

The Commission

A BAPTIST WORLD JOURNAL

Others

By Duke K. McCall

I find life an exciting business, and *most exciting* when it is lived for others," said Helen Keller. Even to her who was insensitive to sight and sound, life could echo the help and happiness provided others.

Listen to those who have led men in their search for the way of life:

"Do not that to a neighbor which you would take ill from him" (Grecian). "What you would not wish done to yourself, do not unto others" (Chinese). "He sought for others the good he desired for himself. Let him pass on" (Egyptian). "One should seek for others the happiness one desires for oneself" (Buddhist). "Let none of you treat his brother in a way he himself would dislike to be treated" (Mohammedan). "The true rule of life is to guard and do by the things of others as they do by their own" (Hindu). "*All things whatsoever ye would that men should do to you, do ye even so to them,*" said Jesus, the Son of God. His word lifts obligation to others from the realm of ethics to the realm of service in Christ's name.

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The Commission

A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief
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March 1944

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A Demonstration Station

By J. B. Lawrence

If we confront the present colossal cataclysm realistically, honestly, and courageously, we must examine again the very foundations of life. The very existence of civilization is at stake. A bewildered humanity with fear in its heart and doubt in its mind cries out, "Is there no hope?" A morally diseased and crumbling social order, with a wild and feverish look in its eyes, stares into the face of Christianity and asks, "Have you any reassuring word?"

Let us face this urgent question and answer it with a frankness and simplicity which will leave no doubt in any mind. In its fundamental essence the problem is not new, nor, is the answer novel or designed to meet the specific needs of one time over against another. What we need is not new information, but rather a practice of what we have long since known. The gospel speaks its timeless message to our eternal hunger. Christ and Christ alone is the answer. What we need to meet the problems of the future, no matter how complicated and menacing they may be, is an abiding faith in Christ as Saviour and Lord.

Right here we face the supreme thing as well as the superlative duty of this generation. When we think of the stream of human history as a flowing river, let us remember that just around every bend in that river is a new generation and that with each generation there is the possibility of civilization's regeneration. Nothing now existing will continue to exist save as the rising generation picks it up and carries it along. The course in history can be drastically changed by each new group as it grows to maturity. The continuation of every ideal and institution depends upon the support of the rising generation. Here lies the hope of the future for good and also the danger of going astray.

The present conflict with its spiritual implications forces us to give emphasis to the need for spiritual preparation. The real struggle is between conflicting ideologies. On one side is the democratic ideology based upon the Christian philosophy. This ideology holds that all men are created free and equal and that they have the right to be free. It affirms that every one has the right to life, liberty, and the pursuit of happiness, and the freedom to worship God as conscience dictates. On the other side is the totalitarian ideology based upon the pagan philosophy of Nietzsche. This ideology affirms that the state is supreme and that the

individual has no rights that are inherent; he only has the right to do what the state dictates.

We are fighting for the Christian philosophy of life. The saving of democracy is not enough. We can save democracy and lose our souls. Deep down beneath all that we see on the surface in this conflict there is fundamentally a struggle between Christianity and paganism. Fundamentally we are fighting as a nation, not only to preserve our institutions of freedom and our personal liberty, but for Christianity; for the right to preach repentance and faith to the nations of the world; for the right to establish the kingdom of God among men; for the right to create a social order in the world based upon the Christian philosophy of love, justice, and right.

I do not know how long this war will last. It may go on for years. The United States is evidently preparing for a long war, and a long war it will evidently be. But it will end some time and when it is over an enervated world, morally, spiritually and economically exhausted and depleted, will come to America for a blood transfusion. What kind of blood will we be able to give the wartorn, disillusioned and morally maladjusted nations? We must prepare now for that hour of opportunity. No matter when the war ends or how, the world will need Christ. Our task as a denomination is to prepare our homeland spiritually to meet its obligations to the world with the gospel of Christ when peace is declared and order is established.

As I see it, we will fall far short of our duty if we do not make our land a base for the international propagation of Christianity in the world. Communism has had a base for world propagation. Fascism has its base, and so has Nazism. But there is no place in all the world nor has there even been a place where an inquiring heathen could go and find a sample of the kingdom of God in group life.

We should make our homeland a demonstration station for the religion of Jesus. Out of this land of ours should go influences that make for world peace through brotherhood in Christ. Here is where we can serve best. Lasting peace will never be secured by force of arms. We must prepare now for the hour when we may lead a world into the peace of Christian fellowship.

Kingdom Facts and Factors

By W. O. Carver

"Unto Us a Son Is Born"

These items for the March issue must be written at the end of December. We stand between two calendar years when thought inevitably looks first one way, then the other. But we stand in the midst of a crisis that is not to be measured by the circuits of our earth around its sun. Christians stand before a cross lifted in the midst of our human centuries and which has more and more become the dateline for human history.

Once again we read the strange optimism of the prophecy in Isaiah 9:1-7, when the eye of faith, gleaming in Spirit-born hope, looked beyond the "gloom of her that was in anguish." He saw the people who had walked in darkness rejoicing in a great light. He saw "all the armor of the armed man in the tumult, and the garments soaked in blood" dedicated to "burning, for fuel or fire."

This dramatic vision of Isaiah was authenticated by the birth of a Son upon whose shoulders the government of men should rest with increasing power of peace, a rule that should have no end, established in justice and righteousness. For the character of this Son was suggested by his multiple names: "wonderful Counselor, mighty God, Father of Eternity, Prince of Peace." The seal of the prophet's assurance was: "The zeal of the Lord of hosts will accomplish this."

We cannot limit our own vision by any effort to solve the immediate significance of its lines for the troublous times of Israel's decadent history. For we are bound to read it in the light of Luke 2:1-14, an historic statement so perfectly matching the terms of the prophetic hope as to amaze and exalt us.

Then we read vision and record in the light of the resurrection and the gospel that streamed from the ascension mountain.

All this we read and ponder in the midst of the clash of arms and the conflict of nations such as man had never even imagined. Do we believe it? Do we believe in it? How do we

manifest our faith? Do our words and our conduct give reality to our vision and power to our dream? Is the determining factor in our planning and our investment of effort and treasure our confidence that "of the increase of his government and of peace there shall be no end upon the throne of David, and upon his kingdom"? If this is a fact in Christian experience, it is the kingdom factor through which the purpose and promise of God work in this whelming tide of worldwide revolution.

Statesmen and World Change

Directly and most intimately it is the statesmen who discern—or fail to discern—the forces of history; who appraise the current trends and combinations of forces that shape the immediate future and foreshadow the shape of things to come; and who, for good or ill, in wisdom or in error, give direction to peoples of each country and the interrelations of the nations and the races.

There can be no truly great statesmanship, adequate for this world transition era, who do not reverently recognize certain basic truths and act on them reverently, courageously, humbly. Among these essential principles are these: (1) God is the author and will be the finisher of the process of history. We can do (effect) nothing against God. All our structures will stand or fall as they fit into and advance his plan of history. (2) God has no partiality pets among the peoples of the human race. "He hath made of one (an essentially unitary race) every nation of men to dwell on all the face of the earth." No one can be a truly great statesman who fails to recognize the rights, the needs, the destiny of all the people of all the peoples of the one human family. (3) Nations and especially their rulers must think, decide, and act in terms of responsible stewardship if they are to do right and promote peace. (4) Personality and spiritual values must be made superior to material prosperity and economic abundance if

there is to be any real security in life and any worthy living.

Now when statesmen must be international in conference and action, these basic principles are of the utmost importance to them. The hope of mankind is conditioned by the recognition of these divine ideas on the part of those who assume the responsibilities for framing a new order for the postwar world. It is a terrible time to be a statesman. It is a glorious time to be a statesman.

The Preacher in this Day

"The Day of the Lord" is upon us. "The kingdom of heaven is at hand." To the Hebrews "the Day of the Lord" was a day of judgment which they interpreted as judgment upon the gentile nations and of exaltation of the Jews to world leadership and supremacy. To John the Baptist it was a day of judgment upon Israel, offering them the kingdom of heaven or the fires of destruction. For Jesus it was the day of salvation for all men, "the acceptable year of Jehovah," but also a day of judgment. Which it would be for nation and for individual would depend upon faith and repentance and acceptance, or disbelief and self-will and rejection. That is the issue of the gospel of the Kingdom from Jesus until now.

Periodically the course of history precipitates a nation or group of nations into an obvious and tragic era of judgment—of crisis, which is judgment with opportunity. Such a crisis period is upon the whole earth today. "God is sifting out the nations." Woe betide any nation which refuses to accept its condemnation but which arrogates to itself the claim of superior righteousness and wisdom, which constitutes itself the executioner only of the wrath of God and not also in its measure the subject of the righteous judgment of God; that expects to escape the judgment and fails to see that wherein it judges another it condemns itself. There are degrees of guilt, but there is none guiltless. The

(Please turn to page 6)



Chinese in America

By Helen L. McCullough

Among the young professors of the Kwangsi Provincial University whom I came to know in China—well educated, many of them with high degrees from American universities—was one who attended our English song services at the mission. He was not a Christian, and we tried to win him for Christ. He laughed at first, then sneered.

"Why do you think it necessary to ask me to become a Christian? I was in your country five years, and no one ever invited me to church."

For years, China has sent students to our shores. They go back to China with all that America has to offer in the way of education and smart American mannerisms, but lack the most precious thing that we have to give, knowledge of the Lord Jesus Christ. Not only students but mer-

chants, farmers, industrialists, medical men, and diplomats come.

There are in the United States over 200,000 Orientals, and of that number in 1936, there were 9,503 in the South, of whom 8,000 were Chinese. Our problem would be to reach these 8,000 with the gospel, and our denomination has made some attempt to do it. In recent years work has been started among the Chinese in the Mississippi Delta, at Greenville and Cleveland, and New Orleans, and at El Paso (Juarez), Houston and San Antonio, Phoenix and Tucson, and Augusta and Norfolk.

In all these centers, the work has been alike—Sunday school, evangelistic services, and English lessons. The Home Mission Board has four missionaries who work among the

PHOTOGRAPH: Houston Chinese Americans gather to sing hymns of praise. Missionary Helen McCullough (rear left) "exiled" from China works among the Chinese in the United States.

Chinese: Rev. Shau Yan Lee, Margaret Jung, Ollie Lewellyn, and Mary Etheridge. From time to time foreign missionaries home on furlough and volunteer workers from American churches help. In 1923, the First Baptist Chinese Church of San Antonio was organized, and in 1937, the Chinese church in the Delta was organized. In 1938, a Sunday school class was organized in one of the churches of Phoenix which later formed the nucleus for an independent Chinese Sunday school. In 1939, the Chinese Sunday school of the First Baptist Church, Houston, was or-

ganized during the visit of Missionary Blanche Rose Walker, home on furlough from China.

The oldest work among the Chinese is at San Antonio, Texas, where in 1918, J. W. Milton opened an interdenominational English-speaking mission for the Chinese. Mrs. Ethel Young and Miss Lewellyn helped. Two years later, Miss Lewellyn was engaged by the Home Mission Board, and the program developed as Southern Baptist work. The church was organized in 1923; it was pastorless for many years, but Rev. G. Lawrence Stanley is now the pastor. The Chinese in San Antonio have a lovely new chapel built in 1942, at a cost of \$9,000, \$7,000 of which came from the Annie Armstrong Offering for 1941.

One of the outstanding members of the San Antonio church is Wong Moon Him. Deacon Wong has a grocery store in San Antonio. He gives away a basket of groceries and a Bible every Saturday, and through this means, many have been contacted for Christ.

Some years ago, he became burdened for his aged mother who was not a Christian, a resident of a small village in South China. In his letters, he told her of his faith in Christ. It took several years of writing, but at last the old mother believed, and sent for a Chinese pastor many miles from her home to baptize her. Mrs. Wong died a few years ago, and the pastor was sent for to conduct her funeral service, the first Christian funeral ever conducted in that part of China. Mr. Wong has sent money with which to build a chapel, and it is his desire that some day he can return to China to preach the gospel in his home town.

Mary Etheridge supervises the work among the Chinese in El Paso and Juarez. Recently some Chinese soldiers located at Fort Bliss led in obtaining a recreation room at the mission for Chinese service men.

