president of the Foreign Mission Board, L. Howard Jenkins, who for a decade has stood shoulder to shoulder with us, in season and out of season, through days of darkness and through days of sunshine, always with one common purpose, that together we might be used of God to set the Foreign Mission Board free from debt, we are profoundly grateful.

To Christ Jesus, our adorable Saviour and Lord we bow in humble gratitude that he has used us, all together, to accomplish this great thing for the cause of foreign missions, to him we are profoundly and forever grateful.

CHARLES E. MADDRY, Secretary.

THE COMMISSION

# Kingdom Facts and Factors

By W. O. Carver

## World Survey 1942

This month we draw on the highly valuable survey which the International Review of Missions gives annually in its January number. This year the survey occupies seventy-seven pages. We summarize a few of the most outstanding features.

*The editors hope* "that those who follow this long factual record will share the impression which it makes upon us who have compiled it. That impression is one of unity and life; of a unity which has to no small extent survived the hardest strain, and of a life which shows itself in its unmistakable and authentic form amid the chaos, fear and hatred which are a part of the legacy of war. That unity and that life have a common source in the Lord Jesus Christ."

*The growth of national Christian councils* in number and in the scope of their influence and functioning is an outstanding fact. That the surveying editors wish to magnify this feature is obvious; yet this is hardly necessary, for the facts are sufficiently outstanding. In many countries and sections of countries these councils are being set up, while those previously in existence are functioning with increasing force and recognition. This is one of the most significant developments in the Christian movement in current history.

*Southern Baptists* are recognized in two brief items. The Woman's Training School in Buenos Aires is cited as a notable factor and its work commended as especially valuable. The opening of Baptist Bible School in Hawaii gets a line and a half. Elsewhere, as notably in Nigeria, Southern Baptists are wholly ignored, as seems to be the policy of the editors.

*An epic of faithfulness* is recognized in the loyalty with which missionaries have remained with their work in the areas of war. Here is a Christian heroism and great loyalty that have won wide praise from secular sources. It is a powerful witness to the self-denying love of men in Christ Jesus, and gives to Christian missions an unwonted recognition in secular circles.

*The unbroken Christian fellowship*, maintained and strengthened among Christians of all nations, in spite of the war, and in defiance of it, is one of the most important facts of this unprecedented tragedy

of worldwide conflict. Through means which can be only partially made known the unity of spirit and the mutual love of the people of Christ continues to find expression and to build a unity not otherwise so truly felt, when all other ties are broken. The central office of the World Council is only the most active and best known of the channels through which this worldwide fellowship is maintained.

*The care of missions and missionaries* cut off from their home bases is another most significant fact of these times. The International Missionary Council, through its New York office, with extensive clearing also through London, has served as the center of this vital method of co-operation to save situations otherwise hopeless. No important work has been wholly surrendered or its work wholly suspended in all this upheaval, confusion, and persecution.

*The maintenance of mission treasuries* in war times is also notable. Even in countries taxed to the limit to support the war the people and the churches have shown their faith in their missions by maintaining and in many cases definitely increasing their sacrificial stewardship of the worldwide gospel.

*The continuation of the China colleges* has called for genius in planning and has shown insight and determination of the youth of China which will astonish and encourage the world, once there is time really to take account of it. Moving hundreds and even thousands of miles to escape Japanese destruction and domination, administrators, faculty members and students have shown an appreciation of the value and importance of Christian education for the future of China and of the world that surpasses anything in the history of education. The sacrifices and hardships undergone for this idealism have not been matched by the generosity of support from abroad, but only because this could not be. The extent of financial support from America for these China Christian Colleges is one of the most encouraging facts of these crisis years. It attests the intelligent devotion of American Christianity to the meaning and the future of our religion.

*Bible translation and distribution* have continued right through the crisis. The survey again and again tells of some new translation for this or that group, and of the ever-growing demand for the Word of

God in "all the dark places of earth's heathen races" as well as in the older lands of Christian activity. The Word of God is not bound in repression, while it is ever more and more bound in all sorts of bindings for distribution, and use. Within the last five years certainly more than fifty new translations have been put into circulation. The British and Foreign and the American Bible Societies have been brought into closer collaboration than ever before. In Brazil, for example, their work has been united in a single management.

*The exploitation of natives in Africa* by their white usurping overlords is one of the distressing and shameful revelations of the survey—the more so that the disclosure is incidental and is presented

in the form of showing improvement in many aspects and a growing conscience with reference to Christian concern and conduct of whites with reference to Negroes.

One still cannot escape the fact that the Europeans have no thought but that Africa is theirs, and that the natives must be thought of and treated either as material for the advancement of the white interests or at best as wards of the whites. It is in this latter way one can note improvement. British, French, Belgians, Portuguese, all have essentially the same attitude in this matter, with only variations in humaneness and inhumanity; of arrogance and of condescending consideration. Africa is still "the open sore" of the world.

## NEWS FLASHES

### Departure

On March 10, Rev. and Mrs. Thomas Lawton Neely and their small son left Miami by Pan American Airways for Barranquilla, Colombia.

