

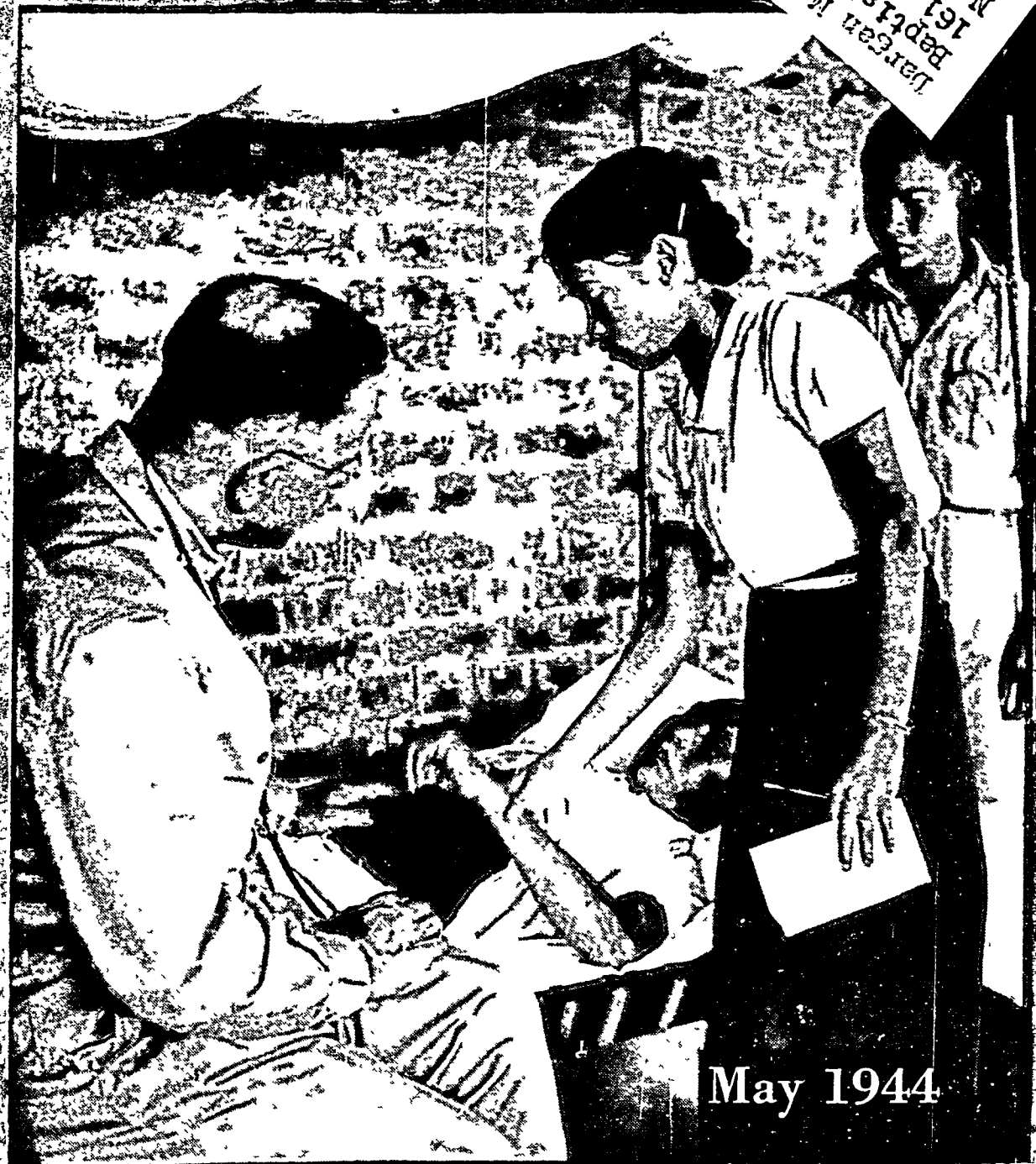
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The Commission

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May 1944

Medical Mission

The Commission

A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief
Marjorie E. Moore, Managing Editor

May 1944

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Contributors to this Issue

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Ray U. Northrip is a member of the Navy Medical Corps, until he can return to medical missionary service in Nigeria.

John A. Moore is a candidate for his Ph. D. degree from Columbia University, preparatory to continuing evangelistic work in the Balkan States after the war.

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MAY 1944

Medical Missionary in Congress

More than any other one man, Minnesota's Representative Walter H. Judd was responsible for the repeal of the Oriental Exclusion Act as it applies to America's ally, China. Dr. Judd was also influential in the passage of the Fulbright resolution, favoring the creation of appropriate international machinery to establish and maintain peace among the nations of the world, and the United States' participation through its constitutional processes.

After service in the first World War Walter Judd returned to medical school to complete his education and go to China as a missionary. Twenty years later, he was bombed out of his mission hospital and settled in



Hon. Walter H. Judd, M.D., Representative from Minnesota



Dr. Judd and staff at Fenchow Hospital, July 4, 1938

Minneapolis to practice medicine until the mission field should open again. He made extensive speaking tours to persuade Americans to cut off Japan's supply of scrap iron and prevent World War II. Last year Dr. Judd was literally drafted by fellow citizens in Minnesota to represent them in Washington and fight for good government, the welfare of all human beings.

Christian citizens throughout the United States are watching Congressman Judd in Washington and applauding his courageous, eloquent, missionary statesmanship.

Kingdom Facts and Factors

Less or More?

So long as it takes 10,000 Southern Baptists to provide and sustain one missionary to the world outside our own territory, can anyone think our mission funds are too great?

So long as only one dollar in twenty put into Baptist religious investment by Southern Baptists is for carrying the Word of Life to "all the world" outside the South, will anyone soberly say we should use less for this cause?

So long as there are fifty people who make no profession of any sort of Christianity for every one person in the South who is not a church member, who will dare think that we need more than twenty times as much to conduct our work at home than for evangelizing the billion and a half unevangelized?

So long as we have more than a hundred preachers at home for every one abroad, can any preacher at home seek to hold back the one who would go abroad?

Now that the world is one, can we hope to strengthen our Christianity in our own land by further neglect of evangelizing other lands?

"There is that withholdeth more than is meet, but it tendeth only to want."

Items from 1943 Survey

The January number of *International Review of Missions*, as usual, devotes most of its space (74 pages) to a survey of the preceding year.

First place is given to the fact that through the war years there is "unmistakable growth in the strength of Christian community" and that, too, "in areas most affected by the war."

"But the note most frequently struck in the material on which this survey is based is one of forward-looking preparation for the task of seeking a Christian foundation and motive in

the establishment of the new order after the war."

The Orient

The information from Japan is meager. Such as there is indicates fidelity and steadiness in most Christians and in the work of the churches. The survey speculatively forecasts complete union of Christians in the one Christian church in Japan; and never again denominational missions there. We shall see what we shall see!

By contrast, the surveyors predict that only denominational missions will obtain in at least early postwar work in Korea. Here again, we shall see. For what will be the status of Korea after the war? A striking statement is that now for a number of years in Korea "the right of assembly is one that Christians alone enjoy," the Japanese permitting "no meetings of any appreciable size . . . to other organizations."

Of course the China story is one of tragic suffering, of heroic progress. Christianity was never so much in favor, never so sane and mature, never so spiritually strong. The former campus of our Shanghai University now houses a Japanese college for the training of leaders. The survey was not informed that the faculty of the University under another name are conducting an extensive school in the Baptist building in the city.

Much space is devoted to India, which is just now so very interesting in every way. The United Church of South India, after forty years of effort is still not "united" and is still a source of controversy in the Church of England, both in India and in England, over the matter of "Episcopal ordination." The survey passes over this as lightly and as hopefully as possible.

As always the survey makes much of all union activities and of all

trends toward union. The National Christian Councils are properly much in evidence.

The countries where Mohammedanism is dominant claim more than usual attention. To this we gave a paragraph in April.

Africa

Africa is still so vast and varied as to make any survey of it difficult and fragmentary. Disproportionate attention is given to Anglican and Roman missions, but some others are by no means neglected. The *Review* is still unable to discover Southern Baptists in Nigeria, while as usual deservedly paying tribute to the Sudan Interior Mission work. It did discover the new Baptist work in Colombia, but curiously locates it in Bolivia. Also it pays tribute to the work of Southern Baptists in Hawaii.