Mrs. W. C. Henderson writes from Phoenix: "Our work is five years old this month. Of the more than eight hundred Chinese people in and near Phoenix, we have seventy-five enrolled in Sunday school. The Home Mission Board rented a house at 1109 North 11th Street for use as a Chinese Christian center in June, 1942. This building has facilitated the development of the missionary auxiliaries.

Miss Jung now has an A-1 Girls' Auxiliary and a fine Sunbeam Band. . . . There are twenty Chinese members in Central Baptist Church, five received by letter or statement, fifteen by baptism. There have been eight to twelve others who have been saved, whose parents will not allow them to be baptized. Our efforts are not having much direct effect on the adult Chinese.

"We do have a few who are absolutely faithful: Sunday School Superintendent Martin Wahl and his wife, Associate Superintendent Walter Ong and his wife, four young Christians as excellent as can be found anywhere. We need and are praying for a couple to help reach the fathers and mothers."

Miss Jung is the missionary of the Home Mission Board who works with the Chinese there in Phoenix.

The Chinese Sunday school in Houston has grown both in numbers and interest. Missionary Pearle Johnson, home on furlough, has been loaned to the work there. She goes into the homes where the women speak very little English, and teaches Bible classes in Chinese. She teaches English to a number of young Chinese business men of the city, and in other ways contacts the Chinese for Christ. The Chinese vice-consul, Mr. Ouang, and his wife are not Christians, but when the Chinese Sunday school has a special service, they are usually there.

Rev. Shau Yan Lee is pastor or leader of the Chinese community at Norfolk. Mr. Lee is a gifted speaker, and has had much to do with the development of the work among the Chinese in the Mississippi Delta region, as well as at Norfolk. An interesting personality of the Norfolk community is Mae Eng, now a student



Nine of the twelve G. A.'s enrolled at the Chinese Christian Center, Phoenix, were present when Miss Juliette Mather (left) visited the group last October. Miss Jung (rear right) is their leader.

at Baylor University, who is president of the Chinese Students' Association of the South. The work in New Orleans was begun when Moonbeam Tong, Pauline Chang, and Alice Wang were students at Baptist Bible Institute. At Augusta there is a large number of Chinese who need someone to work in their midst.

In these various centers, we have tried to do our best for the citizens of "the Middle Kingdom" who are among us, and we know such work will find repercussions on the other side of the Pacific. It is impossible to separate home missions and foreign missions; they are but two phases of the same thing. When we win Chinese in this country, we are providing Christian influence for the communities into which they go in China.

Once, between Hong Kong and Shanghai, I met a young fellow, a graduate of an American high school, who overheard me speaking Chinese: "Gee, but your Chinese is swell," he said, and we began a conversation. I asked if he were a Christian. "Yes, praise the Lord, I became a Christian two years ago in Oklahoma City," he exclaimed, "and I told my father, we have relatives, many of them, who know nothing about Jesus, and we must go back and tell them. So Dad and I are on our way back to a small village in South China, that we might tell them of Jesus."

On a summer night a number of years ago in Canton, Inez Lung and Mary Alexander were returning home from the hospital when they heard a voice: "I told him if he didn't quit doing that, I'd knock his block off!"

Startled to hear American slang in China, they turned to see two young girls who had arrived the day before from Boston. Learning that they were Baptists, they invited them to Sunday school. They came the following Sunday, bringing other members of the family with them to the Tung Shan church. Today, that family is one of the most influential families in all of our China work; one of the girls is Miss Pender's helper in her field, William is preaching in Hong Kong, and the family are living consistent Christian lives. American Chinese who return to China not won to Christ prove a real hindrance, and they are almost impossible to win.

World Missions in the Local Church

By R. Paul Caudill

From all outward appearances, the church of Jesus Christ is now entering a new era of world missions. The mingling of the races and their prospect of future collaboration, incident to the present world conflict, and the consequent changes in the mechanics of civilization, together with the movements that make for literacy on a vast and unprecedented scale, help to prepare the soil for world missions as it has not been prepared in all previous centuries. And while no one is able to predict with certainty the duration of the war, nor the conditions that may prevail generally upon the cessation of hostilities, there is an inescapable feeling, among Christians, that the church is about to face the greatest missionary challenge of her history.

Whatever be the general status of world conditions following the war, this fact remains: the church of our Lord Christ is bound by solemn obligation to seek with all her might to preach Christ as the hope of the world. This is her supreme task, in season and out of season—war or no war. Repeatedly, following the resurrection, Jesus made this obligation clearly manifest.

In Jerusalem, on Sunday evening after the resurrection, while his beloved apostles and other disciples were gathered together in the upper room, he appeared before them and outlined the *content* of the missionary message that was to be their life work in revealing the Father unto the world. Said he, "Thus it is written, that Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning in Jerusalem."

Then, on the appointed mountain in Galilee, some time after the resurrection, in speaking to the apostles and others of the *extent* of the fields in

which they were to labor he said unto them, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

And, once again, on Olivet, on ascension day, he emphasized, to his disciples, their *duty and responsibility* to go with the message: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all

Augusta First Church—where the Southern Baptist Convention and its mission boards were organized ninety-nine years ago—keeps its health by vigorous mission work.

Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Early Christians

One has only to review the lives of some of the early Christians to realize how completely they devoted themselves to the carrying out of Christ's divine injunction to gospelize the world. Simon Peter in his great message of Pentecost (Acts 2) stood boldly before all the people and proclaimed unto them their need of redemption and the efficacy of Christ, even as Christ had commanded in his final instructions following the resurrection. Then we see him again proclaiming the same message before the crowd at the temple (Acts 3), following the healing of the lame man; and before the Sanhedrin (Acts 4:10-20; 5:29-32), and before Cornelius (Acts 10:34-44).

The message of the Apostle Paul was of similar content. To the Corinthians

(I Cor. 15:1-11) he declared that it was the resurrected Christ who died "for our sins," and made possible our redemption, whereas in Acts 20:21, he testified before the elders of Ephesus that he had preached the good tidings "both to Jews and to Greeks," urging them to manifest "repentance toward God, and faith toward our Lord Jesus Christ." His entire life, from the time of his conversion to the time of his death, is literally filled with glorious epochs of missionary activity.

Starting out on his first missionary journey, around 48 or 49 A.D., he continued to preach Christ as the hope of all men everywhere—of every race and clime—until he was forced by the cruel hand of Nero to lay down his Christian armor. With matchless eloquence, at home (Acts 22:3ff.) and abroad (Acts 13:16-41), he held up the resurrected Christ as the only basis for salvation.

If there is a lost chord among Christians today, it is the failure to go, as Christ commanded, to the lost world both at home and abroad and present Christ as the only hope of brotherhood and of peace—now and in the world to come. We have been too smug and complacent in our attitudes, as Christians; we have not taken Christ seriously enough, as a church. We have been too slow to interpret the great missionary aspect of the Bible, and to realize that the missionary enterprise is global in scope, and rests solidly upon the shoulders of the church, and that every believer is a joint partner in the undertaking. We must come to see that "the field is the world" (Matthew 13:38); that we are to begin with the preaching of the gospel in Jerusalem (right at our very door), and proceed until all men everywhere have heard the good news. Our efforts at evangelism have been too "jerky", too spasmodic, too limited in scope and substance. Our efforts should be perennial

and world-wide. Jesus made no distinction as to the worth of souls, nor in the lostness of them. The soul of a man next door is of as much value (and may be just as lost) as the soul of a black man in dark Africa, and vice versa. We must see this, as we gird ourselves for the new era.

It Can Be Done

This matter of awakening and cultivating a more positive missionary conscience, and a more intelligent understanding of the dimensions of the task, can be accomplished. It is not an impossible task, otherwise it would not have been given us by our Lord. In the First Baptist Church of Augusta where I labor (and I mention this instance with reticence, and only at the behest of the editor), we have had the opportunity to demonstrate the reality of this glorious truth. While the church has from the beginning been deeply sympathetic with the missionary enterprise, and co-operative in our South-wide endeavor, as Baptists, recently there appears to be a genuine, deep-seated awakening along the lines of stewardship and missionary activity.

In a word, the gifts to missions and benevolences have multiplied enormously, in comparison with other years, and there is a manifest zeal for missions and soul-winning activity at home and abroad that is gratifying beyond words—a harbinger (we are prone to believe) of a golden era unknown before. Within the last few months eight of our choice young people have dedicated their lives to special Christian service.

How did this renewed interest in world missions come about in the case of the above local church? Was it accidental? Was it merely a manifestation of the "wave of the future?" Hardly. It came about by diligent, prayerful planning carried out by arduous toil. Great spiritual experiences are not the product of chance, neither is a vigorous growth in the realm of stewardship and missions.

To begin with, year after year there was promoted, within the church, a school of missions or missionary conference, lasting for a period of eight days, and engaging the services of some of the most outstanding missionaries of the Home and Foreign Boards. The work of these conferences was carefully followed up with additional sermons, addresses, and literature. Much

was made of the printed page—our religious journals. Effort after effort was made to secure the greatest possible number of subscribers to them. The *Christian Index* was included in the budget to be sent to every home, and the members urged to subscribe to *THE COMMISSION* and *Home Missions*. Moreover, pamphlets and tracts dealing with the cause of stewardship and missions were distributed freely.

In addition to this, a vigorous program of city and community missions was undertaken. Mission Sunday schools were organized at strategic points—the first is now six years old. Renewed interest was manifested in the work among Negroes. Street preaching services were held, and institutional services conducted at stated intervals. A specific effort was made to minister to the soldiers of near-by camps. The work done through these phases of activity was ever magnified, and kept before the people, as a challenge.

Then, in co-operation with the For-

eign Mission Board, the services of Rev. and Mrs. M. W. Rankin, returned missionaries, were secured for one year (ending in September 1943). With their help, a more intensive work was carried on among the local Chinese (continuously since 1885 the church has sponsored a Sunday school for them on Sunday afternoon), and a definite program of missions was introduced in the neighboring associations. With the return of Brother Rankin to China, the First Baptist Church is to have the pleasure of working with Dr. and Mrs. D. F. Stamps in the projection of a more intensive program of community and world missions.

It has been said that "when a church ceases to be missionary it dies." I verily believe that the surest road to death, for a church, is to fail to become increasingly missionary.

I believe that the surest road for a church to life, and health, and progress, is to become, with ever-increasing ardor, a patron of missions.

Kingdom Facts and Factors

(Continued from page 2)

God of all nations has his threshing instruments in his hand, and his winnowing fan. The axe is being applied to the root of the tree of arrogant selfishness and haughty domination. "God reigneth, let the earth tremble."

The God of salvation walks also in the shadows of the storm and the Christ of redemption reaches his pierced hand to all. "God reigneth, let the earth rejoice."

Now must the preacher be a man of insight, a man of courage, a man of faith, the prophet of God, the evangelist of the Kingdom. Upon him and his church rests the terrible duty of rebuking kings, of preparing the people to support righteous plans and humane judgments, to support programs for the common good of the one human race at the cost of the luxuries and special privileges which have come to some, America above all.

Upon him and his churches comes now the supreme opportunity for evangelism, true evangelism of regeneration unto righteousness, of justice, of brotherhood. It is the time of all time up to now for the preacher who knows the God of the ages, the Christ of the centuries, the Spirit of power and love and of sober insights.

It is the day of Jesus Christ; it is by that token the day of Christ's man.

End Race Exclusions!

At long last, and largely for prudential reasons in the midst of the war, the American Congress is repealing the *exclusion act* so far as it applies to the immigration of Chinese; and the American public by overwhelming majority approves of this action. However, this is only a beginning. The principle involved applies to all races. It must be actually so applied if we are to be basically honest and human in our thought of peoples of other nations and races and in our international relations. It must apply to Japanese, to Indians, to people of all races and nations. It would be unwise to admit without discrimination the people of all the world who might wish to take up residence in our country. We must apply without discrimination the same grounds for limiting immigration from whatever source. America can not take and hold the leadership of the world so long as it makes artificial, invidious distinctions among men. Here we must become Christian if we are to be practical.