### Arrivals

Rev. and Mrs. W. H. Carson, 427 Parker Street, Gainesville, Georgia, and Mrs. Maurice Brantley, 402 South Woodward Street, Tallahassee, Florida, arrived from Nigeria on February 19.

Miss Blanche Simpson, Box 135, Raton, New Mexico, arrived from Rio de Janeiro, Brazil, on March 8.

Dr. Charles A. Leonard has arrived in free China. A cablegram from Dr. Robert E. Beddoe stated that Dr. Leonard had arrived in Kweilin, was visiting Miss Margie Shumate's field, and would arrive soon in Wuchow.

### Sympathy

Sympathy is extended to Mrs. Maurice E. Brantley in the loss of her father who died on the day she left Nigeria to come to America to be with him in his illness.

Rev. W. W. Lawton, missionary emeritus to China, passed away on March 3, in Asheville, North Carolina.

### Illness

Miss F. Catharine Bryan has undergone an operation at the Baptist Hospital in Atlanta, Georgia. The operation was successful and at the last report she was making satisfactory progress toward recovery.

Dr. T. B. Stover of Rio de Janeiro, Brazil, is re-

cuperating from a long and serious illness. We are thankful for his recovery.

### Births

Rev. and Mrs. S. L. Goldfinch announce the arrival of Leila Grace on February 21.

A daughter, Rebecca Louise, was born to Rev. and Mrs. Wesley W. Lawton, Jr., on March 2.

### Marriage

Miss Julia Connely, daughter of Rev. and Mrs. Frank H. Connely of Tsining, China, was married to Richard L. Schild on March 12, at the Second Baptist Church in St. Louis, Missouri.

### With the Japanese

Miss Cecile Lancaster has secured a position as a teacher in the Japanese Relocation Center at Rivers, Arizona. Dr. and Mrs. Maxfield Garrott have taken over Miss Lancaster's work with the Japanese in Houston, Texas.

### Service Men in Brazil

A letter from A. E. Hayes of Pernambuco, Brazil, says that in spite of the fact that they are undermanned and overworked, they are giving time to the men from North America who are in the armed forces.

### From One Mission Field to Another

The Training Union of the Baptist church in Guadalajara, Mexico, sent to the Foreign Mission Board \$13.40, an offering designated for the Home of Motherless Children at Ogbomosho, Nigeria. The next offering will be for China.

GENE NEWTON

# World Trends

## Items of Social and Missionary Interest

### *Women of Greece Appeal*

A secret organization of Greek women has issued a dramatic appeal addressed to the "Free Women of the World." It was relayed from Cairo by cable and released a few days ago by the Greek Office of Information in New York City. The complete text of the appeal, as translated from the Greek, follows:

It is now almost two years since the day our country fell under the most tyrannical yoke known to the ages. Would that all free people, who have not lived under Axis occupation, could grasp the picture of our martyrdom and believe that the barbarians of old have come to life again and with unquenchable thirst for destruction are killing and laying waste our country.

Many of our towns which in the past throbbed with life are now sunk in gloom and destroyed. Hundreds of our beautiful villages have been wiped out. Our savage oppressors, terrified by their defeats and raging over the accomplishments of our guerrillas have let loose a savage wave of terrorism.

Many of our houses were razed to the ground and are now but memories of the past. Thousands of our brothers and husbands have been victims of mass executions before our very eyes and have been made to dig their own graves. Tens of thousands of our men folk now rot in prisons and concentration camps. Now homeless, starving and unprotected, with babies in our arms, we drag our weary footsteps up the seemingly endless road of our Calvary. Our knees may bend, tears may run from our eyes, our souls may be torn—but we do not submit. We may starve, we may have become human shadows, we may see our children gradually pining away—but we do not give in.

Every day our kinsmen fall fighting in towns and mountains. We mourn for them; but we fully realize how indispensable their sacrifice has been for that great thing called Liberty. Many of us have watered the tree of liberty with our lifeblood, and many of us are rotting in jail.

Sisters! Free women of the world! In this great and terrible hour of our martyrdom and bondage, we feel the need to address ourselves to you, who have the good fortune of breathing the pure air of freedom. We wish by this communion with you to draw from you more strength with which to face our ordeal patiently.

You too suffer. Your people fall in battle every day on various fronts. Many of you assist in their campaigns, and all the rest of you are hard at work forging the weapons of victory.

We want you to realize all the horror of what we are suffering from this terrible war, and to fire your souls so that you may intensify your war effort still more. We want you to give us a great promise—the promise that tomorrow, when the hour of victory will sound, all of us united will demand, nay insist, upon the creation of a new world, free from all forms of tyranny, from wars and destruction; a world based upon freedom of the individual and on universal social justice. This promise will serve to lighten the burden of our bondage.

Sisters! Free women of the world! Strike wholeheartedly at barbarism. Prepare a new world of liberty and justice.

We can give you this promise. Whatever trials we may go through, however much we may suffer, we will never deliver our souls to the barbarians, and if necessary will make the supreme sacrifice of our lives.