The situation in Latin America is touched rather lightly but hopefully.

Conclusion

The survey concludes: "On the background of an ever-growing challenge from the march of secular events, it records as full a measure of progress as has been apparent in any recent year, though, under pressure of circumstances, that progress has sometimes taken an unexpected course and one that, on the human view, had not been foreseen. Each year, in fact, of war experience, that sees the Christian Mission moving further from the defensive position of the bare maintenance of activity into preparation for the future, brings forcibly home the reminder that human planning of itself can achieve little and that every effort of initiative in shaping plans for the future depends for its success on a corresponding receptiveness, discernment and waiting upon the belief that the will of God for every situation is already there."



Dr. Paul W. Harrison (*Doctor in Arabia*) operates an outdoor clinic.

Christianity in the Desert

By Ida Paterson Storm, Ph. D.

The long camel caravan wound its sinuous way into the sunset. The sun, a ball of flame, hovered a while on the rim of the desert, turning each little grain of sand into gold, then slowly sank out of sight. Its last golden rays lit up the drab streets of a large Arab village. Already a crowd had gathered, curious to see who these unexpected arrivals were. For this village was off the beaten track several miles from the great desert trails.

"*Salaam aleikum* (Peace be upon you)," shouted the caravan leader.

"*Wa aleikum es salaam* (And on you peace)," cautiously replied the head man of the village.

"What do you seek here?" asked the matoma (religious leader), as the caravan came to a standstill.

"Water and hospitality, in the name of God," replied the guide. "The water at the Ein el Harh was low and not sufficient for us and our camels."

"Who are you? Whence do you come?"

At this moment a man stepped forward and replied in Arabic tinged with a foreign accent. "I am a doctor and I have come from Bahrain. I have been to the palace of the Great Sheikh and am on my way to the palace of his son. I seek water and shelter, in the name of God."

"You are a foreigner. Are you a Believer? No unbeliever can enter this village, may the curse of Allah rest upon all of them."

The face of the doctor stiffened, but he answered firmly, "No, I am a follower of the Messiah, but these my servants are true Believers, give them water and shelter."

"Dog of a Christian, do you dare to come here to this village and bring these renegades who have forgotten the great Prophet and have consorted with his enemies? May the curse of Allah rest upon you all! Go, dogs, be-gone!"

The head man was shaking with wrath as he pointed to the desert, his

face flaming at the thought of this insult offered to his village and his people.

At this moment the doctor's eyes fell upon a boy about fourteen lying beside a near-by house. As the boy moved to see, his face was contorted with pain. His leg from knee to ankle was one mass of infection, dirt, sup-puration. "I am a doctor, before I go I can dress your leg, and Allah will heal it."

The pain-racked body straightened while a flicker of hope lit up the dark eyes.

"In the name of Allah, Hakim (doc-tor), have mercy."

The tribesmen, eager for something to brighten the monotony of long, drab days, crowded around. This boy was the son of their chief, and silently they watched. Meanwhile, at a word from the doctor one of his boys had brought the medical bag. With deft fingers he quickly administered a seda-

tive, then began to take off the bits of filthy rags and carefully remove the accumulated filth. The crowd quietly looked on while the father, torn between his hatred of unbelievers and compassion for his son, stood saying nothing.

This boy had been bitten by a dog in the calf of the leg. According to custom, the dog had been killed, its brain removed, mixed with dates, and applied to the wound. The mixture had stopped the severe bleeding, but infection had set in, with the accompanying redness, swelling, and unendurable pain. Fever began to burn out the lad's resistance, his appetite failed, and the fond father watched his beloved son dying before his eyes.

Exhausted by days of pain, and soothed by the sedative, the boy fell asleep before the dressing was finished. The doctor rose from his knees, saying, "Take him carefully to his house; let him sleep and he will be better in the morning."

A murmur of approbation swept through the crowd. The chief gazed upon the peaceful face of his son, but before he could speak, a man rushed up with a child in his arms, "Hakim, Hakim, in the name of Allah, have mercy upon my son; for days he has wasted with fever, what can you do?"

The doctor's skillful hands traveled

over the thin, hot body. In this great desert country that large spleen usually means one thing—malaria. "By the favor of God, I can heal him." A woman's voice broke the stillness, "May Allah be praised, blessed be his holy name; Allah the Merciful, Allah the Compassionate."

But the doctor was delving into the depths of his black bag again. Another child stood beside him, a child whose eyelids were glued together with the pus of trachoma. When the doctor touched him the child screamed with fear. His father held him and by and by the eyes were cleaned and treatment administered.

Another child was pushed forward, and another followed by more until, by and by, a tribesman thrust a foot forward. "What can you do with that, Hakim?"



Mother and child apply for treatment.

An enormous ulcer spread across the ankle.

"These are difficult, but by God's will I can give you relief."

"In the name of Allah," replied the man proudly, and sat down. The doctor proceeded with the dressing.

By this time the last of the short tropical twilight gave way to the light of a glorious desert moon. The doctor closed his bag and stood up.

Swiftly the head man strode up to him, "In the name of Allah, the Merciful, the Compassionate, enter. Our house is yours." With swift commands he ordered his followers to care for the men and camels while he personally supervised the doctor's comfort.

He led the doctor to his dwelling near by and gave him the best room in the house, gave the boys of the doctor's staff only slightly lesser quarters,



The author's husband, Dr. Harold Storm, here shown in Arab costume, serves under the Reformed Church in America

then went off to order food and coffee. Eventually he returned followed by his servant, who poured out the coffee for the men. Then they began to talk, and finally, as is the Arab way, the theme turned to religion.

"It is a great pity that a man like you with your skill and the compassion of the Merciful One in your heart should be an Unbeliever."

"No, Ahmed, not an unbeliever. I believe. I believe in God, the Merciful, the Compassionate. I believe in one God as you do and that he is the Creator of all things."

"But you do not believe in Mohammed, the great Prophet of God," quickly answered the desert man, the fire of fanaticism glowing in his dark eyes.

"Ahmed, I am a follower of the Messiah whom your Prophet called sinless. This Sinless One showed us God the Father, God who loves us. He it was who put God's very love in my own heart so that I love Arabs; and he gives me power and skill to heal them."

"It is a strange doctrine," replied the Sheikh, "but I have seen with my own eyes. Our house is yours; may your presence honor it for many days. I go now to let you sleep. May you rest in the keeping of Allah."

The doctor arose and shook hands with his desert host. "May you rest in the keeping of the Gracious One."

(Please turn to page 7)

His Highness the Sheikh visited the Reformed Church's hospital at Kuwait when it formally opened in March, 1939.



Photos courtesy Woman's Board of Foreign Missions, Reformed Church in America

Without Love *I Am Nothing*

By J. H. Humphrey, M.D.

The purpose of missionary activity is to present the gospel of Christ to people who have not heard it. Medical work is only one means of presenting that gospel. The motive is love.

I had to go to China to learn this fact. Although I knew the first and the second commandments—love God and neighbor—I had never experienced them as an all-important factor in mission work. If anyone goes to a foreign land for any reason other than a love for people, he had better not go.

The most difficult problem I had was to love the Chinese. They were dirty and filthy. They would lie and steal. As a doctor I could work on their bodies and carry on what I thought was my work without really loving them. I soon learned that I was not accomplishing what I knew I should, for, although I was doing much for their bodies, I was doing nothing for their souls.

Little children would avoid me and shy away when I treated them. My nurses and other assistants, while respecting me and my professional



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ability, would not approach me about personal matters and take me into their confidence as I would have liked them to do. I treated them kindly and made it as easy as possible for them to carry on their work, but in spite of all this I could not win their confidence.

The reason was revealed to me one day. We had a Chinese lady evangelist spend a week in our hospital holding meetings and conferences with our staff. During these meetings I asked the evangelist why it was that I could not have close fellowship with my staff. She replied that it was difficult for her to tell me but as it was so important she felt that she should. In some of her conferences with the Chinese, she said they had confided that they felt the doctor did not love them. This was, I think, one of the hardest facts I ever had to face because I knew it was the truth.