New Testament Church in South Africa

By G. W. Strother

It was one of those peculiar providences of God that Dr. Buford L. Nichols and I should be in Port Elizabeth, South Africa, on our return to China at the same time the *Gripsholm* came in with our missionaries returning from the East. We had an informal meeting at the Queen's Street Baptist Church after prayer meeting. While partaking of the refreshments served by the church following the meeting, Pastor George Philipe told me about a municipal housing project for South Africans employed in the city; how these people living in huts of poverty and squalor, when moved into clean, respectable rooms, have responded by living in cleanliness and dignity. When I expressed an interest, he proposed to take me to see the settlement.

Next morning at 9:30, Dr. Nichols, Brother Reinhart of China, the pastor, and myself were on our way some miles out of this beautiful city of 160,000. The country is semi-arid, and sheep raising is the principal industry. We crossed the main railroad running north to Johannesburg, somewhat narrower than our standard gauge, and it is on this line and on the buses that the settlement people go to and from work daily in the city.

The streets of the project radiate from the business and social center of the city of 25,000 natives. All the later houses are of stucco with six rooms divided into two three-room apartments with a garden at each end, with running water, lights, and free medical attention for \$3.00 monthly. They looked well kept, and the gardens were full of green and growing vegetables and corn, as it is spring down here. It seems this city here made a wise humanitarian venture, which might well be studied by those desirous of giving the underprivileged a chance.

In the midst of this settlement is the church of which I spoke—another side of the same project. A few years ago a lay preacher separated from his church on the question of baptism

and proceeded to organize a church on more nearly New Testament lines, without any reference to Baptists or other groups, called it the African Church of Christ, and it has now grown to a membership of about 1,100. They have a commodious church building of rock and concrete and a nice pastorium adjoining. Each member pays weekly one-twentieth of his gross earnings into the church treasury. If he loses his job, the church pays him a standard wage, for which he works for the church cutting and selling wood or on the church farms. For the farms they have a tractor, truck, and other modern machinery and tools. A day school is conducted in the church for their children.

"How does the church protect itself

from unworthy ones?" I asked of Pastor Philipe and one of the deacons. "By strict New Testament requirements and discipline."

They hold rigidly to a regenerated membership and baptism by immersion in running water. Any member contracting debt, accused in the courts, failing to pay his poll tax, or guilty of moral irregularity is summarily excluded. I asked the deacon about divorce. A man or woman may have a divorce and marry again on proven unfaithfulness of the other partner, but for no other cause. But he added that there has been only one such case in their membership since 1928. The services are dignified and orderly, and either native or English is used. Pastor Philipe said the manager of the project told him that if all the natives of the project were like the members of the church, he would need only one policeman.

Here is the hope of the mission movement in all lands: uneducated, heathen peoples turn to Christ, literally accept the New Testament as their rule of faith and practice, and we have God's order established.



Twenty repatriating missionaries and two outgoing missionaries held a praise and thanksgiving service in Victoria Hall of Queen's Street Baptist Church, Port Elizabeth, South Africa, on November 3. Here they are: front row (from left to right)—Doris Knight, Jane Lide, Mary C. Alexander, J. T. Williams, B. L. Nichols and the author of this article, G. W. Strother (both en route to Free China), W. H. Tipton, Attie Bostick, Pearle Johnson, Lois Glass; second row—Florence Lide, Olive Lawton, Floryne Miller, Juanita Byrd, Rose Marlowe, Sallie James, Pearl Caldwell, Mary Lucile Saunders; back row—Deaver M. Lawton, Frank P. Lide, A. S. Gillespie, Pastor J. Philipe of Queen's Street Church, H. H. McMillan, J. H. Ware, and Inabelle Coleman.



A fourth grade rhythm class in a Japanese Relocation Center in Wyoming is conducted by the music teacher. The pupils are nisei (American citizens of Japanese ancestry).

"Nothing left but faith in God" was the message of a Christian leader from Tokyo after the great earthquake of 1923. Last night, a layman quoted those words at a Christian gathering in the Jerome Relocation Center in southeastern Arkansas; the speaker emphasized to his fellow Christians the fact that whatever they had lost, the most important thing for them was their faith in God, which they must not only keep but increase.

The people to whom he was talking were Japanese evacuated from the West Coast after the war began, now confined in this Relocation Center. It was a gathering of the "first generation," born in Japan, whose average age is close to sixty—people in America twenty to fifty years who have never been allowed the privilege of naturalization but who have made their homes in America, reared their families, and built up through the years businesses and investments to support their later years.

With the evacuation, most of this property was swept away. Some of it was sold, some of it was left in the keeping of Caucasian friends, and some of it was left in Government custody.

The property that was sold brought what might be expected of a forced sale. One man tells how his wife sold a valuable electric refrigerator for \$15. One company in Los Angeles which possessed small physical assets but did an annual business of \$5,000,000 was sold for \$15,000.

Property left in the care of others has fared variously. One family told me how they had sent letter after letter to Caucasian friends in California with whom they had left their belongings but had received no answer. A woman who came recently from the West Coast tells of seeing a person giving away articles that had been left in trust by Japanese evacuees. "Why are you giving those things away?" she asked. "Oh, they'll never

"...but Faith in God"

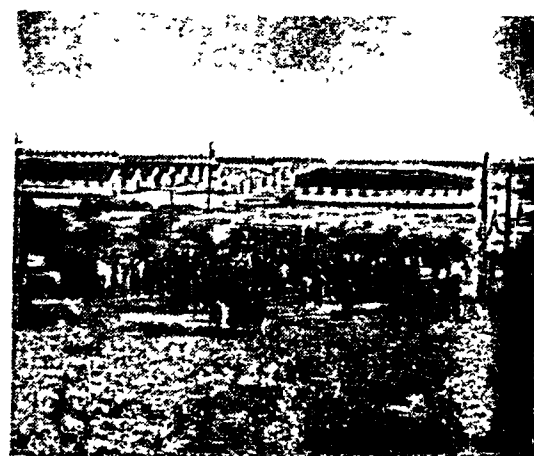
By W. Maxfield Garrou

be back to get them," was the answer.

Thus there was some ground last night for the Christian speaker's saying that nothing was left but faith in God.

The emphasis that he put on that faith in God kindled something inside me. If there is anything that the world today needs, whether America or Japan, it is that faith in God. If these people who have suffered the loss of all things can learn, even some of them, to count all things but loss for the excellency of the knowledge of Christ Jesus, then they will be in a position to give both to America and to Japan what we so greatly need.

Reactions to life in the Relocation Centers vary. For some, the experience has been debilitating and discouraging. Others have found the very difficulties an avenue to God. A young man who formerly attended the Terminal Island Baptist Church in California but was not baptized until after he reached the Rohwer Relocation Center in Arkansas said recently, "My stay in the Center has really been a wonderful experience because it has given me new spiritual



Sunrise Thanksgiving services were held at Gila River Center, Arizona, where Missionary Cecile Lancaster, on indefinite furlough from Japan, is a schoolteacher.

in God"

The last of our missionaries to leave Japan is ministering to Americans of Japanese descent in Arkansas' Relocation Centers

insight and opened to me the possibilities of a full Christian life." Another says, "Since evacuation, the fact that the Lord Jesus Christ is the only one we can trust and depend upon has been brought out more clearly." A church bulletin from one of the Centers quotes, "When you have nothing left but God, then for the first time you become aware that God is enough."

These Christians behind barbed wire are linked with some of the crucial problems of the nation and of the world. This very fact means that as they apply the principles and power of Christ to their own situations they are finding the solution which the world needs for those problems.

Does the world need to know the meaning of Jesus' "love your enemies?" These people are not our enemies but they have become involved in the tangle of hatreds which enmeshes life today.

Is the world harassed by problems of property and materialism, by questions of liberty and the rights of the individual? Here we have these problems focused by material loss and by incarceration.

At each one of these points the world's primary need is to see the application of the principles and power of Christ. It is those who are in the laboratory who can make the discovery, though they themselves pass through the crucible.

As discoveries are made, we all must be ready to receive. We Americans like to play Lady Bountiful and distribute largess to the unfortunate of the world, but we can never re-

solve the conflict of races or learn the true meaning of brotherhood in Christ Jesus until we are willing both to give and to receive. As I heard my pastor in Tokyo say, "The ground is level at the foot of the Cross. No man stands higher than another." This attitude of mutual giving and receiving is going to be infinitely important in missionary work after the war.

Remember always that it is not alone the Japanese and Japanese Americans among us who are being tested. We also are in the crucible; we also have the privilege of applying the principles and power of Christ to these world problems. One of the saving features of the present problem is that it is above all the Christian people of the country who have protested mistreatment when they have seen it and have exerted themselves in practical ways

to show friendship through providing opportunities for resettlement to the dispossessed, and as churches and individuals showing Christian friendship to those who through the resettlement program have come to live and work in their communities.

"Nothing left but faith in God."

Through the magnitude of the trial which has befallen them, the people in the Centers are challenged to discover and then give to others the faith in God which is adequate, the treasure which is greater than all the possessions of which they have been despoiled, the freedom in Christ Jesus which can never be limited by barbed wire or the denial of civil liberties. Let us pray that we ourselves may be Christian at home and so earn the right to witness for Christ to the world.

The War Relocation Authority is resettling the 110,000 Japanese Americans who were evacuated from the West coast in 1942. Ruth Nishi of Berkeley, California, an evacuee from Poston, Arizona, now operates a turret lathe for a Chicago factory. The children of families relocating in Cincinnati are welcomed at the vacation Bible school of a local Presbyterian church.



Japanese Americans of the United States armed forces are entertained by their sisters and friends at the Heart Mountain Relocation Center U.S.O.

Photos courtesy War Relocation Authority, Washington

Spanish-American Triumphs

By J. L. Moyer

The states of Texas and New Mexico abound with records of triumphs in Spanish missions. Before we look at some of the triumphs, let us face some facts which are real problems. There are in Texas 651 Catholic churches, 358 missions, 822 Catholic priests, with a total enrollment in the churches of 694,240; also 302 schools with a total enrollment of 61,624. The Baptist population in Texas is approximately the same as the Catholic, but the Baptist school program does not match that which Catholics have. The Catholic birth rate indicates that, in Southwest Texas especially, the Catholic population is increasing rapidly.

In New Mexico the former Baptist college at Montezuma is now a Catholic seminary. Annually more than 350 Catholic priests from Mexico are being trained there.

But there are indications on every hand of the progress being made by Baptists.

In a small Texas town about seventy-five miles from San Antonio, I arrived Sunday morning in time for Sunday school and church. A tragedy had occurred in the little town the night before. The son-in-law of the leading family of the church had been killed in a *contina* on Saturday night in a drunken brawl. Yet most of the members of this family attended the morning and evening services of the church.

In the afternoon the father of the bereaved daughter asked me to go visiting with him. First, we went to the home of the dead man's parents, and although they were staunch Catholics, they asked us to have prayer. We prayed earnestly that God would bless them and all the people present.

Then the old brother, my guide, said, "Let us go visit another family." Before arriving, he said, "This woman where we are going is the sister of the man who killed my son-in-law last night." So when we went in, he

said, "We have nothing against you, and we will not harm you. We came to tell you that we are sorry, and we know that you are heartbroken." Here, again, we were invited to pray, and everyone was deeply moved because of the grief which each one felt for the other.

Upon leaving the sister's home, my guide took me to see the mother of the murderer. This old lady was seventy-nine years of age, and she cried out when she knew who we were, "What can I do—a poor old woman? How sorry I am! May the Lord have mercy upon us!" She then asked me to pray! As we prayed we knew the Lord was present, because we could feel his presence. After the prayer they all seemed to feel relieved to know that the ones who were harmed most could come to their house of grief, not with a gun, but with the sword of the Spirit.

At 1225 South Zarzamora Street, San Antonio, Texas, Miss Amelia Diaz, a missionary of the Home Mission Board, has lived and worked for several years. Her home has been used as a kindergarten for the children and for a mission of the First Mexican Baptist Church of San Antonio. Miss Amelia has worked faithfully through the years, and the Lord has wonderfully blessed her efforts.

This chapel is located on the main street north and south through the very center of the Mexican population. It goes through a district that is 98 per cent Mexican, 75,000 in all.