Secret Organization of the Women of Greece

### *Russian Baptists Join in Prayer*

It is the custom of Baptists throughout the world to set aside the first Sunday in February as "Baptist World Alliance Sunday," when members of the communion in all parts of the world express their sense of fellowship by prayer for one another.

The Baptists of the U.S.S.R. have recently forwarded the following cable to Dr. J. H. Rushbrooke, president of the World Alliance. The cable reads:

MUTUALLY SEND YOU OUR NEW YEAR GREETINGS SUNDAY FEBRUARY SEVENTH RUSSIAN FELLOW BROTHERS JOIN IN PRAYER WITH ALL BAPTISTS THROUGHOUT THE WORLD.

The message is signed by "All Russian Evangelical Christians and Baptists: Jidkoff, Orloff, Kareff, Goliaeff, Levendanto, Patkovsky." It is dated December 30 and was received on January 1, 1943.

The sending of the cable is a significant indication of the restoration of international contact.

—EXCHANGE

### *Retributive Justice*

*The Herald* is the official organ of the Lott Carey Baptist Foreign Mission Convention of America (Negro). In the February issue Editor J. L. S. Holloman has a splendid edi-





# Correspondence

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

3603 Market Street  
Houston, Texas  
February 23, 1943

Today I am happy that I have been chosen to write to you from Houston, Texas. I have been residing here for about two years, a year after the Chinese work was begun on a large scale in the First Baptist Church. Although the reason for writing is sad because we have recently heard that Miss Pearl Johnson, our leader in the Chinese Young People Training Union, might be transferred to Honolulu, we pray that if God is willing that Miss Johnson might continue to lead us in our work. She has truly won the love and respect of all Chinese people, both old and young.

Many Chinese young boys and girls are not as fortunate as I in having my parents with me here in America; these young people, whenever they are burdened or in trouble and need help, go to her to ask her advice. She had led almost all these friends to Christ by living such a beautiful and consecrated Christian life. These friends of mine have no one to whom they can go for help and guidance because they are reluctant to go to other relatives. I pray with others that she will not leave because her work has just begun to reach the Chinese men and women. Many of us are new in Christian work and need a leader who we know loves us as much as we love her.

We Chinese young people work in grocery stores from 7 A.M. till 9 P.M. six days a week and a half day on Sunday due to certain store regulations. Many of us could easily go to various places of entertainment, for Sunday afternoon is our only afternoon off. But we gather together since Miss Johnson has been here to attend Chinese Sunday school, Chinese

B. T. U., and then preaching services. We spend four hours every Sunday in church.

At this time we have a great problem which confronts us. A group of Chinese boys from the East have just arrived to study in the aviation school. Many of these boys have never been in a church or attended any kind of religious service. Miss Johnson and a group of us young people are trying to enlist them in our Christian work and activities. We are asking young people to pray for us because many of us have never attended a B. T. U. until a year ago which was organized by Miss Johnson especially for Chinese. We do covet their prayers.

We shall celebrate our first year anniversary of our Training Union this month. In May we shall celebrate the third anniversary of our Chinese Sunday school by trying to raise enough money to begin a foundation for a Chinese mission. Since many of us are new in this work and are undertaking various activities in a large way, we feel that we need Miss Johnson. But we do not want to be selfish and deprive her of doing greater services for Christ, if she is needed in a greater way in Honolulu. We realize that our Lord comes first now and always.

Recently, Miss Johnson has been coming once a week to my home to teach the small children who gather together to sing praises to the Lord in English and Chinese. These small children love and look forward to these weekly meetings. Since the parents are so busy working such long hours they have very little time to give their children the attention they need.

If we are not asking too much, we would like to keep her in Houston a little longer because she is just now beginning to see the fruits of her work. It is a hard task and a long one to try to win

these Chinese people and make them forget their business and come to the Lord's house to worship.

DAISY GEE

Bolanos 115  
Buenos Aires, Argentina  
February 23, 1943

Summer is drawing to a close down here in the River Plate and it is about time I was writing you about the extension work of the students and faculty of the seminary and Training School. This has been a full summer for all of us. Before school was out the faculties of both schools reorganized our extension work department in order to do a more comprehensive service. It was decided to have a faculty committee on student evangelism during the school year and summer and also to have a faculty committee for cultural extension. The latter embraces preacher's schools, advertising, retreats, and so forth. It is with great joy that I report that all of the faculty members and the president of the seminary are interested in fostering both types of extension. Though Brother Cooper directs the Cultural Extension and your servant the Student Work, all the faculty join in the discussion and planning of the activities.

All of our students are out on the field working. We were able to find work for every young man on some field where he can serve as well as learn. Of the graduates, a couple is going to Tacuarembó as missionaries, two young ladies to Rio Negro as missionaries, and one to Uruguay to help the Carlises. Of the boys, one is in Rio Negro, two in Uruguay, one in the Chaco, one by himself in La Paz, Entre Rios, Argentina, doing his best to organize a work, another working with Dr. Sowell,

one with me in Hurlingham, one with Mr. Swenson in Rio Colorado, and one in Mendoza. I really believe that everyone went out as a missionary this summer. Miss McIlroy gave them a special discount on Bibles so that each one also left equipped to do colporteur work as well. We had encouraged Bible distribution during the year and it seems that all of them caught the vision to sow the seed like that as well as by preaching. I wish that I could tell you of the work of each one.