Then I began to ask God to give me a love for these people, like the love he had for me, that compelled him to give the most precious gift he had that I might be what I ought to be. Even so, it was hard because the devil would tempt me and I would think, "Here I am giving up a comfortable country where plenty is the commonplace, and now working with inadequate equipment and facilities." I would go to the clinic, work long, hard hours seeing sick, hungry, and even starving people; dressing their filthy sores and mending their broken bodies. Then I would think of the thirteenth chapter of I Corinthians: "Though I speak with the tongues of

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The gate of the Chengchow Baptist hospital had reception room and evangelist's office. Six bombs fell within a hundred feet of the wing (above right), knocking out windows. The mat shed (right) housed wounded soldiers when the hospital overflowed.



Photos from
Thelma Williams

men and of angels and have not love, I am become as sounding brass or a tinkling cymbal."

I would operate hour upon hour, take off legs and arms which were torn to pieces by bombs and shrapnel, and sew up gaping wounds. Then the devil would try again to console me and say, "Why are you worrying? You're doing all right. You are already doing more than lots of people!" Again would come to my mind, "Though I give all my goods to feed the poor, and though I give my body to be burned (which I almost did a time or two during bad air raids), and have not love, I am nothing."



"I would operate hour after hour, take off limbs torn to pieces by bombs and shrapnel, and sew up gaping wounds, all with inadequate equipment and limited help."

One day the Lord gave me an experience which entirely changed my attitude toward the Chinese.

We were making our morning rounds in the hospital when an air raid alarm sounded. Due to the fact that our hospital was so close to the front lines we often had a very short time to get to our trenches, where we always went during an air raid, before the planes would be over our city. As we came out of the hospital I could hear the roar of the planes.

I started running toward a hole dug at the foot of a tall tree which Mrs. Humphrey, Evelyn, and I had agreed we would try to reach during these raids. If any of us was to be killed, we all wanted to die together. As I dived into the hole beside Mrs. Humphrey and the little girl, the planes came over our hospital and dropped seven bombs right in the middle of our compound.

When the first bomb exploded I knew it had fallen close to the trenches where the nurses had taken refuge, and I feared some were injured. I prayed, as I never prayed before, and asked God to spare my nurses if it was his will because we needed them so badly.

As soon as the bombers passed, I stuck my head out of the hole. The air was filled with smoke and dirt, but I ran out to the trench where the nurses were. A bomb had fallen at the end of one of the trenches, throwing dirt and debris, and even rolling some of the girls down the trench.



When they saw me, they started scrambling out, their hair down, their faces covered with dirt, and their uniforms torn.

"Oh, Hui Ti Foo," they screamed, "We're killed! We're killed!"

Finding none seriously hurt, I rushed on out to one of the buildings which had smoke pouring from its doors and windows. A bomb had fallen right at the edge of this building, filling it with smoke and shrapnel.

By this time, the wounded who had been injured before they could get to their shelters were being brought into the hospital. We had a rule that no one must go back to work until the all-clear signal was sounded, and I told the nurses they need not come to the clinic until the planes were gone, but that I was going on out and start to work.

Immediately every one of those little Chinese nurses came on to the clinic and started to work.

In a few days I noticed a great change in our relationships in the hospital. Love never fails.

What the world needs now is not more bombs, airplanes, tanks, and guns, but more love. I am persuaded that if the world is ever to be won for Christ, we must change our attitude of love for self to one of love for others.

Vignettes of Hospital Service

By Louis J. Bristow

Two Missionaries

They had come to New York on the *Gripsholm*. Dr. Maddry sent me an air-mail letter about one of them, saying he was suffering from "a series of maladies," and needed hospitalization at once. The other was a veteran whose name was almost synonymous with foreign missions, and he, too, needed a medical "check." So they came and were put into the same room. They were glad to be here, for their prolonged confinement had played havoc with their physical strength. Miss Bonnie Jean Ray, our hospital missionary, with her own experience in China fresh in her mind, greeted them, as she had greeted fifteen or twenty others who had been here after repatriation.

But these two: their names were known to the newspapers, and reporters called with the insistence that is characteristic of a good news hawk. Of course, the missionaries had come here to be restored to health. Moreover, they had been advised by the State Department to be very careful in giving interviews. Doctors and nurses took care of the patients, and there was no intrusion.

"Came the dawn" the day these two missionaries were to leave the hospital. A girl reporter and a man photographer appeared just when the two missionaries came to bid me good-bye. At last the reporter stood face to face with the missionaries! Being tactful, I slipped away.

Several minutes later when I returned the missionaries were smiling, the photographer was getting ready to take their pictures—but no interview had been obtained. The afternoon edition carried a picture of J. T. Williams and Harold H. Snuggs, with an inscription merely giving their names, saying they had returned from China on the *Gripsholm*, and were

that day leaving our hospital after medical treatment.

Missionaries are diplomats. They gave no interview, yet got their pictures into the paper! Maybe safeguarding their chance for rest and cure is part of our service, too.

Child Care

His name is "Jimmy." When he was little more than three years old, while burning weeds on a vacant lot, his clothes caught fire. He was severely burned on both legs and buttocks. He was brought to the Southern Baptist Hospital. His general condition was poor and the burned areas were very bad. Large surfaces needed skin grafting but, because of the condition of the little fellow, this could not be begun for six months. Jimmy suffered intensely. He was a long way from home, and his mother could not remain much with him. There were others she had to care for.

For more than a year Jimmy was unable to stand, and the child was in a bad way. However, long, patient, skillful services of a plastic surgeon and specially trained nurses finally brought good results. Jimmy was able to stand, then to walk. The outlook now, about eighteen months after he was burned, is that he will be able to walk normally by Christmas.

Thus the Southern Baptist Hospital serves; and this service is costing Jimmy and his mother nothing.

Cure without Cost

She is an elderly woman and lived with an only daughter. The daughter is a widow, with one young son who is in school. This daughter works and is the sole support of the three. The older woman has been ill in the Southern Baptist Hospital for nearly nine months. Her daughter made regular,

small monthly payments on the bill from her earnings; but the unpaid portion grew to more than \$500.

Mrs. Bristow and I visited the daughter's home, a small "Government project" apartment, and found the daughter herself sick abed, with no one to help her save the schoolboy son.

We brought her to the hospital, where she was ill for ten days or two weeks. She is at work again now, and insists upon applying a portion of her meager wages to her mother's account. We have told her we had forgiven the old debt, and would make no charge for her mother's further hospitalization: but she being grateful says she wants to do what she can.

These people are not Baptists. But they tell us they now realize where the virtues of real Christian service reside; and they will not forget.

Thus this hospital, located in a mission field, tries to carry out its ministry of mercy to the needy. The poor we have always with us; and when we can we try to serve them, as representatives of Southern Baptists.

Christianity in the Desert

(Continued from page 4)

Left alone the doctor prepared for his much-needed rest. "Ye shall receive power . . . and shall be witnesses," he murmured. Once again God's word had come true. Once again this insurmountable barrier had been overcome—this bitter enmity between Moslem and Christian extending through the centuries for a thousand years—but "'not by might, nor by power, but by my Spirit,' saith the Lord of Hosts."

And the moon above made a glory of the wide, silent desert into which had come for the first time the heralds of Christ's Kingdom.



“Unclean! Unclean!”

“Lepers” are just everyday people—with leprosy. Leprosy (or Hansen’s disease) is a germ disease that anyone may catch, though by no means easily, as we used to think.

The greatest bitterness of Hansen’s disease is the fear of the patient by his former associates. This is absurd and needless. Therefore the first gift a Christian mission of today gives a leprosy patient is *community*. It gathers him into a kind of village. No one fears him. He joins with friends in creative living.

Next the Christian mission gives him *medical treatment*. Besides the food, warmth, exercise and general conditions of health with which it surrounds him, it injects into his body the one specific treatment thus far accepted: the oil of a tropical fruit called chaulmoogra. Roughly 10 per cent of patients thus treated can go home as “symptom-free” or “socially cured.”

The third gift that the Christian mission offers is *work*. This has almost medical value. It keeps the blood-stream vigorous. It keeps the mind from brooding and self-pity. It restores to the person another of his great losses: self-esteem. What he can do is again wanted, valued, even imperatively needed, by the social group of which he is a part.