The mother of Miss Diaz, La Senora Petra Diaz, is truly a woman of prayer. Having been blind for many years, she walks by faith and not by sight. When I first knew her, she told me that the Lord wanted a church built there at this address, which was her home. There never seemed to be a day when she doubted it would come to pass. To our joy, only a few months later, we had a letter from Dr. Beagle stating that money had

been allocated to purchase the property. The property has been bought and reconditioned. This dear old mother with great joy in her heart said, "I thank the Lord. They tell me that the church is beautiful. I only wish I could see it."

She always says that the main thing is to develop a New Testament church, and not to think of her or her family; that His will must be done. She not only prayed and waited, but gave, sacrificially. She said, "Come by, for I want to help recondition the building for the service of the Lord." She gave me three crisp ten-dollar bills as a love gift, a thank offering.

On a Sunday afternoon in August, 1941, it was my privilege to attend a most unusual service of the Spanish-American Baptist Church of Gallup, New Mexico. Brother Pedro Carranza, born in Mexico, our Home Board missionary and pastor of the church, presided. After several other brethren had spoken, I preached, in Spanish, from the words of Jesus: "Yo edificaro mi iglesia" (I will build my church). We had about sixty Spanish present, sixty Anglo-Americans, fifteen Navajo Indians, ten Zuni Indians, and seven Negroes. Brother C. W. Stumph prayed the dedication prayer, and two Spanish people, a man and his wife, presented themselves as candidates for baptism.

At the close of the service we were all invited downstairs for the evening meal, which was served by the Spanish and American ladies. The meat for barbecue was given by our Indian friends. Some say that Brother Carranza stayed up all night barbecuing the meat. The Negro friends helped out. I listened in while I talked and I heard an Indian woman say, "We gave Brother Carranza the meat. He is our friend." Another Indian said, "It is the best barbecue I ever ate." Of course, that is enough said. Finally a Negro woman said to me, "White man, come preach to us in English. We sho needs preaching to."

It is because the foreign missionary at his best so genuinely takes up his cross—identifying himself with the needs and sufferings of a people who have no immediate claim upon him, and for their sake sacrificing friends, comforts, possessions, and if need be life itself—that he has acquired such a powerful hold on the imagination of mankind.

With all the courage of a soldier, he performs a redemptive work that no soldier can imitate, because military force at best holds evil in check when it gets dangerously powerful, while devoted missionary service sometimes actually breaks the grip of evil upon men's souls, and extinguishes its power by bearing it sacrificially.

If then the world situation requires us to abandon the distinction between "home" and "foreign," by making us members of one "non-Christian world" (physically one neighborhood, morally one den of thieves!) it certainly does not require us to abandon foreign missions. A queer time to do that! If ever there was a lost world, a heathen world, it is ours, whether we sample its heathenism in Chicago or Shanghai. What is really required is that every Christian should become a *foreign missionary at home in all the world*, giving himself to the redress of injustice, the reconciliation of the alienated, the comfort of the sin-sick and sorrowing wherever he may be; and that the Church should so survey her task and distribute her energies as to bring God's help to every accessible spot on earth, especially to all points of unusual tension and distress.

This is our missionary task. Divine justice requires it. Divine mercy inspires it. The divine Sufferer on the Cross sends us forth to it.

—WALTER HORTON in *Christian World Facts*

The Base of World Missions

By W. R. White

World missions must be undergirded by a vital home base. The first great missionary movement operated by a series of concentric circles. They were designated "Jerusalem," "Judea," "Samaria," and "the uttermost parts of the earth."

The home base can be a problem or a leverage for foreign missions. We are having to distinguish between Christendom and Christ. We are constantly having to tell the people of pagan lands that our country is not a Christian nation. So many tourists from America shock the natives and peoples of the lands to which we send missionaries. The more we make America Christian, the less explaining we will have to do and the more convincing will be our claims for our faith.

We must depend on the home base for recruits and reserves. Certain sections of the South are becoming less and less missionary-minded. Strange to say, the delinquent sections are those which claim to be most progressive, most social-minded, and most practical. In fact, they maintain that they are the ones who are most consistently applying the Christian gospel to all of life.

However, the most Christlike impulse is the desire to share the best we have with all mankind. Whenever we lean away from the Christian faith toward the Christian ethic, we become less missionary. Our giving of money to missions may even increase for a while but there will be a certain decrease in the offering of life.

What is often designated as liberalism will cut the taproot of missions sooner or later. It, too, frequently shows an upward spurt in giving of money to missions but discloses a corresponding decrease in the giving of life. In the course of time there will be a decrease in both. People will not remain enthusiastic about things that do not make a big difference. Relativity is not very prolific in producing martyrs.

Our home base needs to be strengthened in great convictions. We must learn that we cannot continue long in

gathering fruit after the tree has been severed from its roots. Baptists have a distinct, unique message for the world. How can they give it if they lose it by neglect? The emphases are too spasmodic, too feeble, and too scattered.

Vast foreign populations among us must be reached or else they will rise up to curse our whole missionary enterprise. They are such a challenge and such an opportunity! We wait too long. They become sophisticated in the externals of our way of life but do not contact the creative causes of the values which we possess. In fact, the worst of our life is more aggressive than the best. They become exposed to and warped by the worst before we reach them with the best. Those abroad form their judgments of us by what they hear from their own blood in our midst.

America has passed from rural to urban domination. This is due to radio, newspapers, automobiles, and good roads as well as a shift in population. The great pagan cities must be reached for Christ. Southern cities and states, and the Home Mission Board must work out a co-operative strategy that will reach the multitudes. Much is being done in that direction.

Home and foreign missions must reinforce each other. It is somewhat paradoxical that the great home mission movement among American Baptists was initiated and accentuated by the foreign mission awakening started by Judson and Rice. Each will contribute to the other in a healthy situation.

A gigantic missionary crusade at home and abroad is the order of the day for Baptists. Now is the time to build up great reserves in men and money. When victory comes we will have the biggest order of our history dumped into our laps. God's people must be ready to enter the open doors at once. If we do not, other forces will. Our Commander-in-Chief is watching our preparation for that hour. The home base will be put to its strongest test and severest strain. It must be solid and responsive.

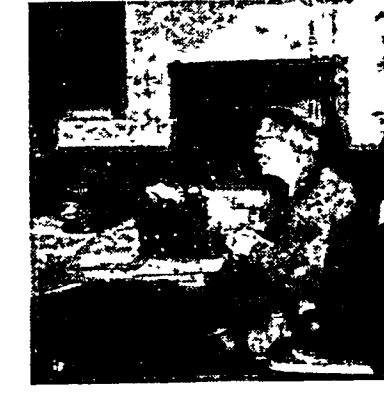


Staff meeting in Dr. Maddry's office, usually after prayers on Tuesday: in clockwise order from the left—Secretary Maddry, his assistant, Gene Newton, Treasurer Buxton, Editor Routh, Book Editor Weeks, Latin-America Secretary Gill, Far-East Secretary Rankin, Near-East Secretary Sadler. Three staff members are missing in this picture: Manager of Literature and Exhibits Mary Hunter, Candidate Secretary J. W. Marshall, and Managing Editor Marjorie Moore (who took the photograph).

Open House

The Foreign Mission Board of the Southern Baptist Convention is open to the readers of THE COMMISSIONER. Visit the home office located at 111 Monument Avenue, Richmond, Virginia, U. S. A.

FIRST FLOOR



May we present...

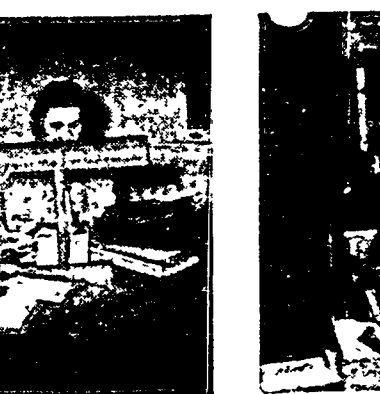
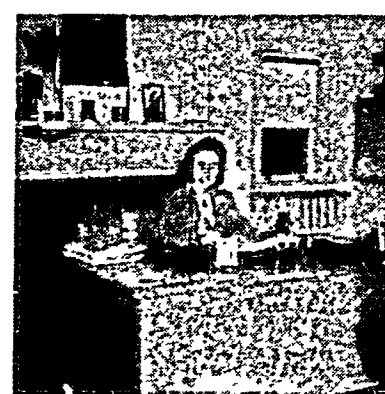
First floor: Ruth Waymack at the switchboard; Alma Cree and E. C. Routh; Marjorie Moore and Kay Kaneda; Mary M. Hunter; Missionary J. Hundley Wiley; Virginia Edwards; James Mallory; Missionary Emeritus John W. Lowe.

Second floor: Phyllis Ann Gentry and E. P. Buxton; Dorothy Toler; Everett Deane, Alice Keeling, Kermit J. Schmidt, Mary Waugh; Gene Newton; Nan F. Weeks; Caroline P. Bennett.

SECOND FLOOR



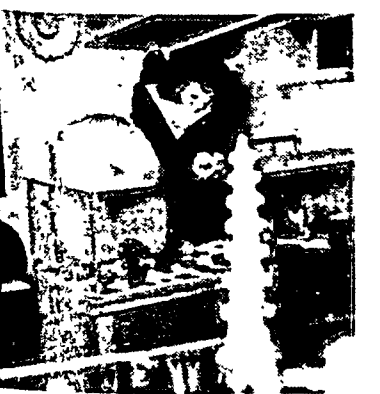
THIRD FLOOR



Third floor: Ruby Lee (at Dr. Marshall's desk in his absence); George W. Sadler; Lois Lyle and Everett Gill, Jr.; M. T. Rankin and Missionary Mary Lucile Saunders; Kitty Lewellyn; Circulation Department—Winifred White, Mrs. Hazel T. Roach, Mrs. Elizabeth Isemann, Vivian Fussell, Mrs. C. L. Johnson, and Mary McBride.

Ground floor: Library (Margaret Schmidt practicing cartography), which doubles for a film projection room (as it did January 11 during the Rankins' reception when Richmond had a blackout); museum which Bernice Harlow helps Miss Hunter manage; and lounge, especially popular at noon.

GROUND FLOOR



Dr. Maddry greets President Jenkins in the hall on the second floor.



Dr. Marshall arrives with much-battered luggage.

Editorial

"Pray That I May Do a Good Job"

From the Southwest comes a story of a young doctor, son of a dear friend, who was killed at Salerno. When he said good-by to his wife she assured him that she would daily pray God for his safe return. He replied: "Don't do that; just pray that I may do a good job."

A few minutes after I read those words in a personal letter, one of our missionaries came in and said, "Good-by, I am leaving tomorrow for China." I knew something of what that trip was costing him. He leaves his family in this country and goes back, through perilous seas and over the Himalayas, to Free China where the need is so desperate. As I clasped his hand in parting, I found myself saying: "God keep and lead you all the way. I know that you will do a good job."

Then I thought of another little missionary family in the West this season whose husband and father has just gone back to Africa because the call is so insistent. He, too, may be trusted to do a good job. The same may be said of many other men, and women, too, who have gone to the ends of the earth on unselfish missions. Above all else we are to pray that the will of God may be done, and that they may do a good job.

This Christmas we were reminded of Jesus who came to this world to manifest the love and holiness and power of God, and so open a living way from earth to heaven. He said concerning his mission, "I came, not to do mine own will but the will of him who sent me." He suffered and died and rose again that he might bring men to God. He learned obedience by suffering. He tasted of death for every man. We can say, reverently, that he did a good job. He accomplished the work he was given to do.

As we enter the new year, may our dominant desire be, not to have an

easy time, a safe journey, a carefree life, but that we may walk in the steps of Him who said, "If any man will come after me, let him deny himself, and take up his cross and follow me." The coming months will bring heartaches to many homes. There is no easy way to victory either in the military or missionary service. We have all got a job to do; let us do with our might what our hands and hearts find to do.

Religious Liberty

One of the most vital questions in the consideration of world missions is true religious liberty. Editor L. L. Gwaltney, of *The Alabama Baptist*, in an illuminating and instructive discussion of this question, says that religious liberty is the only basis for a just and durable peace. There can never be religious freedom, in the truest sense, where state churches exist. No permanent freedoms can be established unless or until the minds and souls of men are free. He defines and distinguishes the three views of religious freedom which men have held:

"First, toleration is based upon the false assumption that some political or ecclesiastical organization arrogates to itself the authority to tolerate others in matters of religion while the freedom of religion is a 'natural right' given by God to all men. Hence it is both preposterous and utterly false for any church or state to assume that it has any authority to tolerate others in their exercise of a natural right.