I am sure that you rejoice with me in that some of these mission points where the students are working are already being organized into churches. Though the work in Ciudadela is old, having been started years ago by the Sowell, our students revived it some time and worked it so well that recently it was organized into a self-supporting church. This week the San Isidro annex was organized into a church and the Paraguayan boy in whom Miss McIlroy has such great interest is to be the pastor of the church. We hope to organize the work in Hurlingham and Crucecitas into a church soon. What a joy it is to see the seed planted, cultivated, harvested, and bound. Our hope is that the students may not only start mission work in promising places, but that they may grow along with the work until it can be organized and until they are well-trained pastors.

The student who works under Mr. Blaire in Crucecitas (suburb of Avellaneda) is moving this week out to that section in order to give it more time and work toward organizing a church. He is the married man whom we have been helping. He will commute in to the seminary for his class this year. With the help of another student I was able to conduct a tent meeting in Hurlingham in January. After a good eighteen-day campaign we moved into better quarters. The Lord is certainly blessing us in the forward steps that have been taken. We hope to baptize some candidates next month and follow with organizing a church. When that time comes I hope to place a student there as

pastor and busy myself with opening a new work on the north side of the city. When you have a map of Buenos Aires before you, please remember that the north side has only four churches to minister to at least 1,500,000 people. I have managed to get those four pastors to agree to co-operate with me as district missionary in opening a hall in that section when we can be granted the necessary hall rent.

Mr. Cooper will not mind me commenting on the splendid Pastors' Retreat that he directed in Rosario this month. He, Dr. Sowell, Brother Ramsour and I were the teachers for that week of seminary extension school for the interior pastors. We were greatly impressed with the interest and appreciation the pastors showed for the opportunity to study with us. The other missionaries also took part in the Cordoba encampment. We are planning to have a similar retreat in the seminary this school term....

The annual convention is to meet in Montevideo next week. Soon our schools are to open and our other activities to begin. We anticipate a great year. Especially are we happy over the coming of the new missionaries. There is plenty for them to do. We thank you for your prayers and poignant interest in the advancing of the work in Buenos Aires and the River Plate. We join our prayers with yours that the Word may be preached in every part and the name of the Lord glorified.

FAY ASKEW

Houston, Texas  
March 4, 1943

I am happy to write you that I got the teaching position in the Japanese Relocation Center in Arizona and that I am leaving Houston for Casa Grande, the nearest point to Rivers, on March 6. I am to be a teacher of the eighth grade in the smaller of the two camps, known as the Gila River Project. I understand that I shall be about thirty miles from Coolidge....

Dr. and Mrs. Garrott are nicely located and seem very happy in Houston. I assure you that the Japanese people are overjoyed to have them. The Garrotts will both give and receive a blessing as they mingle with these people. The harvest is almost ripe for some decisions for Christ and some additions to the local churches that they attend.

I covet your prayers for me in my new field. The teaching work will be strenuous with long hours in the class room, but with it will come opportunities to turn young hearts and lives to Christ, and to comfort and encourage many who do not know him. Brother Bill Marshall of Dallas writes that he wishes to visit "my campus" some time and bring some messages to the young people. I hope that you also, as well as others of our Baptist leaders, may find it convenient to be in some of the Sunday services to preach to the Christian groups in this Center. If you are to pass near Coolidge or Casa Grande at any time, please write me several weeks ahead.

CECILE LANCASTER



The Pastors' Retreat in the Orrick home, Montevideo, Uruguay, in October



### COMPARISON

They are very far apart—  
Your world and mine.  
The rolling waves of ocean—  
Miles of endless blue  
Lie between,  
Like a screen,  
To hide from view  
The contrast in our worlds—  
Yours and mine.

Your world moves on flying feet,  
In its heart a song.  
Your world lives on Beauty Street  
Where people throng  
In gayest dress,  
And gayer mood  
And life is life.

My world drags on trudging feet,  
A drum beat in its heart.  
My world lives on Ugly Street  
In filth—and dirt,  
Where people's minds  
Are dull and slow,  
And life is strife.

They're very far apart—our worlds.  
Yet some things are the same:  
A rosy dawn with fleecy clouds,  
Light and white:  
A setting sun, with gold or blue,  
And then the night;  
The Moon, and its delicate weaving  
Of palm-tree patterns:  
The darkness with flickering sparks  
Of fireflies' lanterns:  
The whisper of trees in the wind,  
And raindrops' patter;  
And best, and sweetest of all,  
Little Children's chatter;  
For whether black or white,  
Whether in West or East,  
The laughter of little children  
Is not the least  
Of the things that bind us  
Together—  
Your world,  
And mine.