The fourth and greatest gift of the Christian mission is the *gift of Jesus Christ*. In church people cracked by the hammer blow of leprosy find life made whole again; life temporal and eternal; life in God himself, which, without the apparent disaster of leprosy, they might not have found.

Adapted from “It Might Have Been You . . .”

Fifty-one American soldiers returned to the United States after World War I with the disease of leprosy in their bodies. Because World War II is being fought on Asiatic as well as European soil, many more American soldiers may contract the disease. This is true because the followers of Christ have not fully obeyed his command to “Cleanse the leper.”

In the world today there are 10,000,000 people who suffer with Hansen’s disease. The majority of them live in Brazil, India, China, and the Congo. In Nigeria, West Africa, the treatment of leprosy is one of the three phases of our medical missionary work.

Leprosy is a communicable disease caused by a germ similar to the germ causing tuberculosis. It is transferred from one to another by intimate contact over a period of time. Children and old people are more susceptible than young adults. In treating a patient, the doctor is not liable to take the disease if he practices simple precautions.

Hansen’s disease is seen in the body in two types. In one type, the germs attack the skin, causing a thickening which may produce nodules or wrinkles as the disease progresses. Although it may occur on any part of the body, the thickening is more prevalent on the ears, nose, and face.

In the second type the germs attack the nerves. They become swollen and painful, and refuse to perform their normal functions. This results in partial paralysis of some member of the body, usually the fingers, toes, and face. The fingers or toes become swollen, and lose the sensations of heat, light touch, and pain. A patient may injure the diseased finger and never feel it. Sometimes the fingers or toes seem to wear off and the patient is deformed for life. The leprosy spots develop from the nerve leprosy. They develop anywhere on the body and appear on the African as light-colored areas with loss of sensations.

By Ray U. Northrip, M.D.

Patients with leprosy have a good chance to get well, especially if treatment is started early in the disease. We treat the patients by treating any disease they may have. They are taught what foods are best to eat. Each patient must work outside, according to his physical ability. This helps his body to overcome the disease. It is doubtful if a patient would get well if he did no work to strengthen his body.

Injectations of chaulmoogra oil are given twice a week. The patients are trained to give the injections and treat other ailments, under the direction of the doctor. It is thrilling to see the signs of leprosy disappear during the period of treatment, which varies



Leprosy germs attack either the skin, causing nodules and wrinkles, as with these Chinese boys, or the nerves, affecting the fingers, toes, and face, as with the African man on the opposite page.

from eighteen months to about ten years.

Since the beginning of the Leper Colony at Ogbomosho in 1931, more than 250 patients have been discharged with the signs of the disease gone from their bodies. We say the disease has been arrested.

One of the discharged patients is a respected headmaster of one of the Baptist schools. He has been well for nearly a decade.

There are smaller colonies at Ede, Ejigbo, Iwo, Oyo, Shaki, Iganna, and Lanlate. The total number of colonists (or patients) is more than 800. At each colony there is a church, and at Ogbomosho there is a school with

ninety-eight pupils. Enough farm land is provided for the patients to grow some of their own food. The colonies are scattered, to enable the patients to live near their families, who can help provide food and clothing.

Patients come to us who have been driven from their homes. They find a place to stay where the disease is treated, they have hope of getting well, they have a chance for partial support, they learn about God, they learn to read and write, and they leave the colony, expecting to live a normal life.

Plans are being laid for an expansion of our leprosy treatment work. There are opportunities to start many more small colonies near other towns. A hospital is needed at the colony at Ogbomosho. It is one of the most vital of all missionary activities, because the long period of treatment enables the medical missionary to win his patient to Christ and guide him in spiritual growth.

In Nigeria our general medical work includes the hospital at Ogbomosho, clinics at Iwo, Shaki, and Oyo, traveling clinical work, and a missionary nursing home. Last year more than 3,500 patients were treated, nearly 300 operations were performed, and an average of more than 150 outpatients were treated daily at this fifty-bed hospital. Dr. Howard D. McCamey has an office in the hospital for his dental work, and he is also specializing in plastic surgery.

The staff includes thirty-five nurses, a laboratory technician, and a pharmacist, all Africans. Missionary Kathleen Manley is superintendent of nurses, with Mrs. McCamey assisting until her furlough. An American nurse or an African nurse is in charge of each of the clinics at Iwo,



Of all that can be done for leprosy patients today the best is saving the children. When found very young, they can often be relieved quickly. When found still uninfected and removed from exposure, they can be kept smiling and free.

Shaki, and Oyo. The doctor visits the clinics once a month to advise with the nurses about the treatment of the patients.

Missionary Eva Sanders has helped the people by conducting a traveling clinic during her evangelistic tours.

Plans for the future are inspiring. Woman's Missionary Union of Virginia has given \$50,000 to build a tuberculosis treatment unit at the hospital. A larger maternity ward is also being planned. Eventually we hope to have a floating hospital for the medical work in the Niger Delta region.

The third phase of medical work in Nigeria is the care of motherless children. Many African mothers die in childbirth for lack of prenatal care and medical care in delivery. Under the direction of Missionary Ruth Kersy, the Home for Motherless Children has saved the lives of many babies, because the Nigerians do not know how to provide milk for a child when the mother dies.

In the intimate contact between doctor and patient, there is an excellent opportunity to reveal God to those who have never known of him. Every patient treated by a missionary is informed that we come representing the cause of Christ. Good will and confidence in all the missionaries are thus created, and the Africans learn of the Great Physician who can not only heal their bodies but give them life abundant.

BAPTISTS *in the Balkans*

By John A. Moore

American Baptist missionaries were in the Balkans as early as 1836. It is a sad story of heroic effort, bitter persecution, popular indifference, and failure. A number of gifted missionaries, notably Rufus Buel and A. N. Arnold, were sent to *Greece* by the Triennial Convention but the control of the established Greek Orthodox church over people and state was too much for them. After nearly twenty years only seven Greek converts were reported, and the mission was closed.

The only really dependable of the few converts, Demetrius Z. Sakellarios, tried to carry on a work and in 1870 he was appointed missionary as the mission was reopened by the American Baptist Missionary Union (Northern Baptist). This effort continued for fifteen years and was even less successful than the earlier one. The Greek mission was closed, without visible results to show for the years of labor and sacrifice on the part of a few faithful individuals. It is an earnest of what may be expected where the Eastern Orthodox churches are in control. This is the case in the Balkan countries.

More freedom was granted the work of free churches in *Bulgaria* which became virtually independent of Turkey in 1878. Some groups developed there on the basis of Baptist principles simply as a result of reading a Bible which had come into their hands. Other churches grew up around Baptist exiles from Russia, where dissenters were being severely persecuted. About a hundred members were gathered by a Bulgarian who was educated in America and returned to do noble service in his own land. These various groups of Baptists in Bulgaria previous to the first World War had no central organization and little denominational consciousness. Some of them had never heard of the great Baptist brotherhood in other lands.

After the war Baptists in America discovered that European Baptists

were in great need, and a conference was called to consider the matter as to what might be done to help them. This conference met in London in 1920 and was attended by representatives from the stronger Baptist bodies, principally in England and America, and by delegates from the European churches. It was at this meeting that Southern Baptists were asked to work in Rumania, Hungary, Yugoslavia and Spain as well as in Italy where they had had missionaries since 1870. It was agreed that Bulgarian Baptists would be assisted by German Baptists in America and Germany. The latter sent workers into the country and attempted to organize the various groups into a Baptist Union. They achieved some success in this effort, but there were many dissatisfied elements. There were at the outbreak of this war approximately 600 Baptists in Bulgaria.

There were a few scattered Baptist families in *Albania* and *European Turkey*, but no organized work developed.

Earliest Baptist churches in *Rumania* may be traced to the activity of Russian exiles and to Germans influenced by J. G. Oncken and his missionary colleagues. This was just after 1860. From one or the other of these independent movements some Rumanians came into contact with Baptist doctrines and soon there arose here and there small groups of Rumanian Baptists. Hungarian residents in Bucharest also organized a Baptist church.