"Secondly, the freedom of worship goes further than mere toleration but this comes far short of the freedom of religion. For it is true that in state churches the 'powers that be' may be willing that others have a certain freedom of worship, and so other ministers may read and pray and preach to local congregations. But when these began to defend and propagate their faiths, evangelize others and build institutions for the furtherance

of their religion, and the process goes far enough to threaten in the least the control exercised by state churches, the ecclesiastics of such churches almost invariably suppress them. The most recent illustration of this ancient proscription was seen in Rumania when the Greek Orthodox Church closed the churches and theological schools and suppressed the publications of certain dissenters. Historically the same was done for centuries both all over Europe and in the British Isles. Thus the freedom of worship may be granted while the freedom of religion is lacking.

"Third, the total and absolute freedom of religion for all faiths is the only thing that satisfied the American conscience. This means more than toleration and more than the freedom of worship. It means the right to worship and to preach and to practice, to send out missionaries, to build institutions and to found publications for the propagation of their particular faith. It is to the everlasting glory of America that this is possible, and possible not only for Catholics, and Protestants, and Jews, but for Buddhists, Mohammedans, and for the devotees of any other pagan faith in the world. . . .

"Should the question be raised as to why the American people are so intensely interested in the separation of church and state, and especially as that regards Great Britain, the answer is that the war is being fought in order that freedom may obtain over the world. That includes the utmost religious freedom, the very thing that England does not grant to its religious minorities. In all countries where state churches exist religious minorities are not free, and inwardly and silently they revolt against the ecclesiastical tyranny which they know is being imposed upon them."

Dr. Gwaltney points out the disturbing fact that neither in the Atlantic Charter nor in the Six Pillars of Peace is anything said about separation of church and state, without which there cannot be absolute religious freedom.

Russia and Religion

It is difficult at this stage of the world conflict to forecast the status of evangelical religion in Russia after the war. The Soviet Government has made significant concessions in recog-

nizing the Orthodox Church, in approving the selection of a new patriarch, and in restoring one day of rest in seven. But that does not imply that evangelical and independent religious bodies, such as Baptists, who have not and have never had any connection with the Russian Government, will be accorded the same recognition as the Orthodox Church.

While the Soviet Union avows constitutional provision for religious liberty, we must not assume that religious liberty means the same in Russia that it means in the United States of America. Worship within the churches may be permitted, but religious teaching in the schools, and evangelical propaganda are forbidden. Evangelism, as we understand the term, is not permitted. One is free to believe and to worship, but is not free to propagate his faith. On the other hand, anti-religious propaganda is permitted. Atheistic Russian leaders have been driven to see the value of religious faith in strengthening and sustaining men and women in crises where nothing else will fortify their endurance and courage. "Religion has proved to be the most tenacious and indestructible of all the survivals from pre-revolutionary Russia."

Of one fact we are sure: God opens doors which no man can shut, and when he gets ready to occupy Russia, no man can keep him out. As his messengers we should be ready to possess lands which he has given us and to enter open doors when set before us.

One of the clearest statements we have read concerning the status of religion in Russia is given by Dr. P. A. Sorokin of Harvard University, in the winter number of *Religion in Life*. He traces the development of Russian Orthodox religion from its adoption by Vladimir. The impact of Christianity on Russia has been tremendous as it touched every phase of Russian life. Sorokin describes the development of atheism and its proven failure to meet the deepest needs of the Russian people. The patience and genuine faith of believers during the persecution by atheistic leaders convinced the authorities that, after all, there must be in the Christian religion something of value to Russia. Consequently, when in the terrific struggle of recent days the spirit of loyalty, courage, and sacrifice needed to be strengthened, there has been a religious renaissance

throughout the land, and there is a growing friendliness toward the Christian faith. We pray that this friendliness will continue to grow and that evangelical Christians will be accorded the privilege of propagating the teachings of the Word of God.

A Perilous Assumption

We have confidence in the ability of the Allied nations to win the victory in this global war. All of the forces—air, sea, and land—of the United States, Great Britain, Russia, and China are closely co-ordinated. All of us should give ourselves without reserve to the winning of the war. We must not fail our men and women who have gone to the ends of the earth to conserve and promote the freedoms which have made our nation a mighty power.

But the postwar peace program will not be as simple as may appear to many observers of world development. We can already discern signs of divergent aims of the Allies. We shall always be indebted to Great Britain for its dogged tenacity in holding on during the darkest days of the war, and thus helping to secure the things counted dearest in Christian civilization. But the question is already being asked if in the peace settlement Great Britain will modify her imperialistic policy. What will be Russia's policy with reference to other European people? Many serious problems, which are being kept in the background until the war is won, will then come to the front. Various unforeseen and unpredictable factors may disturb international relationships.

It is not at all inconceivable that in postwar settlements there will be insoluble differences in reconstructing a shattered world. No covenant or treaty or agreement has ever yet been devised by men that was shatterproof. Can we be sure that, after the war, world political leaders will all be so unselfish and benevolent that there will be hearty agreement in accord with the ideals of peace and freedom and self-determination already enunciated?

On the first Baptist Radio Hour in 1944, Dr. W. R. White in his message, "The Shaking of the Nations," reminded us that only those things will remain unshaken that are eternal and in accord with righteousness. There is no sure foundation on which the world can be reconstructed except

the eternal Word of God. We shall be disappointed if we expect an era of universal good will and enduring peace based on the counsel of men rather than on the Word and will of God.

Influence of Missions Literature

In reviewing recently the lives of missionaries we have been impressed by the influence of missionary literature in bringing them to decision to be missionaries. Here are some of the illustrations of the far-reaching influence of missionary literature.

The life story of David Livingstone, with pictures of Livingstone's first grade book, induced George Grenfell, later known as "the apostle to the Congo," to become a missionary to Africa. This purpose was strengthened by reading the missionary magazine called *Mission Work*.

Likewise, Robert Lawes, who later did such a remarkable work in Livingstonia, read Livingstone's books on Africa and cried out, "Oh, God, send me to the Magololo."

The reading aloud in the home of the *Missionary Herald* influenced Cyrus Hamlin in his decision to go to Turkey as a missionary.

The need of the heathen world was impressed on William Carey's heart as he read *Cook's Voyages Around the World*.

Bishop Thoburn said that while reading a sermon with references to Judson, Mills, and Newell, he received the impression to be a missionary.

Henry Martyn was impressed by the *Memoirs* of David Brainerd.

A young physician in New York City, while making a professional visit in 1819, noticed a leaflet with the subject, "The Conversion of the World," by Hall and Newell. He borrowed that tract, read it, and accepted this challenge as a call of God to be a medical missionary to India. That young man was Dr. John Scudder. Of his ten children who grew to adult life, nine became foreign missionaries, five of the nine being medical missionaries. Of his grandchildren and great-grandchildren, several became missionaries. All of this began with the reading of a missionary tract.

The implications of this editorial are clear. Our denomination's investments in publication work will yield rich returns.

World Tidings

If the Jew gave a tithe or more for law's sake, we who have been redeemed by the blood of Jesus Christ should give at least as much for love's sake. Love will always go farther than law.

★ ★ ★

In the daily press we saw recently the testimony of the aviator who said that before he went into the war he tried to be an atheist, but, when flying far above the ground, he began having trouble with his engine, his atheism failed him and he called upon God for deliverance.

★ ★ ★

Frequently the question is asked, "How can we get funds to China?" At the present time we are unable to get funds to occupied China but we are able to get funds through promptly to Free China.

★ ★ ★

Less than fifty years ago, the Foreign Mission Board came repeatedly to the conclusion that Rio de Janeiro was so unresponsive to the gospel that our missionaries should be withdrawn. Recently the forty-fifth Baptist church was organized in that strategic Brazilian capital.

★ ★ ★

Dr. R. E. Beddoe, field representative for the Foreign Mission Board in Free China, has moved his headquarters from Wuchow to Kweilin. This latter city is one of the three or four most important centers in China today, and is the largest center of our mission work. In addition to the local Baptist church, Baptists have there the Pooi Ching and Pooi To schools for boys and girls, theological schools for men and women, and medical work which is done largely through three or four clinics located in various sections of the city and near-by country. How grateful we are that in the midst of all the turmoil and distress of China today, we have a part in this vital witness for Christ. We thank God for the great work that Dr. Beddoe and other missionaries are doing for God and for Southern Baptists in Free China.

The Foreign Mission Board was the first of our Southern Baptist agencies, if we mistake not, to adopt the Pension Plan offered by the Relief and Annuity Board. Since that time nearly all the other state and Southwide agencies have come into the glorious fellowship. Until a few years ago, many of our missionaries had no assurance of a living when they became too old to work or were totally and permanently disabled. Now they can rejoice in the fact that they are not forgotten by Southern Baptists.

★ ★ ★

In this devastating war men are learning that human devices and programs for world betterment are futile. We are discerning a return to the eternal truths of God. Religious leaders are restudying the great doctrines which undergird our faith. One of the most significant statements we have read recently is an editorial, "Theology in the Church," in *The Christian Century*. The author begins by saying that the church has realized its secularistic spirit and is awakening to its lack of intelligent convictions concerning the truth of Christianity.

"We have a church membership high enough in general intelligence but low in Christian understanding. . . . When one scorns theology he is scorning Christian intelligence. . . . For theology is nothing more or less than faith intelligent in itself. . . . There is no substitute for Christian intelligence in Protestantism. . . . It is high time that Protestantism return from its futile search for some foundation of faith in modern culture into which liberalism has led it. Other foundation can no man lay than that which is laid, which is Jesus Christ."

Men speak most convincingly when they speak out of deep conviction. A shallow, sentimental faith will never win the world.

★ ★ ★

In an article in the December *Atlantic Monthly*, "Britain and a Moral Revival," Lord Elton called attention to the revival of interest in religion: "At the universities young men and women who used to argue about Marx, now argue about God. I was told not long ago by an official of the Ministry of Information that any unknown person who hired the Town Hall at Birmingham and advertised a revivalist

meeting could be certain of a full house."

★ ★ ★

In *Religion in Life*, winter quarter, Kenneth Scott Latourette, outstanding missionary authority, a Baptist, shows how the missionary enterprise has influenced American life. The democratic forms of evangelical Christianity were large factors in the creation of American democracy. The missionary enterprise made an important contribution in the field of education, for the first great colleges such as Harvard, William and Mary, Pennsylvania, Dartmouth, Princeton, Yale, and others that might be named had their beginnings in the missionary impulse. More than any other forces, the missionary enterprise has developed and strengthened world-mindedness.

★ ★ ★

Now that Southwide Baptist debts have been paid several of the states in the territory of the Southern Baptist Convention have projected campaigns to liquidate their debts this year and are utilizing the essential features of the Hundred Thousand Club.

★ ★ ★

Correction

A photograph of 700 Chinese children in the February issue of *THE COMMISSION*, captioned "Baptist Orphanage in Free China", requires an explanation.

The orphanage at Shiu Chow is under the auspices of the China's Children Fund, a nondenominational organization with headquarters in Richmond, Virginia.

Dr. J. R. Saunders was serving as the representative of this organization in his work with the Pu Kong Orphanage. Since his return to America, China's Children Fund has appointed a former missionary of the South China Boat Mission as superintendent of the orphanage at Shiu Chow. The local management is in the hands of a group of Chinese Baptists who, through the superintendent, make regular reports to China's Children Fund.

Dr. M. T. Rankin, secretary for the Orient, is authority for the statement that this institution is in no way connected with the Foreign Mission Board of the Southern Baptist Convention, or its South China Mission.

Messages from Missionaries

Internment in the Philippines

Every day as we have remembered you in our prayers, our greatest desire has been to let you know how well we are. Now that the opportunity has come, we are hoping you will have this letter by Christmas. We were interned December 28, 1941, at Camp John Hay, Baguio. On April 23, 1942, we were moved to Camp Holmes, five miles north of Baguio.