LOUISE D. BRANTLEY

Wake Forest, North Carolina  
March 9, 1943

The leading Baptist pastor of  
Spain has written us as follows:

DEAR DR. AND MRS. GILL:

Just a word to greet you for the  
new year and to let you know that  
we do not forget you and your love  
for us and the work in Spain.

You will be glad to know that even  
in these times God is blessing us so  
much that ninety-five persons have  
professed faith through baptism, and  
a large number have turned to God  
but have not yet been baptized. Of  
these, twenty-five have obeyed Christ's  
command in my church and twelve in  
Manresa during the year 1942.

It was a joy to see in THE COMMISSION  
that Dr. Gill, Jr., has been ap-  
pointed secretary for South America.

We are hopefully awaiting the ar-  
rival of a missionary couple when the  
war is over. We are glad that the  
Board have renewed their interest for  
the work in our dear country.

With hearty affection from all our  
family,

Yours sincerely,

SAMUEL VILA

I thought you might wish to use  
this interesting letter from Spain.

EVERETT GILL, SR.

Wuchow, Kwongsi, China  
December 13, 1942

As I write this I hear sweet mu-  
sic filling the halls of the hospital:  
the voices of nurses, doctors, and  
friends as they sing, "And I shall  
see Him face to face" at the death-  
bed of our former brilliant and  
efficient superintendent of nurses,  
Miss Winnie Kong.

Winnie married our doctor,  
O. F. Leung, and they established  
their private practice in the city,  
he soon becoming the most promi-  
nent and successful physician in  
Wuchow. It was a blow to lose  
these two excellent members of  
our staff, but they have remained  
loyal to our Baptist cause and to  
the hospital during these years.

Winnie has been a patient in the  
hospital for a number of weeks  
with incurable tuberculosis of the  
throat. For some time she has been  
unable to talk, but by writing has  
called for her friends from time to  
time. One night, at one o'clock,  
they sent for Mrs. Beddoe. All  
along, and even now when only a

matter of hours will see her gen-  
tle spirit separated from her frag-  
ile body, her eyes are bright and  
her keen mind is active.

She knows very well she will  
soon leave this world, leaving be-  
hind her beloved Christian hus-  
band and two precious little chil-  
dren, a boy and a girl. Yet her  
faith is as bright as the sunshine  
and her love of her Saviour has  
never faltered. She puts me to  
shame.

She continually indicates her de-  
sire that they sing gospel songs  
and pray there at her bedside. As  
I hear the strains of that wonder-  
ful song my heart is so filled with  
emotion that I can hardly write.  
In a world where there is not  
much left but misery, sorrow, fear,  
and uncertainty, how passing won-  
derful it is to have the solid rock  
of faith to take us through every  
experience of life—even death it-  
self!

ROBERT E. BEDDOE

### Exile

"Lack of transportation has  
stopped mail going by any means  
except air," writes Mrs. W. E. Al-  
len from Rio de Janeiro, "and we  
have not had any sort of magazine  
or letter since the last of last Oc-  
tober. I wish you would get out a  
little monthly bulletin and send to  
us, giving the main denominational  
news."

Missionaries in Latin America  
are grateful for your letters via air  
mail: 40 cents a half ounce to Ar-  
gentina, Brazil, Chile, Paraguay,  
and Uruguay; 35 cents to Colom-  
bia.

### Censorship

Missionary W. J. Webb of Mex-  
ico writes that pages 5 and 6 of his  
copy of the February issue of THE  
COMMISSION did not pass the cen-  
sor. Doubtless the brief reference  
to the Roman Catholic Church in  
Latin America was responsible for  
the deletion. The removal of the  
single leaf of that issue deprived  
missionaries to Mexico of the larger  
part of Dr. Gill's contribution to  
the symposium on "The Future of  
Missions," and the first third of Dr.  
Rankin's. Perhaps a copy of the re-  
print will reach them.

# Studying Missions

By Mary M. Hunter

**I**t is inspiring to see the enthusiasm with which Southern Baptists have received the advance announcement of the 1943 series of mission study books on Africa. Cheering reports are coming from many parts of the Convention territory telling of plans to begin early the study of the series in schools of missions, missionary groups, and individual classes. There seems to be in the hearts of Southern Baptists a profound feeling that we must as never before study and support our Nigerian work, thus be prepared for larger things that will call to us from Africa when the war is won. We rejoice in this. The series is designed not merely to inform Southern Baptists about Africa but to stimulate a deeper interest in the people of Africa, their need of the gospel and our opportunity and privilege of having a worthy part in sustaining and carrying forward the great work there.

We sincerely hope that our work in Africa will be helped in a vital way through the prayers and gifts of thousands of Southern Baptists who study their Nigerian work this year.

We regret the complete list of supplementary material for the African series is not yet available. We hope to be able to give the full list in the June issue of *THE COMMISSION*.

Southern Baptists during 1942 and the early months of this year have been making a careful study of their South American missions. If you have not been fortunate enough to join a class in this study you have missed much. We believe you will be making a great mistake if you do not study your South American work now. It has been suggested that May and June is a good time to get in extra classes.