Those days of small beginnings

hardly prepare us for the phenomenal growth of Baptists in Rumania after the World War. The country had joined the Allies during the war and was given a huge increase in territory at its close. A considerable number of Baptists were in the areas gained from Hungary and a few in the part obtained from Russia. There were altogether less than 20,000, however, and the 75,000 Baptists later reported in Rumania must be largely accounted for by the daily witness and simple preaching of the faithful peasant believers. This record of growth is more amazing still in view of the severe and

This is Main Street in a Balkan village. In the background can be seen Mrs. Moore and some girls, including Rozika, a sixteen-year-old whom the Moores took into their home to make it possible for her to attend school.



almost constant persecution Rumanian Baptists have in recent years been called upon to bear. Despite repeated complaints, official and unofficial, from abroad and just as frequent promises by Government ministers that grievances would be corrected, their churches have been closed for long periods by Government order and their members imprisoned or fined on the slightest pretext.

The D. T. Hurleys were sent by the Board as its first missionaries to Rumania in 1923. Mr. Hurley died after his first term of service and Dr. Everett Gill, European representative, established his headquarters in Bucharest to fill the breach. He moved to Budapest in 1938 and the Roy F. Starmers were appointed to Bucharest. Miss Earl Hester was sent in 1929 to assist in the women's work. Even after her marriage to Peter Trutza and resignation as missionary in 1937 she continued to serve in this capacity.

The Board considered that the greatest need was ministerial training. Property was purchased, buildings erected, and a seminary established in Bucharest in 1922. Within two years there were thirty-five students, and the number increased from year to year. The James Memorial Training School for girls was opened by Mrs. Trutza in 1930. These schools rendered good service in the preparation of native leaders for the churches. A number of graduates pursued their studies further with courses in the Louisville seminary and elsewhere. Thus was provided an educated leadership for Rumanian Baptists.

In old Serbia there had been hopeful Baptist beginnings, but the work was stamped out by persecution. The weaker members succumbed to constant pressure and returned to the state church. Others left the country. After the war Serbia was a part of the new kingdom later to be named *Yugoslavia*, and there were new Baptist beginnings. These owed little if anything to the earlier work. Up to the time of our departure nearly three years ago, the only churches in what had been old Serbia were two small groups in Belgrade and two still smaller in and near Skoplje, altogether about a hundred members among nearly eight million Serbs.

There were about 2,200 Baptists in Yugoslavia when the country was broken up in 1941. Most of these were

in the areas which had been provinces of the Austro-Hungarian Empire before 1918, and less than one third of them were of Yugoslav nationality. A Yugoslav Baptist Union was organized in 1922, but the working units were the various national conventions. Each of these used a different language: Serbo-Croatian, German, Slovak, Hungarian, Rumanian, or Slovenian. It may be well imagined that this variety of nationalities presented quite a problem for any united effort on the part of the Yugoslav Baptist Union.

The greatest single name in the brief Yugoslav Baptist history is that of Vincent Vacek. He emigrated to America before the last war, was converted here, and returned to his own people as a native missionary of the Foreign Mission Board. It was he who brought about the organization of the Yugoslav Baptist Union and served as its president for seventeen years. He died in 1939 at the age of fifty-five—literally worn out with his labors. Mrs. Moore and I were the Board's only American missionaries to Yugoslavia, she having come in January, 1940, a year and a half after my arrival.

The greatest single need of Yugoslav Baptists also was for ministerial training, and by the fall of 1940 we were able to get a small class started. Of the six boys accepted, only one had any high school work at all; most of them and all the others who applied for admission had only four years of elementary schooling or less. The course of study was therefore of a general nature and not theological only.

The new school was brought to an abrupt close by the bombing of Belgrade in April, 1941. The boys were scattered, but reports received for sev-



Pastor Vaclao Zboril, formerly of Belgrade, later of Zagreb, visited Radovishte, Yugoslavia, in 1940 and baptized a believer who had been waiting a year for baptism. There was no Baptist preacher within 350 miles of his village.

eral months thereafter indicated that they were faithfully at work, witnessing and serving wherever they were taken by the disrupting conditions of war and enemy occupation. The post-war need is for a Bible college, offering general academic work and vocational training as well as theological courses.

Other lines of activity in which Southern Baptists can be of greatest assistance to Yugoslav Baptists are in chapel building and publication work. Most of the little groups of believers have no houses of worship at all and are too poor to build even the mud brick chapels that they desire. There is no Baptist literature and only a handful of books useful to evangelicals.

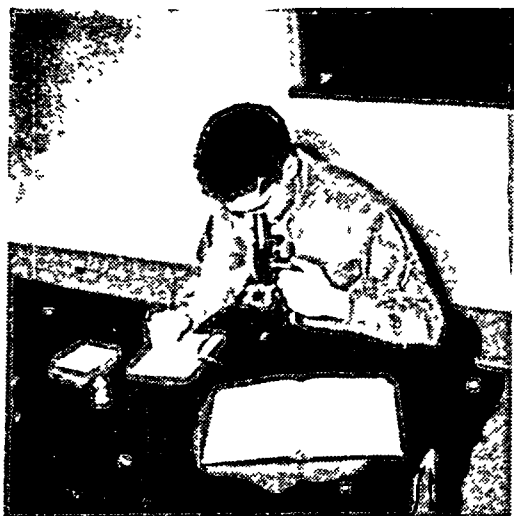
The countries here discussed are dominated by established Eastern Orthodox churches which are ritualistic, sacerdotal, and unproductive of spiritual life. Within these areas there are also three million Mohammedans, among whom no work has been done by Baptists and almost none by any other evangelistic agencies. More than half of these Moslems are in Yugoslavia, to whom no missionary has been sent. The future will surely present unprecedented opportunities for Baptists in the Balkans.



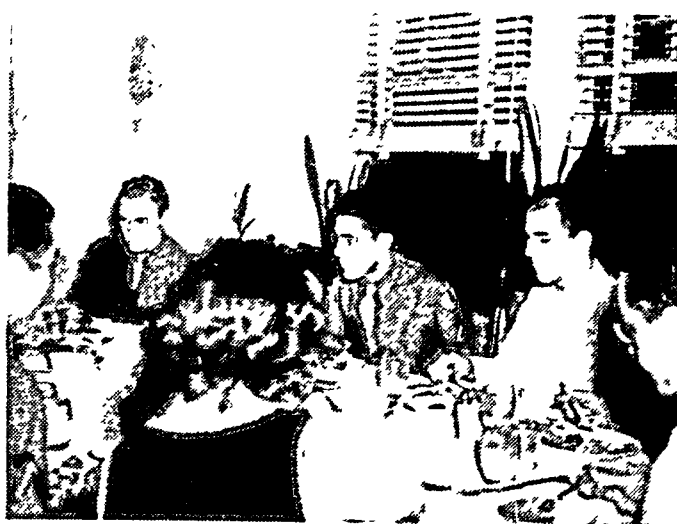
Pfc. Jim Satterwhite, Baptist medical missions volunteer, salutes his C. O.



Working in the lab is basic training for practicing surgery in Africa, D. V.



Hours are spent with microscope.



Fellow medics leave the hospital for their meals.



Jim's girl, an R. N., is also a volunteer.

Medical Missionary-to-be

By Marjorie E. Moore

To plead for a doctor for Nigeria, Missionary Georgia Cantrell McCamey addressed the monthly meeting of the Foreign Mission Board March 9, having arrived the week before by air from Africa for her first furlough. Mrs. McCamey, a nurse, reported that the fifty-bed hospital and leper colony at Ogbomosho are seriously undermanned. With Dr. Ray U. Northrip now in the Navy Medical Corps, there is no one left except Dr. Howard D. McCamey, a dentist, and aging Dr. George Green, superintendent of all medical work of the mission in Nigeria. The need of a staff physician is imperative.