We have about 500 people interned here, of whom about 190 are missionaries representing twenty-one denominations. The women without children live in one barracks, women with children in another, and men in a third barracks. Much of our time is spent in camp work, doing everything from the bathroom detail to log-rolling. We are fortunate in having a small camp library as well as a considerable number of our own books. The thirty-five ministers alternate in church services on Sunday mornings. One of the best features of camp life is adult education classes in most everything from calculus to seminars on Christian thought.

Our health is good, but we have an excellent camp hospital and surgeon if needed. Beds are comfortable, and food is adequate. Dining hall menus are: Breakfast—hard or soft rice, syrup, and a banana; lunch—soup, two vegetables, and a banana, (and a slice of bread three times a week); dinner—meat and vegetable stew, steamed rice, two vegetables, and a fruit. We are also fortunate in receiving two market bags of food a week from town, including bananas, coconuts, papaya, mangoes, sugar, onions, lemons, eggs, and even meat occasionally. I weigh 145 pounds and have a good healthy tan from working barefooted with nothing but a loin cloth on. Ruth weighs 114 and feels fine.

This experience has been educational in many ways and has been helpful spiritually. All of our group here are well, except Rufus Gray, who passed away in January, 1942. We send our love to you and all our friends. May the peace of God keep your hearts in Christ Jesus.

HUGO H. CULPEPPER,
Camp Holmes, Baguio, P. I.

Training Leaders in China

Our Bible Training School for young women has just closed the first school year since it reopened in Kweilin after the fall of Hong Kong. Miss Flora Dodson, its beloved principal has now been back in the U.S.A. for almost a year. But

we give thanks and praise the Lord that five of the faculty from Hong Kong came to carry on here in Free China, and with some added help in the teaching, and my small assistance with the administration, and the great blessings of our God upon us, we have had a very good year.

Much credit is due to Miss Pauline Cheung, dean of administration, and the faculty members who have worked out the vision that has long been in Miss Dodson's heart. You will all be grateful and glad to know what a fine, well-developed curriculum is offered. Mr. Chu and Miss Mary Chen are excellent Bible teachers, and Mr. Chang is both teacher of Chinese and an earnest Christian—a combination difficult to find but most urgently necessary. Miss Yim has continued her services as matron, and her tireless efforts and careful buying have been a great help in these inflation times.

One of the things about Pooi In that made me happiest has been the spirit of complete dependence on God about everything. Prayer is the method of handling every problem and meeting every difficulty. Joy finds its expression in prayers of thanksgiving. The Monday morning prayer meetings continued with fervor and joy throughout the year, and a great spiritual blessing came upon the students during several evenings in preparing to go out for the field work of the summer. The ardent spirit of Hsieh Jung Chun, the Prayer League president (now graduated), had much to do with bringing this about. There has been much emphasis on tithing and many have been led to covenant to give one-tenth of all their money for Jesus' sake. The tenth of several gifts, made to the student body as a whole, was put into the Prayer League's treasury, and to this was added many offerings from the students themselves. This is to be the nucleus of a fund by which the girls may help each other when any one has special need.

Throughout the year Thursday afternoons have been devoted to their "field work"—visiting, home meetings, Bible classes for women, children, for the servants on the compound. In addition the Training School students have had charge of the Saturday night street chapel service. They and others also helped in the Sunday school at the church and on the compound for the neighborhood children.

During the summer the students have been divided into teams, working in Kweilin and four other places. Three of these places are without pastor. We thank God for the possibility of doing this

work and for providing the funds to do it. Vacation Bible schools, special children's meetings, women's meetings and evangelistic services will be carried on, and aid and inspiration given to the churches in every way possible. May God's blessings follow his young servants out in the field.

ELOISE GLASS CAUTHEN,
Kweilin, Free China

Sicilian Pastor at Work

Sometimes the world seems big and then distances become as nothing and the following letter which we received in a round-about way from Kentucky made us feel that the earth is not so large. The seed of the gospel cannot be lost. The pastor referred to, we had not heard from directly for some time, but we know that the Baptist brethren in Italy are holding fast to their faith and "God is in his heaven" though when our hearts are anxious and our eyes are dimmed by tears, we cannot always see him clearly.

"Somewhere in Sicily

"... By accident I learned that a Baptist church was functioning in Catania. I happened to be observing a monument in front of the cathedral in that city, and was impressed by the peculiar stone carving (a likeness of an obelisk on the back of an elephant). I asked a passerby what the monument was about. He could speak only Italian, and I had to ask by using a combination of signs, expressions, and chance Italian, English, and French words. He explained as well as he could under the circumstances, and then he offered to conduct me to the Bellini museum....

"He seemed most anxious to ask about religion, and it came out that he was a member of a Baptist church. One word led to another, and soon he led me to an apartment house a few blocks away and introduced me to the preacher.

"The clergyman could speak only a little English, but he fortunately possessed an Italian-English dictionary, and we conversed by means of that. The conversation was halting and painful, but I learned a few facts from him.

"He told me that he had been born not far from Naples, and had attended school in Rome. The school in Rome was one that had been established by American Southern Baptists, and in connection with it he mentioned the name of one Dr. Whittinghill, of whom you may have heard. Until the war broke out, he even received literature from the de-

nominal office in the United States. I think it was Richmond Foreign Mission Board.

"He said that his congregation was *small*, only about 100, but claimed that if the government had not assumed such a hostile attitude, the congregation would have been much larger. He had had his troubles with the fascist government and was glad it no longer ruled Sicily. He even insisted on showing me his church. It was not in use at the time I was in Catania because a bomb had fallen in the street just in front of the church and had blown the front door off. Incidentally, a bomb narrowly missed his apartment house; during the bombing raid by the Allies, a bomb had fallen within a few feet of the place where he was living. While I was at the church, he gave me a few tracts, written in Italian, of course, which I shall send home when I have the opportunity.

"The minister also gave me a small book on Italian grammar, and showed me his office. His secular occupation is that of manager of the Catania office of a Milan insurance company.

"He was a person of rather advanced political views. He was an anti-monarchist and believed in the establishment of a republic for Italy, and the abolition of the monarchy. For a number of years he was active in the affairs of the Socialist Party, but with the advent of fascism had to keep his mouth shut.

"There were quite a few Freemasons in Catania, he declared, stating that he knew many of them both in Sicily and Naples. Somehow or other they managed to keep alive under the dictatorship of Mussolini, which had attempted to suppress all opposition. Freemasonry has been relegalized in Sicily by the Allied Military Government of Occupied Territory. . . .

"Catania in peace time had a university, which taught such subjects as medicine, pharmacy, and law, but now, of course, all that is gone. The buildings, some of which are quite imposing, have been taken over by the military, and teaching had stopped.

"Some day, when Catania gets back on its feet, it will be a comfortable and desirable place. In peace time a number of American tourists had gone there, and when the war is over, it may again become a tourist attraction, if civilians will have any money to travel on."

SUSY WHITTINGHILL,
New York City

Baptists in Uruguay

We told you of starting our first work in Paso Milino, a section in the north side of Montevideo, some months before. Since then we have had many difficulties and victories. We can testify again to the sure promises of God's Word and its power in the hearts and lives of men.

Last Fourth of July was a great day,

indeed, for us. I was up early that day to hoist the Uruguayan flag on one side of the house with Old Glory on the other. They made a beautiful sight. They were all the more beautiful because of what they represented. Each representing a democratic republic with that very precious right guaranteed in its constitution of absolute religious liberty which can only exist where there is complete separation of church and state—this exists in fact as well as in the constitution in Uruguay. In the afternoon we had our first baptismal service and baptized seven of the converts that we had had in the work in Paso Molina.

The following Tuesday night the Baptist Church of Paso Molino was organized with ten members. These included the seven recently baptized converts and three who came by letter (the Carlises



and the young lady who helps us, a graduate of our Institute in Buenos Aires). You can well imagine our joy at finding ourselves once more identified with organized work. We had been happy in the work before but there was always lacking that feeling of union and permanence that comes with church membership.

A few facts about the work here in Uruguay: For the next three years, unless some new missionaries are sent, there will be only two missionary couples in the country as one of the three couples that are here now will be on furlough. The Orricks leave in January—some of you may have an opportunity to see them during the year. The Goldfinches go next, and then the Carlises.

We have now nine Baptist churches in Uruguay. Five of these have been organized during the last three years.

There are fourteen cities which are capitals of departments in which we do not have any work yet. One of these has a population of 10,000; six have 15,000; three, 20,000; and four have 30,000 or more.

THE CARLISES,
Montevideo, Uruguay

Soldiers in Hawaii Churches

We had a lovely commencement of the Bible School, graduating our first class of one. Immediately after the close of school we had three weeks of Vacation Bible school at Olivet Church with 256 enrolled; then twelve days of our first summer conference; then mission meeting. I had a week of vacation on the other side of the Island.

Victor Koon was elected president of the Bible school, as my successor. I moved out of the Bible School to Mrs. Dozier's cottage one-half block away. Mrs. Dozier moved into the Bible School as dean of women. My housemates are Alice Huey and Ruth Tamashiro, a Japanese young woman who is Nuuanu Church secretary.

I have a big schedule of teaching. Really, it would make any scholar laugh—my teaching first- and second-year missions, first-year New Testament, and second-year Church History! When the student body and faculty grow in numbers, we can specialize. I have a share, too, in our church work, Bible classes in homes and my class of student nurses at Queen's Hospital, the largest hospital in the Territory.

I have been having a great time working on the program for Territorial Missions. We have had to make our own material for the five Baptist churches and one mission sharing in this 1943 season of study and prayer. Our Sunday schools have grown wonderfully. The gifts for the past year for all causes in Nuuanu, Wahiawa and Olivet churches have been \$6,000, \$8,000, and \$10,000 respectively—regular U. S. currency.

The Bible School has been in session more than two months now. We have twenty-four students enrolled and a good proportion of them are full-time students.

Each Sunday we have our luncheons for service men. They come up to the Bible School after morning service. We have about seventy-five each Sunday although the group gradually grows. There were ninety-one two weeks ago and more than eighty last Sunday. Some of them are missionaries' sons. Many of them come with letters of introduction from pastors, friends, and relatives at home. Some of them join our church while they are stationed here. They come from all over the United States as well as from the Southern Baptist Convention territory. No section, I find, has exclusive claim on fine Christian manhood. From some of them I have learned new lessons of courage, faith, generosity, and consecration.

I did not see how we could enjoy Christmas this year in this troubled war-torn world. Perhaps the angel's message seemed more precious because we needed it more. We had thirteen baptisms.

HANNAH PLOWDEN,
Honolulu, Hawaii

Dezba's Blanket

When Dezba was seven, she said good-by to her father and mother, to her little brother and the baby, and went to school to live from autumn till summer.

Why? Because there was no school anywhere near her home. Nor any street cars, nor any school bus. There was nothing but desert for miles and miles, with Dezba's home hogan like a brown bowl upside down, and around it a fence of tall crooked sticks where her mother shut in the sheep at night.

Dezba hadn't wanted to leave her home. Her mother had said, "I'm afraid the white school will spoil the child." Though the school was a pleasant place, with kind teachers and pleasant playmates, Dezba wasn't happy at first.

For one thing, all the white people talked so queerly. They talked *Bellakanneh*, that is, American. Suppose when you went to school your teacher should say, "*Bitte, buchstabiere das Wort*," instead of "Please spell the word." How would you feel? Well, that's just the way Dezba felt when the white people said sheep instead of *dibeh*, and goat when they meant *tlizzie*. She didn't like the straight high seats, either. People ought to sit on sheep skins on the floor, or crouch comfortably on their heels.

So Dezba didn't pay much attention to the teacher's talk. She learned three American words, and used them all the time: "I no know." When the teacher tried to teach words printed on picture cards, Dezba didn't even look. Her thoughts were at home. There her own pet lamb played around her own house. Her own baby sister stared with round black eyes from the papoose board against the wall. Her own little brother leaned against their mother as she sat on the floor weaving a blanket. Dezba always loved to watch her mother weave, making fine patterns from the yarn she had spun from the wool of their own sheep—white from the white sheep, black from the black sheep, gray from the white and black together.

Just then the teacher held up a box and called Dezba's mind back to school. It was a box of the prettiest colored sticks, white and black and red and yellow and blue.