We shall be glad to co-operate with you in making the late classes interesting and helpful.

Write for Suggestions to Leaders and other supplementary material for *Pioneering for Christ in Chile*, *Baptists Building*, and *Wings Against the Blue*. The graded series on South America is listed in response to many requests for it.

## Adults

### *Pioneering With Christ in Chile*

Nora Agnes Graham cloth, 75¢; paper, 50¢

Gives the historical outline, religious and social background, and the entrance of evangelical Christianity—the pioneers—and growth of Southern Baptist work. The final chapter tells of the need of enlargement and places upon Southern Baptists the responsibility for meeting that need.

## Young People

### *Baptists Building in Brazil*

A. Ben Oliver cloth, 75¢; paper, 50¢

The author, an earnest missionary who has spent six years in Brazil, depicts the land, its people, its early colonization, our Baptist beginnings and early work of other denominations, and what is being done by Southern Baptists today.

## Intermediates

### *Wings Against the Blue*

Rosalee Mills Appleby paper, 40¢

The story is woven around one family. The author chooses those things of special interest to Intermediates and human interest stories which appeal to them, majoring particularly on impressions that would create an attitude of friendliness and love.

## Juniors

### *Friends Down Under*

Willie Jean Stewart paper, 35¢

Juniors will delight in following the group of boys in the sailing vessel which takes them to many South American ports. On their cruise they learn about our neighbors "down under" the equator in South America who need more missionaries to tell them about God's Kingdom.

## Primaries

### *Neighbors We'd Like to Know*

A Compilation paper, 25¢

This little book contains five stories of children who live in South America, who, in so many ways, are like their North American neighbors and who are dear to the heart of the Friend of little children.

# BOOKS

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

Religious drama groups find the subject of medical missions particularly appropriate for dramatic presentation, especially when there is available such excellent plays as *It's Easter, Dr. Jordan* by Sherwood Keith (Walter H. Baker, 50 cents) and *The Doctor Decides* by Fred Eastman (Samuel French, 35 cents).

The first is based on the theme "... and try his works to do" from the well-known hymn "There Is a Green Hill Far Away." In four parts, with no scenery and only two characters, production is amazingly simple, but it is no trivial play, being "a Pilgrim's Progress sort of story" dealing with the experiences of a young graduate nurse and a promising young surgeon. Even the most sophisticated medics cannot miss the true meaning of the resurrection, as focused in the thought and action of Keith's modern play. "Sunday" may be substituted for "Easter," to produce the play at another season of the year.

Not so recent but still excellent and timely is the one-act, one-setting, present-time play by the well-known playwright, Eastman. A keen young medical missionary in the Southern mountains answers the question which every missionary faces at some time or other: "Shall we give up or stick it out?" This play is worthy of the best efforts of any actors, amateur or professional.

Henry P. Van Dusen has written a sequel to the 1940 publication, *For the Healing of the Nations*, Impressions of Christianity Around the World (Scribner's, \$1.00). The book was the result of an eight months' journey to the Far East, to see at first hand the work of more than a hundred mission stations. Its effect is reassurance to those who have sometimes thought of the Christian world movement with somewhat vague but serious misgivings as to its worth and validity.

Now Dr. Van Dusen addresses the same group with the question, *What Is the Church Doing?* (Scribner's, 1943, also Friendship Press, 1943, paper bound 60 cents, cloth \$1.00), and proceeds to answer it with modesty and with fidelity to fact. "Church" is defined as the whole-Church-of-Christ-throughout-the-whole-world. To answer what that Church is doing, the author describes the churches—those in captivity on the continent of Europe, the youngest Christian churches around the world, and the worldwide body of Christians.

The conclusion, "World Christianity Yesterday and Tomorrow," is a historical review which offers encouragement for this age of transition and suggests policy and program for the future.

Although Dr. Van Dusen is a foremost advocate of church union, his book has genuine values for readers who believe in ecclesiastical independence.

*Christian Europe Today*, by Adolph Keller (Harper, 1942, \$2.50) is a statement of current conditions by an eye witness who seems to be a historian and a theologian. According to Dr. Sadler who reviewed the volume, "The emphasis on ecumenicity is objectionable to those who believe that individual denominations still have a mission."

Current Headline Books (Foreign Policy Association, 25 cents each) are *Uniting Today for Tomorrow* which is a history of allied co-operation during and after the last world war and suggestions as to postwar possibilities, and *America's Battlefronts*, concise descriptions with maps of the places where the United States armed forces are in action. Christians who want sufficient unbiased background information to be able to reach intelligent and independent conclusions on the important international problems of the day have found the Headline series helpful.

Primary youngsters love *The Pigtail Twins*, by Anne M. Halladay (Friendship Press, 1943, paper 60 cents, cloth \$1.00). Miss Nan Weeks reviewed it; in her opinion there is genuine human interest, the keynote of good will among the races in the United States is sounded throughout the story without any hint of preachiness, and the book is attractively illustrated with good type and drawings. The title is misleading inasmuch as the twins are incidental to the story, and the presence of eleven outstanding characters weakens the book. The element of suspense is used effectively and interracial friendliness is created.