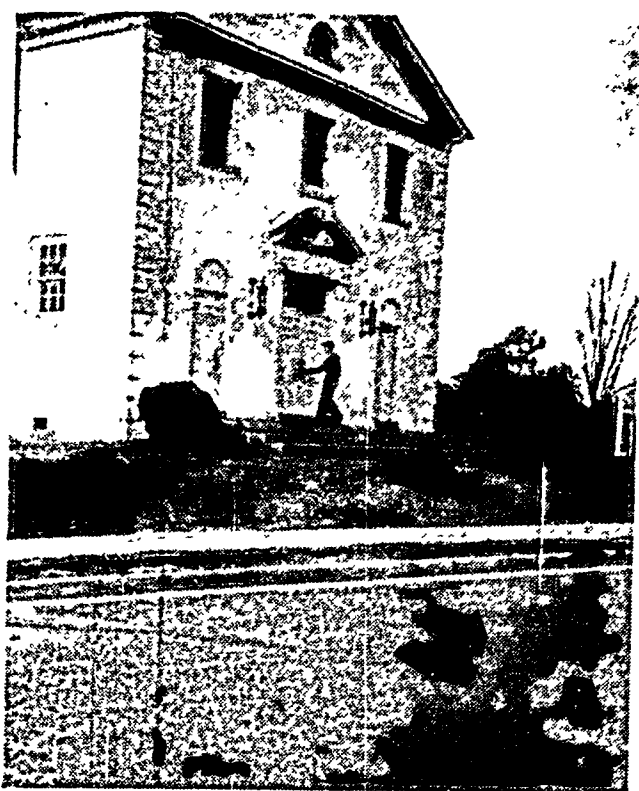
The emergency includes several factors. Medical students and graduates are in the army or the navy until six months after the end of war. Only those who are draft exempt are free for medical missionary service. In Nigeria if the standard of medical service in the hospital and leper colony cannot be maintained at the level of government requirements, the Government of Nigeria will take over the institutions permanently. Dr. McCamey's furlough is past due and his health is threatened by the strain of

trying to run a hospital without a medical doctor on the staff.

The problem of securing a doctor for the emergency in Nigeria rests with the Board's secretary for the area, but on March 9 Dr. George V. Sadler was out of the States visiting the field. The Board therefore authorized the home office to make a thorough survey of possible men to relieve the acute manpower shortage.

The records in the Board's department of missionary personnel reveal that sixteen medical students and twenty-five student nurses, nine medical doctors and ten graduate nurses who are still within the appointment age limit, have registered their desire to serve after the war as Southern Baptist missionaries in China or Africa—the only two fields where medical mission work is established.

To show what kind of training required of young Christians who respond to a divine call from the Founder of medical missions, one first-year medical student is presented in pictures on these pages. He is James Satterwhite of Florida and of the Bowman-Gray School of Medicine, Winston-Salem, North Carolina.



Full-fledged membership in the Baptist church in the community is Jim's faith and practice.



About his problems in leadership, Jim consults a former student secretary and adult adviser.



Humorizing on the old favorites after supper is diversion.



Jim was elected to serve on the state B.S.U. Council, 1944.



The Baptist students at the local state college need help.



Sunday school is by "Doctor Jim" Sunday afternoons.



Missions volunteers of med school and local high meet.

Editorial

The Romance of Medical Missions

One cannot read the story of missionary progress during the past century without noting that many doors were opened for the first time to medical missionaries. The ministry of Dr. Peter Parker, a graduate of Yale, who landed in China in 1834, gave the Christian gospel a hearing that had been hitherto denied. Latourette says:

Physicians early found not only that they could relieve much suffering, but that they could often break down the prejudice against the Christian faith, and that in their hospital and dispensary they could combine the healing of the bodies with the cure of souls. . . . Into many a community the church first obtained success through a former patient in a mission hospital.

Someone said at the Madras Conference:

No other institution presents so understandingly, to the untutored minds of the masses, the humanity of the Christian message. The Great Physician speaks to every man in his own tongue.

Such messengers of mercy as Dr. Ida Scudder have been enabled to win secluded women in India and in other lands by their ministry to those who are in physical distress.

We quote again from the Madras reports:

Medical work of high standard done in the spirit of Christ is distinctive, inasmuch as it is an expression of his redeeming power. It appears in the work of nurses, for, in the entire range of medical work, no one comes nearer to the need of the patient. Their lives should be a daily Christian witness, spent in the service of others. . . . Christian medical and nursing education has made a contribution of lasting value in many lands. . . . Evangelism is implicit in all Christian medical work, but it calls for definite expression by the medical staff through the spoken word.

Many a man who had been indifferent to the gospel appeal is receptive to the Christian message when in the hour of critical physical need he receives the tender ministrations of doctors and nurses.

Southern Baptists have had a very

fruitful work in medical missions in China, and in Nigeria, West Africa. When Dr. T. W. Ayers went out to China in 1901, the Southern Baptist Convention did not have a mission hospital anywhere in the world. Dr. G. W. Burton had labored in Shanghai several years, beginning in 1851, and he was quite helpful to Dr. Matthew T. Yates, but no hospital was available. Dr. Ayers located at Hwanghsien, where the first Southern Baptist mission hospital was built. There Dr. Ayers rendered far-reaching service for more than a third of a century. During a fearful epidemic of cholera more than 12,000 availed themselves of the treatment given at this hospital.

The first trained nurse sent by Southern Baptists to any mission field was Miss Jessie L. Pettigrew, who went out in 1902, and had served in the Warren Memorial Hospital at Hwanghsien for fifteen years, when she married Dr. W. B. Glass. Grace McBride, whose name is honored by Southern Baptist women, went out from the Hwanghsien Hospital to Siberia with the American Red Cross and died of typhus fever while in service in 1918. "She never shrank from the hard places. If there was a duty which required a sacrifice, she was the one to volunteer." The next Southern Baptist hospitals were opened at Pingtu and Laichow in North China and Wuchow in South China. Then came Yang Chow in the Central China Mission. Dr. John W. Lowe and Dr. J. M. Oxner were the pioneers in Pingtu; Dr. Lowe and Miss Mary Willeford at Laichow; Dr. J. G. Meadows, Dr. Thomas McCloy, and Dr. C. A. Hayes at Wuchow; and Dr. P. S. Evans at Yangchow. Among the valiant medical missionaries who have labored in China in these Baptist hospitals, in addition to those named, have been Dr. R. E. Beddoe, Dr. W. L. Wallace, Dr. T. O. Hearn, Dr. E. M. Huckaby, Dr. A. W. Yocum, Dr. Shelby Vance, Dr. George W. Leavell, Dr. J. M. Bailey, Dr. J. H. Humphrey, Dr. N. A. Bryan, Dr. S. E. Ayers, Dr. R. E. L. Mewshaw, Dr. Ethel Pierce, Dr. J. McF. Gaston, and Dr. Jeannette Beall.

One of the most interesting features of medical missions in China was the healing of lepers, particularly at the Tai-Kam Hospital in Hong Kong, founded by John Lake.

In 1906, Dr. George Green went to Nigeria, West Africa, as the first medical missionary of our Board to that continent. For several years he had a clinic and a dispensary, but had to wait fifteen years for a hospital building. On reaching Ogbomosho, he equipped the basement of the mission house as a clinic dispensary and trained native boys as general helpers. The lame and halt and blind came and filled the yard. In spite of the meager equipment, he did a great work.

During the nearly forty years he has been in Africa, he has carried on his twofold ministry of healing and teaching. Following the Seventy-five Million Campaign, a new hospital building was provided by the Y.W.A.'s of Virginia, led by Miss Blanche Sydnor White and supplemented by the W.M.U. of Virginia. The Baptist women of Oklahoma have also had a large part in the building and maintenance of this hospital, and in the care of the babies under the care of Miss Ruth Kersey.

In 1909, Dr. B. L. Lockett went out to Nigeria to reinforce Dr. Green. Except for an interim of two or three years, when he was kept at home on account of health conditions in the family, Dr. Lockett labored in Africa from 1909 until 1933, when his tired body was unable to go further and he was stricken suddenly. Other medical missionaries who have served in Africa in recent years as the faithful representatives of Southern Baptists in the blessed ministry of healing have been: Dr. J. C. Anders, Dr. Leonard Long, Dr. Glenn Walker, and Dr. Ray Northrip.