"When you have learned your words,"

This is one of *More Missionary Stories to Tell* (Missionary Education Movement, 1940) which you may buy for \$1.00 from the Baptist Book Store serving your state. Used by permission.

said the teacher, "you may each have crayons to draw with."

Never had Dezba learned so much so quickly. Soon the teacher gave her the crayons. "You may make blanket patterns if you like," she said.

Dezba thought of her mother and started a blanket. She tried to put the summer sky in it, and mountains and rain clouds and lightning. It didn't seem much more than a minute before recess came. Dezba's pattern was a little crooked, but Teacher smiled as if she liked it.

Next day Dezba found that her lessons weren't so bad, either, now that she understood such queer *Bellakanneh* words as girl, seat, run, write. She learned more easily and she felt happier. And every day she made blanket patterns with the crayons.

On Saturdays she usually went to visit the missionary. This Saturday she took her best blanket pattern to show her.

"Good, Dezba!" said the missionary, and showed the drawing to the Navajo grandmother whose hogan was right next door.

"Would you like to come to my hogan and weave a blanket just like this?" asked the Navajo grandmother.

In the days that followed, Dezba went often to the Navajo grandmother's hogan and the Navajo grandmother put up a small loom beside her great loom. Day by day she taught Dezba to weave carefully, carefully. It wasn't easy. Sometimes Dezba wove all Saturday afternoon, and then found a mistake and had to ravel and ravel, while a tear twinkled on her anxious nose. But how proud and happy she was when the pattern began to show—sky and mountains and clouds and lightning.

When the blanket was finished, she took it to school, and proudly and happily saw Teacher hang it on the wall.

"Dezba has done a fine piece of weaving for a girl who isn't yet eight years old," her teacher said. "And besides that, she has learned more American words than anyone in this room." And so she had, although she hadn't even noticed that she was learning them.

Dezba was even prouder and happier when she carried her blanket home that summer and showed it to Mother. "So!" said Mother. "Then the white school isn't exactly spoiling you, after all!"

BOOKS

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

A significant contribution to the literature on race relations (and especially appropriate for review in the home missions issue of a Baptist world journal) is *Race and Rumors of Race* by Howard W. Odum (University of North Carolina Press, \$2.00). The author records observations and rumors which came to his attention from July, 1942, to July, 1943, and concludes his study with the reports of the Durham, Atlanta, and Richmond conferences on inter-racial co-operation and development in the South.

Rising Above Color (Revell, \$1.50) edited by Philip Henry Lotz, is a fascinating series of biographical sketches of thirteen eminent Americans. Not only the world-renowned Booker T. Washington, George Washington Carver, Paul Laurence Dunbar, and Marian Anderson, but the surgeon, Daniel Hale Williams, the orator, Frederick Douglass, Bishop Richard Allen, and other distinguished but less famous Negroes are included. This is an important volume for today.

Again the Foreign Policy Association has given us a "mission study" book. Packed into ninety-six pages are facts on Africa which every well-informed person should know. The partition of Africa, its agricultural and mineral resources, its climate, its industrial future, the nature and government of its peoples, are elements which make this pamphlet important reading. As the author suggests, the millions of black peoples of Africa "as yet unready for self-government in our modern industrial world . . . will constitute a mighty challenge to the skill and good intentions of the white man." Reviewer George W. Sadler heartily endorses "Look at Africa," Number 43 of the Headline Series, by W. G. and M. S. Woolbert (25 cents).

Another interesting pamphlet of the F.P.A. is "Mainsprings of World Politics" by Brooks Emeny (25 cents), depicting the rise of America and its

present role in world affairs. Says Reviewer J. Hundley Wiley, "There is great condensation of material but Mr. Emeny succeeds in avoiding distortion of emphasis. The author thinks that power politics is inevitable, but that those who have power must accept responsibility for world peace and order."

One of the handsomest and most useful books on South America is *The Story of the Other America* by Richard C. Gill and Helen Hoke (Houghton Mifflin, \$2.00) which appeared in 1941. Reviewer Rachel Truex Gill reports: "This book sets forth a concise history of the continent, then gives the distinctive characteristics of each country. In the margins are charming drawings to illustrate the subject matter. Children enjoy reading it as do grownups. A combination history, geography, and romance, this story of our Southern neighbors would enhance any modern library."

Netherlands America by Philip Hanson Hiss (Duell, Sloan, and Pearce, \$3.50) is, according to Reviewer Everett Gill, Jr., a historical picture of a generally unknown part of the Western hemisphere, well written, authentic, and beautifully and profusely illustrated.

Escape from an internment camp at Hong Kong is described by Gwen Priestwood in *Through Japanese Barbed Wire* (Appleton-Century, \$2.00). As one who knew of the escape from inside the camp, Reviewer M. T. Rankin considers it a true story well told, of the attack, the seige, the surrender, and the imprisonment of hundreds of American and British citizens.

Soul of Russia, by Helen Iswolsky (Sheed & Ward, \$2.75), is another effort to analyze the spiritual development of the people of the U.S.S.R. She points out what all students of Russia need to remember, the inherent religious impulses of the Russian people. "Beautifully decorated churches and monasteries con-

taining the most precious art treasures mark the path of Russia's religious expansion." The most enlightening chapter is the last, "The Soul of Russia Today."

Of little value to the casual reader but of major significance archeologically is the volume *The Ladder of Progress in Palestine*, by Chester C. McCown (Harper, \$3.50). It deals with the problems, methods, and accomplishments of Palestinian archeology; it is not easy reading.

Among the interesting and worthwhile pamphlets, the World Peace Foundation publishes the "America Looks Ahead" series. Number 8, "The Future Economic Policy of the United States" by William Adams Brown, Jr., and Number 9, "Collective Security, The Why and How" by Joseph H. Ball, (both 25 cents and 50 cents) are clear, direct, and convincing, according to Reviewer W. J. Fallis.

People's World by A. Cordon Melvin (John Day, \$1.50) is a small but stimulating volume which seeks to clarify our understanding of the goal of food for all, homes for all, help for all, work for all, education for all—America's opportunity to lead the rest of the Allies in the path toward freedom.

Books about the war from men at the fronts are numerous but *My Fighting Congregation* (Doubleday, Doran, \$2.00) is definitely unique. Chaplain William C. Taggart of Texas, whose article on the certainty of answered prayer in *The American Magazine* attracted considerable attention, told his story to a writer, who prepared the manuscript for publication. Those who conscientiously look for help in preparing their churches to meet the spiritual needs of World War veterans in the years to come will read it more than once.

The Hidden Enemy by Heinz Pol, an expatriated former editor of a Berlin paper, deals with the determination and punishment of those in Germany responsible for the present world war, as a necessary preliminary to the establishment of a permanent peace. This book (Messner, \$3.00) is well documented and exceedingly logical in its presentation, according to Reviewer M. W. Egerton, "but the author fails to deal with the conditions which enabled the Pan Germanic League to develop its power. He finds the disease, not the cause. Until Germany and the

(Continued on the opposite page)

Studying Missions

By Mary M. Hunter

Secretary J. B. Lawrence

No story in the annals of Southern Baptist history is more heroic or more miraculous than is the record of tragedy, of recovery, and of financial victory of the Home Mission Board during the past fifteen years.

In 1928 the crisis came to the Home Mission Board in the shocking discovery that its treasurer had "borrowed," in the name of the Board, but unknown to it, the sum of nearly a million dollars. Crushed by debt and by the threatened loss of confidence, that great organization experienced its darkest hours.

At this critical time Dr. J. B. Lawrence was called to the position of executive secretary and treasurer. In accepting the responsibility placed upon him, the newly-elected secretary realized that, in the face of financial problems, such as no other Home Mission secretary had even encountered, he must keep the work going if the home mission witness were not to cease.

At the Southern Baptist Convention in New Orleans in 1930, Dr. Lawrence made his first official appearance. The Home Mission program was one of the great hours of that meeting. The missionary statesmanship of the executive secretary has never been more effectively revealed than in his call by Southern Baptists to save the cause of home missions. We heard him saying that a wise denominational strategy demands that we evangelize the Southland. Home missions he defined as a group of activities carried on by home churches through a general agency, the purpose of which is to evangelize the homeland and to marshal the evangelized forces in the homeland for world conquest for Christ.

A strengthening of the work already achieved in some areas should be the first task of the Board. Through Dr. Lawrence's vivid word pictures, we saw the work that was being done by the missionaries in those immediate and urgent fields.

The keen interest of the messengers in the presentation of the Home Mission report was one of the most remarkable demonstrations we have seen in the many conventions we have attended throughout the years. Rapt attention was given to the reading of the document which constituted the report. If there had been, in other meetings, a feeling that too little information had been given concerning the work of home missions in previous years, there must have been great satisfaction in the hearts of the listeners in the New Orleans meeting.

In his report, the executive secretary and treasurer of the Home Mission Board outlined the future policy of the Board under headings which accounted for every department and phase of its work. From our convention notes we quote the headings:

"Practical Economy. Stick to primarily home mission work."

"Work in closest co-operation with state agencies."

"Stand by the Co-operative Program."

"Pursue a wide-open policy."

"Live within our means."

"Keep trust funds intact. Adopt a debt-paying program."

"Dispose of property not used by the Board."

"Turn over to local organizations property now owned by the Board."

"Make a survey of home mission tasks."

"Give Southern Baptists all the information concerning the operations and policies of the Board."

Southern Baptists went away from that home mission hour with the conviction that Dr. Lawrence had charted, in his report, the way to complete recovery of the work of home missions. They recognized the fact that something must be done beyond the present plan to pay the debt on the Board.

We thank Dr. Lawrence. We know that the confidence, understanding, and loyalty inspired by that first report to the Convention have, through

the years, crystallized into Southern Baptist gifts which have now paid in full the debt of our Home Mission Board.

A reprint of the relief tract "Some Questions Answered" is now ready for distribution.

For copies of this and other tracts, for the annual report of the Foreign Mission Board, and for information regarding motion pictures, write Miss Mary M. Hunter, 2037 Monument Avenue, Richmond 20, Virginia.

BOOKS

(Continued from the opposite page)

nations of the world acknowledge and follow the Christ, there can exist no sure foundation for peace."

"The Races of Mankind" (10 cents) is Public Affairs Pamphlet Number 85, the summary in thirty pages of millions of dollars worth of research studies and huge volumes of reading matter. These pamphlets provide education in its most delightful form.

The Conscientious Objector and the Law by Julien Cornell (John Day, \$1.75) is a legal study of the working of our present law dealing with those who do not believe in war and will not support war. Reviewer Wiley has this to say: "A Christian can hardly disagree with the author's contention that many conscientious objectors are deeply patriotic. In the long run we shall gain by protecting their rights."

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NEWS FLASHES

By Gene Newton

Lottie Moon Offering

On January 21, the treasurer's office reported the receipt of \$385,450 in the Lottie Moon Christmas Offering to date. The goal for 1943 was \$260,000.

On Furlough

Mildred Cox, of Recife, Brazil. Home address: 719 East Titus Street, Mexia, Texas.

Mrs. D. P. Appleby, Bello Horizonte, Brazil. Home address: 3604 Colgate Street, Dallas, Texas.

Rev. and Mrs. W. H. Berry, Bello Horizonte, Brazil. Home address: 400 North 14th Street, Fort Smith, Arkansas.

Departures

December 24, Vada Waldron left New Orleans for Mendoza, Argentina.

Rev. and Mrs. E. Milford Howell and Miss Ada Jackson sailed from Philadelphia on December 30 for Nigeria.

In January, Missionaries J. B. Hipps and M. W. Rankin began their long journey to Free China.

January 8, Rev. and Mrs. V. L. David left New Orleans for Cordoba, Argentina.

Clarabel Isdell sailed early in January to return to her work in Honolulu.

En Route

A cable from Lisbon dated December 24 announced the safe arrival of Amanda Tinkle and plans for early departure for Africa.

Rev. and Mrs. R. L. Bausum and three children left their station at Kweilin, Free China, early in January to return to the United States for a much needed furlough.

In Free China

Safe arrival of G. W. Strother in Chungking is the news of a cable dated January 15. Dr. Strother sailed from New York on September 14.