A new series of Bible broadcasts (Blue Network, April 5 - September 27, 1943) by Francis Carr Stifler of the American Bible Society suggests the volume which bears the title of a previous series of radio programs on the Bible. Only Baptists can most fully appreciate the significance of *Every Man's Book* (Harper, 1941, \$1.00), twenty chapters of solid and amazing facts about the Bible through the centuries. It is recommended as source material for talks, programs, Sunday school lessons, and discussions, as



well as for enriching one's personal use of the Bible.

An American edition of Generalissimo Chiang Kai-shek's new book, entitled *China's Destiny*, is planned. The book appeared in Chungking on March 12, the anniversary of the death of Dr. Sun Yat-sen. Written during the past six months, it is described as a statement of the generalissimo's personal philosophy. It is also an outline of his ideas on China's future international relations. So important a statement will doubtless be translated into many languages.

*Alcohol the Destroyer*, by C. Aubrey Hearn (Broadman Press, cloth, 60 cents; paper, 40 cents) is an excellent addition to the Graded Baptist Training Union Study Course, when the need for alcohol education is most acute.



### "We Cry Unto Thee For Help"

Seventeen sick and wounded, and a crew of six, in an army transport plane crash-landed on a coral reef, the water waist-high in the shattered cabin. "Oh most powerful and glorious Lord God," they prayed, "we cry unto Thee for help." Happily, help did come.

You may not be called on for active service. But there is one thing you can do. You can see to it that, through the American Bible Society, the Word of God is made available to our Armed Forces wherever they are.

And for the future—remember, when you buy an American Bible Society Annuity Agreement you not only help further the work of distributing the Bible and New Testaments, at the same time you receive as high as 7% returns. Investigate this Plan at once!

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## Heroic Virtue

[Continued from page 19]

addict pointed him out to the sergeant and said: "There is a notorious leader." So, the doctor was dragged out, his hands bound behind his back with his own telephone wires, and with thirty-six men in line, they moved off.

As he told about it, the doctor said:

"You know, when I was in France I believed in such things as luck and hunches. I no longer believe in those. Today I believe in God, because as we walked along we knew our number was up. We thought we were either going to be used for bayonet drill or machine-gun practice, and as the thirty-six men walked along, we had to cross the little bridge over the city moat. Of all the Japanese officers in the city that day, God had put the right one at the head of the bridge—a young lieutenant who had come to my clinic for treatment that very morning. As we marched across the bridge, I nodded to the young lieutenant. God made him smile and nod back at me. When the sergeant in charge of us noticed the officer nod and smile at me, he took his rifle butt, pushed me out of the line, and the rest walked on."

The next morning I was leaving. We had been talking the night before about the great migration to the west of China, where the ravages of war had not reached. We had been talking about the peace of the far west, and so as we started I turned to him and half-jokingly said: "Well, you are not coming with me, then, out to West China?"

And his reply was: "No, we stay on here where our duty lies. After all, we are Christians. We shall be here when you return."

We hope Heroic Virtue is there today, still carrying on.

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According to the bulletin "Have a Heart for China," of the sixteen denominations recently added to the eighteen already co-operating with the Church Committee for China Relief, Southern Baptists gave most. The contributions of eight months totalled \$70,602.65.



He draws as he speaks

AFTER A WEEK AT GALESBURG, ILLINOIS, sponsored by the Inter-church Council:—"Everywhere we go the programs are still being talked about. A letter from a responsible citizen says: 'It was the richest spiritual experience Galesburg has ever had.' We shall long reap the rewards of these labors."

REV. CLAIBOURNE JOHNSON,  
for the Galesburg Ministerial Union

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Further information on request. All engagements planned well in advance.

## FILMS



St. Jerome writing his Vulgate translation. He worked in Bethlehem, within a few yards of where Jesus was born

Believing that there is a great need for the production of really good motion pictures in the religious field, the American Bible Society, with the co-operation of the Westinghouse Electric and Manufacturing Company, presents a new sound motion picture on the Bible.

The Westinghouse Time Capsule at the New York World's Fair of 1939, which contained the Bible as the one book to be reproduced in its complete form, serves as a point of departure. The film goes on to reveal the efforts of consecrated people of bygone ages to make the Bible the book for the world of yesterday; shows how, by its phenomenal spread throughout the world it has become the book for the world of today; and finally emphasizes that if it is to become the book for the world of tomorrow it depends upon the use we, whose heritage it is, make of it.

The film can be booked through the headquarters of the American Bible Society, Park Avenue and 57th Street, New York, % Visual Education Department.

The fee for a week's booking is \$10 plus transportation costs both ways. This charge had to be made because the Society did not feel justified in withdrawing funds from its missionary task of translating, publishing, and distributing the Scriptures in order to finance a film, no matter how excellent. The rental fee of \$10 will cover cost of prints, promotion, postage and a small amount to establish a revolving fund for the production of similar worthwhile pictures.