In Dr. Maddry's book, *Day Dawn in Yoruba Land*, is related an experience of Dr. Green in the early days:

Many years ago, an old blind man had found his way to Dr. Green's clinic at Ogbomosho and had appealed to the doctor to give him back his eyesight. The doctor had examined him and found that he was suffering from cataracts. He had been totally blind for several years. There seemed little hope for a successful operation, but the doctor decided to take a chance anyway. He reasoned that since the man was already blind he would not be any the worse off if the operation were a failure. After several days of anxious waiting, the bandages were removed and,

to the amazement of the old man and the joy of the doctor, the patient could see. Dr. Green fitted him with glasses, and after a few weeks, when he was dismissed from the hospital, he had almost perfect eyesight.

The old man's joy and gratitude knew no bounds. And the best part of all the story is that during those days of waiting in the hospital, the old man had found in the mission hospital something greater than his physical eyesight; he had found the glorious light of the Saviour's face in the pardon and forgiveness of his sins.

He was gone for some time; then one day he returned leading ten blind men. Dr. Green saw that some were stone blind, while others were suffering from other diseases of the eyes. He was able to relieve some of them and give them back their eyesight. Then, the day came when he had to announce to those who were hopelessly blind that he could do nothing for them. It was a heartbreaking hour. The blind men wailed and begged the missionary to give them back their eyesight, as he had the others. He tried to explain, but they thought he was offended with them and would do nothing for them. They bowed to the floor, kissed the doctor's shoes, and said over and over in piteous appeal: "Master, why are you angry with us? What have we done to offend you? Please give us back our eyesight."

The leper colony near Ogbomoshu is one of the most interesting missionary hospitals found anywhere. Many patients are being healed; many others whose physical condition is hopeless have found the Saviour and are rejoicing in the living hope. A Baptist church has been organized at the leper camp.

Sending Missionaries Where They Are Not Wanted

God never would have sent his Son to the world if missionaries were not to be sent where they are not wanted. "He came unto his own and his own received him not." Paul went to Ephesus, not because Ephesus wanted him but because Ephesus needed the gospel of Jesus Christ. Judson went to Burma, not because Burma wanted the Christian religion, but because Burma needed Christ. Paul went to Rome primarily because he realized his debt to Rome, his obligation to tell lost men everywhere about Jesus Christ, the only Saviour from sin. Jerusalem did not want the Son of God, but Jesus bade his disciples to begin in Jerusalem, preaching repentance and remission of sins.

The Arab World and The Gospel

The Arab world, especially Arabia, hitherto practically closed to missionary agencies, will probably be more accessible after the war. The Moslem religion and the Arabic language have given the people of that mysterious land a strong sense of solidarity and exclusiveness, but the World War is developing contacts which we believe will open doors to the Christian religion. Ion Keith Falconer, who died in Arabia in 1887 at the age of thirty, laid that land on the heart of the Christian world.

For years practically the only Christian body which was permitted to work in Arabia was the Reformed Church of America. Work was opened in 1891 by Dr. S. M. Zwemer and James Cantine, first as an independent Arabian mission, since the Reformed Church of America felt that it could not, at that time, undertake this enterprise. However, this mission was amalgamated with the Reformed Church in 1925. This organization has some thirty men and women in their Arabian mission, along the eastern fringes at Bahrein, Muscat, Kuwait, and Basra and Amarah in Iraq, with work at Baghdad also. The Iraqi Government has provided special facilities to visit all mission stations in Iraq and down the Persian Gulf.

We quote from the *International Review of Missions*, January, 1944, in its world survey: "The greatest opportunity is still on the medical field, though supplies have been scarce and prohibitive in price. The weekly evangelistic and medical tours of Bahrein Island undertaken from the Mason Memorial Hospital have been resumed; and the local response to the medical tour carried out on official invitation in the Hassa, described as Arabia's greatest oasis, has convinced the mission of the people's real desire for a hospital, though the necessary permission is understood not yet to have been received."

In recent years, King Ibn Saud has granted facilities for medical tours in his domains, while the ruler of Yemen has admitted a missionary doctor and nurse to his capital. Among the medical missionaries who have won the attention of the Arabian leaders are Dr. Paul W. Harrison and Dr. Harold Storm.

On the southern tip of Arabia, the Danish church mission is located at Aden, with a church, a medical clinic, and a school. Dr. John Van Ess, who went to Arabia in 1902, has an illuminating study on Arab life and culture in his book, *Meet the Arab*, published last year.

We have heard the suggestion that Southern Baptists might consider the possibilities of opening work in this neglected mission field, one-third as large as the United States. Whatever the outcome, this is certainly one of the most intriguing missionary opportunities in the world. Here we get back not only to the ancestral home of the human race, but to the land with its glorious memories of the early centuries of the Christian era.

Nine Hundred Tanks

There is an interesting story in the Old Testament of a heathen military leader, Sisera, whose extraordinary equipment was indicated in the description: "He had nine hundred chariots of iron, and twenty years he mightily oppressed the children of Israel."

Those chariots of iron would correspond to our army tanks these days.

What could be done with an enemy that had nine hundred tanks? A woman showed the way. When she disclosed her plans, Barak, the chosen leader, said to Deborah, "If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go." With the help of God and his hand-maiden, Deborah, Sisera was overcome. God is greater than the armies of any adversaries. Christian women around the world are a mighty force in helping to overcome the forces of evil. This illustration has its application in the hosts of missionary-minded women, devoted nurses, and other groups who are helping to win the battles of this world.

The Power and Purpose of an Audacious Endeavor

We have a message from Pastor H. H. Hargrove, Columbus Avenue Baptist Church, Waco, in which he warns Baptists that the greatest perils which they face are not the menacing religious tendencies of the day, nor the decline of doctrinal conviction accompanied by lagging evangelistic spirit, nor the creating of crushing

debts, nor the spirit of selfish materialism, but the *failure to go forward*. The surest way to keep our denominational life from deteriorating is for Southern Baptists to adopt such a challenging program and, with a vision reaching beyond the near horizons of past achievements, to dedicate all of their material and spiritual resources to the performance of the greatest task that God has given to our people. Pastor Hargrove reminds us that no campaign has ever been won by defense. Christ's disciples, to whom he gave his Commission, lived by the power and purpose of an audacious endeavor.

"If Baptists fail to have a great, positive program of missionary advancement after the war," he writes, "they may expect lethargy, carelessness, faithlessness and sin to take possession of the people. If we tell the boys who come back from the war, after having saved the world from pagan rule by mighty offenses, that Baptists have held their own and have done nothing more they will despise us. The world is one neighborhood and if we fail to give the gospel to the world, we shall be cursed by the sin of selfish neglect and indifference. After the war we shall face the greatest opportunities for service and advancement we have ever known. Each opportunity will be a God-given responsibility. If we falter and fail we need not expect Christ's approval and blessing upon us. Baptists have professed the principle of loyalty to Christ. If we are loyal, we shall obey his command to go into all the world and preach the gospel to every creature. Greatness is measured by willingness to serve. Let us go forward to proclaim the message of redemption to earth's remotest bounds."

Do We See Plainly

We read again a few days ago the story of a man, a follower of Christ, who had been preaching for years, who had in one day seen 3,000 men turned to the Lord, yet did not believe in world missions until he learned in a vision that God is no respecter of persons, and that in every nation men who fear God and work righteousness are acceptable to him.

Before the Apostle Peter was ready to be a missionary to the home of Cornelius, a Gentile living in Caesa-

rea, he had to learn that God does not judge by circumstances and appearances of men, but by their hearts.

Mrs. Montgomery translates the first sentence of his message to the household of Cornelius, "Truly, I am beginning to see quite plainly that God is no respecter of persons." After all of these years of faithful, fruitful ministry, he was learning for the first time that God loves the whole world—Gentile as well as Jew—that men of every nation, tribe, tongue, color and nationality are acceptable to him if they fear God and work righteousness.

We all need to study that experience in the life of the Apostle Peter. We live in a new age. The world is one neighborhood. We are getting a new vision of God's purposes. We must discard old prejudices and be able to say with the Apostle, "I am beginning to see quite plainly that God is no respecter of persons." The whole world comes within the range of God's saving and sustaining grace. God so loved the world that he gave his Son. Jesus is the Saviour of the world. We are under obligation to give the gospel to the whole world, to share the compassion of the Son of God for men of every nation, tribe, tongue, and kindred.