Leonora Scarlett arrived in Free China from Macao, according to a cablegram from Dr. R. E. Beddoe the latter part of December. We are thankful that she was able to leave Macao. Mr. and Mrs. J. L. Galloway and Lora Clement are still there.

Lt. Bryan P. Glass of the United States Army Air Forces, son of Dr. and Mrs. W. B. Glass, repatriates from China, spent Christmas with his sister, Missionary Eloise Glass Cauthen, and family in Kweilin, China.

Illness

Grace Stribling of Chengchow, China, is recovering from typhus and has been urged to return to the United States.

Elsie B. Clor, formerly of Palestine, has been seriously ill in St. Luke's Hospital, St. Paul, Minnesota.

New Work

Dr. Ethel Pierce of China is working with the American Red Cross Blood Bank.

Dr. Jeannette Beall, China, is with the Georgia Baptist Children's Home, Hapeville, Georgia.

J. A. Herring, China, has accepted for the duration the pastorate of the Augusta Road Baptist Church, Greenville, South Carolina.

Seminary President

W. J. Webb is the new president of the Mexican Baptist Seminary, El Paso, Texas. Mr. and Mrs. Webb have been studying in the University of Mexico where he received his master's degree.

Marriage

Rev. and Mrs. T. C. Bagby of Brazil send news of the marriage of their son. On December 4, Miss Estelle Hearon of England, Arkansas, became the bride of Luther Robert Bagby at the Napoleon Avenue Baptist Church, New Orleans. Both Luther and his wife are in their country's service.

Roll of Honor

Pvt. Daniel B. Ray, 38537751, Area C, Camp Walters, Texas. Son of Rev. and Mrs. Rex Ray, China.

David Appleby, U. S. Marine Corps, Arlington, Texas. Son of Mrs. D. P. Appleby, Bello Horizonte, Brazil.

Conferences

January 11-13 a group of selected missionaries on furlough met in Richmond to plan for the organization of

schools of missions and deputation work. On Tuesday evening Dr. and Mrs. M. T. Rankin entertained at a reception in the Foreign Mission Board building.

New Office Workers

Two repatriates from China have been chosen to assist the Board's secretaries in the Richmond office and on the field until they can return to China. W. B. Johnson will direct the schools of missions and deputation work of the missionaries. H. H. McMillan has been chosen as field representative.

Recognition is also given to Dorothy Cardwell, Grayce Kaneda, and Harriette Yeamans, 1944 additions to the office staff.

World Travelers

Circumstances which take a group of Africa and China missionaries to their respective fields on the same



ship are unusual. Pictured above is a group which sailed for Lisbon aboard the *Joao Belo* in September. Left to right: Jessie Green, China; Mrs. W. H. Congdon, Nigeria; Vivian Nowell, Nigeria; Lucy Wright, China; Lorene Tilford, China; W. H. Congdon, Nigeria; J. C. Pool, Nigeria; Wilma Weeks, China; Ruth Walden, Nigeria.



On this ship were thirty-eight missionaries of eight different boards.

Concerning THE COMMISSION

The mailing of THE COMMISSION begins the middle of each month preceding the month of issue. The order for the press run must be given to the printers two weeks before. We are co-operating with the Government by complying with the wartime requirements that magazines of our circulation use 10 per cent less paper tonnage than in 1942. By printing on a slightly lighter paper and reducing the number of pages occasionally from thirty-two to twenty-four, we can take care of all new subscriptions promptly if received early in the month preceding the month of issue.

The supply of the February number was exhausted after orders received through January 11 were filled. The March issue is being mailed to all whose orders were received through the remaining days of January and the first few days in February. Until Government restrictions are relaxed we shall have no sample copies available.

★ ★ ★

E. A. Clark, a Baptist layman of Baton Rouge, expresses in a practical way his appreciation of THE COMMISSION: "I have just received my copy of January, 1944, issue of THE COMMISSION, and I note your offers on subscriptions. I beg to advise that I will personally pay for sixty subscriptions for the year 1944 through Grace Baptist Church of Baton Rouge, Louisiana. I am doing this to get THE COMMISSION into the homes of our church membership. I will mail you list of subscribers with check from our church treasurer for first month's payment." The list has been received.

Lists have been received recently for subscriptions on the church budget plan (only 4½ cents a copy per month, payments made monthly or quarterly by the church or some organization of it) from the following: Alamogordo, New Mexico, 172; Benton, Kentucky, 68; College Station, Texas, 58; West Jackson, Tennessee, 50; Konawa, Oklahoma, 127; Marshall, Texas (Second Church), 55; Wellford, South Carolina, 102; Rosebud, Texas, 100.

★ ★ ★

Mrs. Avery Lee, acting director of Baptist student work at Louisiana State University, writes: "Your magazine has moved into the spotlight this year. We use it for the study group, but that is not the most important item—it is really being read by the students. Congratulations!"



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Birthdays OF MISSIONARIES

MARCH

- 1 Mary Mills Dyer (Mrs. R. A.),* American Internee, Camp Holmes, Baguio, P. I. via New York, New York.
Lelia Memory McMillan (Mrs. H. H.), Whiteville, N. C.
Miss Bernice Neel, Caixa 485, Rio de Janeiro, Brazil.
Elizabeth Ellyson Wiley (Mrs. J. Hundley), 3220 Patterson Ave., Richmond, Virginia.
- 2 Frances Allison Bryan (Mrs. N. A.), Box 471, Toccoa, Georgia.
Rev. A. Y. Napier, Clayton, Alabama.
Rev. Samuel A. Bagby, Caixa 572, Sao Paulo, Brazil.
Rev. Lucius B. Olive, 3 Dixie Trail, Raleigh, N. C.
- 3 Anna Cloud Christie (Mrs. A. B.), 3014 Koepke Ave., Corpus Christi, Texas.
- 4 Evelyn Wells Hughey, Jr. (Mrs. J. D.), 214 Bancroft Hall, 509 West 121st St., New York City.
Rev. E. O. Mills, Seminary Hill, Texas.
Rev. L. D. Wood, Casilla 3388, Santiago, Chile.
Mary Lea Oxford Underwood (Mrs. J. B.), 419 S. Pine St., Albuquerque, New Mexico.
- 5 Anna Briggs MacLean (Mrs. E. G.), Cody, Queens County, N. B., Canada.
Rev. Henry C. McConnell, Casilla 3388, Santiago, Chile.
- 6 Margie Hammond Allen (Mrs. J. R.), Rua Ponte Nora 709, Bello Horizonte, Brazil.
Nannie Sessoms Britton (Mrs. T. C.), 204 Buchanan Blvd., Durham, N. C.
Miss Anna B. Hartwell, 206 Washington Ave., Lynnbrook, N. Y.
- 8 Rev. Thomas Newton Clinkscales, Caixa T, Curityba, Parana, Brazil.
Grace Cisco Taylor (Mrs. W. C.), Caixa 352, Rio de Janeiro, Brazil.
- 10 Miss Vivian Estelle Nowell, Ogbomoshoh, via Lagos, Nigeria, West Africa.
Rev. Charles L. Culpepper, Box 1263, Seminary Hill, Tex.
- 15 Miss Blanche Bradley, State Tubercular Sanatorium, Alto, Georgia.
- 16 Rev. Maurice J. Anderson, Hannibal-La Grange College, Hannibal, Missouri.
Rev. J. L. Galloway, Macao, China.
- 18 Rev. E. H. Crouch, Corrente, Piahy, via Adade da Barra, Bahia, Brazil.
- 19 Ida Deavers Lawton (Mrs. W. W.), Ridgecrest, N. C.
- 20 Miss Elizabeth N. Hale,* American Internee, Chapei Assembly Center, Shanghai, Japan, via New York, New York.
Rev. Homer R. Littleton, Martin, Georgia.
Callie Perrin Wilcox (Mrs. E. G.), 1301 Center Ave., Brownwood, Texas.
- 21 Miss Ruth Kersey, Ogbomoshoh, Nigeria, West Africa.
Miss Letha M. Saunders, 608 Plum St., Coleman, Texas.
- 22 Rev. R. L. Bausum, Kweilin, China.
Rev. J. E. Davis, Box 1648, El Paso, Texas.
Miss Ethel Singleton, Casilla 20-D, Temuco, Chile.
- 24 Miss Beatrice Glass, Ramon Falcon 4100, Buenos Aires, Argentina.
Dr. Ethel M. Pierce, 3916 Junius St., Dallas, Texas.
- 25 Geraldine Williams Gill (Mrs. Everett), Wake Forest, N. C.
Rev. Victor Koon, 3165 Oahu Ave., Honolulu, T. H.
- 26 Alice Wells Hall (Mrs. Harold), Pryor, Oklahoma.
Mary Bryson Tipton (Mrs. W. H.), Clinchfield Station, Marion, N. C.
- 28 Miss Waller Ray Buster, Rua Pausa Alegre 417, Bello Horizonte, Brazil.
Miss Margie Shumate, Sunhing, China.
- 30 Rev. Vernon Leroy David, Ramon Ocampo 569, Cordoba, Argentina.
Dr. J. McF. Gaston, 422 N. Florida Ave., De Land, Florida.
- 31 Miss Fay Taylor, 2611 Russell, Berkeley 5, Calif.
Mrs. A. Y. Napier, Clayton, Alabama.
Miss Estelle Councilman, Ramon Falcon 4100, Buenos Aires, Argentina.

*For first class mail to internees, write "Civilian Internee Mail" in upper left corner and "Postage Free" in upper right corner of the envelope.

Directory OF THE FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION, JANUARY 1, 1944

Nigeria, Africa

Abeokuta, via Lagos—Miss Susan Anderson, Miss Willie Kate Baldwin,* B. T. Griffin,* Mrs. Griffin,* Miss Margaret Marchman, I. N. Patterson, Mrs. Patterson, Miss May Perry,* Miss Elizabeth Truly. **Benin City**, Box 48—M. E. Brantley, Mrs. Brantley,* Miss Ruth Walden. **Ede**—Miss Neale C. Young. **Igede**, via Ado-Ekiti—V. Lavell Seats, Mrs. Seats. **Iwo**, via Lagos—L. Raymon Brothers, Mrs. Brothers, Wilfred H. H. Congdon, Mrs. Congdon, Miss Alma Graves, Miss Ethel Harmon, Miss Lena Lair,* H. R. Littleton,* Mrs. Littleton,* Hugh P. McCormick,* Mrs. McCormick,* Miss Mildred Smith. **Lagos**—J. B. Adair, Mrs. Adair, A. Scott Patterson,* Mrs. Patterson.* **Ogbomosho**, via Lagos—George Green, M.D., Mrs. Green, Miss Ruth Kersey, C. W. Knight,* Miss Kathleen Manley,* H. D. McCamey, D.D.S., Mrs. McCamey, R. U. Northrip, M.D.,* Mrs. Northrip,* Miss Vivian Nowell, J. Christopher Pool, Mrs. Pool,* Miss Eva M. Sanders, H. Glenn Walker, M.D.,* Mrs. Walker.* **Oyo**, via Lagos—Miss Isabella Moore. **Port Harcourt**, Box 132—W. H. Carson,* Mrs. Carson,* Miss Josephine Scaggs. **Shaki**, via Lagos—Miss Hattie Gardner, J. C. Powell, Mrs. Powell, Miss Amanda Tinkle.

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*At present in this country.

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Interior China

Chengchow, Honan—Wilson Fielder,* Mrs. Fielder,* J. H. Humphrey, M.D.,* Mrs. Humphrey,* Miss Kate Murray, Miss Grace Stribling, G. W. Strother, C. A. Leonard.* **Kaifeng**, Honan—Miss Addie Estelle Cox, A. S. Gillespie,* Mrs. Gillespie,* H. M. Harris,* Mrs. Harris,* Wesley W. Lawton, Jr.,* Miss Ola Lea,* B. L. Nichols, Mrs. Nichols,* Mrs. W. E. Sallee,* Miss Josephine Ward.* **Kweitech**, Honan—Miss Olive Riddell,* Mrs. P. E. White.* **Pochow**, Anhwei—Miss Clifford Barrett,* Miss Attie Bostick,* Miss Harriette King,* Mrs. G. W. Strother.*

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North China

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