Lest some groups should feel unable to avail themselves of the picture because of the fee, the

Bible Society is agreeable to accepting a voluntary offering taken after the showing even though the amount received should be less than \$10.

If other showings could be arranged for during the week that the booking lasts, perhaps that shortage could be made up with possible benefit to the exhibitor's own treasury. Many civic groups, women's organizations, and schools, would welcome seeing the picture.

In addition to the co-operation of the Westinghouse Electric and Manufacturing Company, the Bible Society also acknowledges the material assistance of Warner Brothers, Metro-Goldwyn-Mayer, Radio Corporation of America, American Federation of Musicians, and the Cuneo Press. The picture was produced by Carabel Films, Inc., New York.

*This Spanish Speaking World.* 10 min., 16 mm., sound, \$2.00.

Beginning with a brief glimpse into the origin of the Spanish language, the film, through animated maps, traces the routes of Spanish explorers of the New World and the resulting influence of Spain on the Western Hemisphere and continues with scenes and maps to introduce our Spanish-speaking neighbors. Closes with the song, "La Paloma," the words of which appear both in Spanish and English. Made primarily as an introduction to the study of the Spanish language, the film may well serve as introductory or background material for mission studies on Latin America. Suitable for all ages from Intermediate up, in mission classes and vacation schools.

Content: Good; Technical Quality: Good.

# CONVENTION CHECK LIST

*of important recent Broadman Books*

## The March of God in the Age-long Struggle

BY JOHN J. WICKER

An unusual book about the Bible, showing the "march of God down the centuries" and holding that "all history is born of man's obedience or disobedience to the will of God." (26b) ..... \$2.25

## The Imperial Christ

BY SELSUS E. TULL

Twelve sermons clearly and forcefully presenting the message of Christ and his significant place and purpose in the world. (26b).....\$1.50

## The Gospel of the Grace of God

BY J. CLYDE TURNER

Brief, closely scriptural sermons on the gospel of the grace of God, preached with deep sincerity and unfeigned fervor. (26b).....\$1.00

## Around the Cross

BY R. C. CAMPBELL

Vigorous, vital sermons that unequivocally proclaim and exalt the living Christ and challenge the world to test his power. (26b)..\$1.25

## Sermons in Outline

BY JEROME O. WILLIAMS

Ninety-five brief outlines of sermons—a book rich in suggestive material not only for the pastor but for the Sunday school teacher and Christian leaders in general. (26b).....\$1.00

## Preaching from the Prophets

BY KYLE M. YATES

Brilliant studies of eighteen Old Testament prophets, presenting their dynamic qualities in such a way as to challenge and inspire the modern minister in his prophetic ministry. (26b) .....\$2.00

## Hymns that Endure

BY W. THORBURN CLARK

The drama back of our most loved hymns—excellent for program building and as a source of information, enjoyment, and inspiration. (26b) .....\$1.00

## The Art of Building Worship Services

BY THOMAS BRUCE McDORMAND

Practical, experience-tested ways of making worship services more effective in warming the heart, stimulating the thought, and challenging the will of those who worship. (26b)..\$1.50

## Carry On

BY JOHN LACY WHORTON

Warm-hearted, indomitable sermons of faith, vision, and courage for the inevitable times when it is hard to "carry on." (26b).....\$1.00

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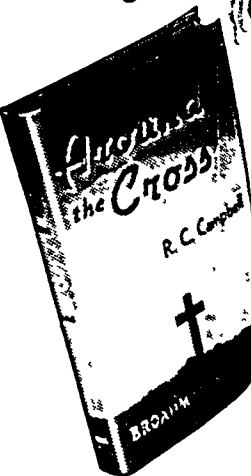
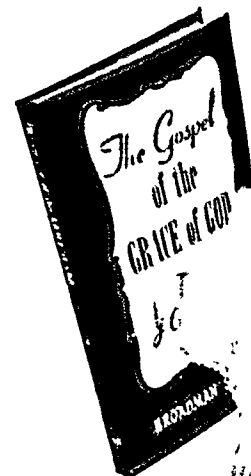
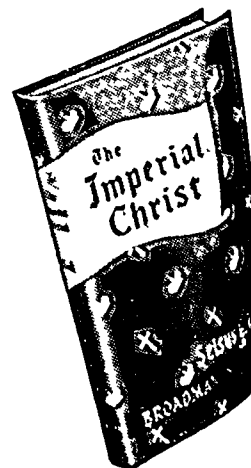
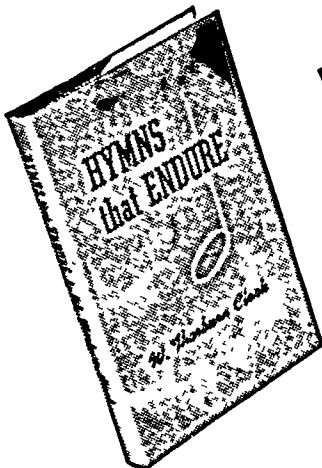
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