World Tidings

One of the significant developments in the history of Israel is described by the writer of Judges: "There arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel." Years ago the objective of the international Student Volunteer Movement was stated in the slogan: "The evangelization of the world in this generation." But, that slogan was discarded, for the leaders realized that if one generation were evangelized, the next generation would likewise need to be evangelized. One generation may worship and serve God; after them may arise another generation that knows not God. As long as the world stands there will be a need for mission work, for one generation after another will need to know about God and the need of a Saviour. Generations come and go, but Jesus Christ, the world's only hope, is the same yesterday, today and forever.

A few days ago a letter came to Dr. Maddy from a brother who said that he was a "Primitive Baptist" preacher. He voiced the objection, so frequently heard, that when God gets ready to convert the heathen, he will do so without missionaries—in other words, without human instrumentalities or agencies. The Scriptures teach that God will justify whom he has called, but his eternal purposes include the co-operation of men. In the days of the Judges, the Midianites were defeated *by the sword of the Lord and Gideon*.

One of the clearest statements on this truth is found in Paul's letter to the Ephesians: "For we are his workmanship, created in Christ Jesus unto good works, which God hath afore ordained that we should walk in them." God has foreordained good works as well as salvation by grace. When Saul of Tarsus met Jesus on the Damascus road, he was told to go to Damascus where there was a devout man, Ananias, whom God used to tell Paul of all the things which had been appointed for him to do.

When Cornelius wanted to be saved, God instructed him to send for the Apostle Paul, a sinner saved by grace, to tell him how to be saved. When God got ready to save Nineveh, he used Jonah, to preach repentance. The Bible is a record, from beginning to end, of human instrumentalities whom God used.

★ ★ ★

The American Bible Society is making a contribution of inestimable value to world missions in the distribution of Scriptures in more than one thousand languages and dialects. The entire Bible is made available in 184 languages, the New Testament in 230 and portions of the Scriptures in 644. Last year, nearly twelve million copies of the Word of God were distributed to nations around the world—many of them to men in the armed forces. If the Bible Society were to place the Scriptures in all the hands held out in this one world, four times as many copies would be needed. Dr. Francis C. Stiffler, editorial secretary of the American Bible Society, said recently that new Russian plates are being made so as to be ready if, and when, the ban against the Bible is lifted in Russia. Through the period 1934-1940, Chinese bought more copies of the Bible, each year, than any other nation.

Messages from Missionaries

Literature for Argentina

Today is All Saints Day, one of the big Catholic holidays closely connected with tomorrow's All Souls Day. Yesterday, in the door of a big Catholic church, I saw a notice of a special funeral for All Souls Day. Oh, how these poor people need to be taught that they can do nothing for their dear departed ones! Perhaps the 150,000 copies of our tract, written especially for this occasion, will help them to realize that their destiny is fixed before death.

The most pleasant extra duty of the year was editing "Sendas de Luz" (Paths of Light), our Sunday school leaflet for children, and *discovering* so many writers and artists (for drawing) among our own young people. The fact that its circulation has grown from 3,000 to 4,500 in a year proves that it is really theirs. We are also proud that "Sendas de Luz" goes to Bolivia, Chile, and Peru during 1944.

You will be happy to know that our own "Light and Truth" calendar is a great success and we hope to sell the entire edition of 2,500. We are indeed happy over new proof of what we can do here, because this new venture was forced upon us as many of our people were criticizing the too-Catholic pictures in the "Hope and Promise" calendar, and we were fearful that the price of a native-made calendar would prove prohibitive because of the smaller output. Of course we can only break even because we plan to use the cuts for wall texts and thus divide the cost of production.

Columbus day was made memorable last year by a splendid rally of the Buenos Aires Sunday School Association. Only two or three schools were absent (because of previous engagements) and the large auditorium was overflowing. The arrival of busloads of happy children in their white "guarda polvos" (a "duster" that both boys and girls wear) was indeed an inspiring sight. A splendid program, well carried out, brought fine results, and many children expressed their desire to follow Jesus. From the balcony, we grown folk looked upon the great crowd of children, and thus could appreciate the real progress made in these years of missionary endeavor. We also marveled at the masterly way President Francisco Marrone handled the seating and the dismissing of the children.

September 29, our very active missionaries, Mr. and Mrs. M. S. Blair, returned from furlough. How happy we were to

welcome them! We put them right to work. I took advantage of the breathing spell to accept an engagement to teach the W.M.U. manual to the Noetinger ladies. It is a small town and a small group, but I hope that week of study means one more spiritual brick in the great building of the W.M.U. study course, that does so much toward informing our women of the work others are doing, and illustrates to them what they can do in Kingdom service. How we need someone to devote all of her time to work among women and children!

On my way back I stopped off for three days with dear Ann Sowell Margrett and the Rosario Training School, taking advantage of the W.M.U. associational meeting. They had a great day because in that meeting they presented the school with a parchment, bearing all of their signatures, to commemorate the founding of that beloved school. Mrs. Blair and I were the out-of-town speakers. How our hearts rejoiced not only in the progress of the school but also in the appreciation thus demonstrated by the Rosario women for what you have made possible in that second city of Argentina, and that important district of the River Plate work.

And now I'm off for another visit to Paraguay. Some of these days you'll receive another account of my "meanderings," although in order to *rest* a bit I expect to visit only Paraguay this time. I must hurry off because it will soon be too hot in that semitropical climate for either rest or work. I'm hoping to secure students for both of our girls' schools, and to teach *Stewardship of Life* to the women there, besides *helping* in two vacation Bible schools. I hope to persuade Perla Chenu (graduating this year from B. A. Training School) and Victoria Mura, a graduate from Rosario, to direct one each. I'm preparing texts for an acrostic, "Only Jesus Saves," to teach to the children, and we have a nice chorus with the same theme.

Our married Paraguayan student, Pedro Ruiz Diaz, is proving to be of the very finest, and his wife is Kitty Cooper's most promising student in music. Don't forget to pray for the proposed medical work in Paraguay. Our River Plate Woman's Convention has dedicated this year's special offering, amounting to more than 1,400 pesos, to that same work.

MINNIE D. McILROY,
Buenos Aires, Argentina

Famine in Honan

Last year, there was not enough rain in whole Honan, so there rose a grievous famine at last winter and this spring. A great many were perished by famine. Many sorrowful and terrible things were happened. Many young women, girls, and boys were sold off by their family. The most fatal accident was to eat their own children for want of all things. This summer, the locusts went up over all of the east, north, and center lands of Honan. In some places they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land, and there remained not any green thing. Then, at August, the rain continues about a month, all the rivers were swollen and overflowed with the rain. The floods destroyed many fields and houses. Many people were drowned by the floods. Another severe famine was feared at this winter and next spring. Please pray for us.

I am now still studying in the Medical College of National Honan University. I decided to devote my purpose to make a special study of medicine. All our China Medical Colleges divided into two systems, the one is English, and the other is German. Our Medical College belongs to German system, they teach all the learnings of medicine with German. But, as for my future, the English is more important and convenient to me than German, so I hope that I shall be able to enter into an English Medical College.

My father and my mother are still at Kaifeng. They all are well in the Lord. They have written to me to send their greetings to you. Mr. Peter Li and his family are still in Kaifeng. He wrote to me this summer that they are all well. He has established a True Light Bible School at Little Red Church. He wishes to enlarge it to be a middle school this autumn. The two yards are still occupied by Japanese. They have already established an Agricultural School in the East Yard this spring. They shall establish a Medical College of New Honan University in Gospel Hospital this autumn. The Gospel Hospital was changed to the name of Tun-Yin Hospital.

DANIEL C. S. HAN,
Sunghsien, Honan, China

Bogota Mission

Since you last heard from us we have moved from Barranquilla to Bogota (the accent is on the last syllable and the "a" is pronounced like "o" in "hot"). Bogota is the capital of the nation and its largest city—about the size of Louisville. It is about 500 miles farther south than Barranquilla as the crow flies; but if the crow comes by boat, as we did, up the Magdalena River and then by train from the river up the Andes mountains to the city of Bogota it is a matter of some 750 miles.



A Baptist refugee school has been established in Hoi Peng, Kwantung, for famine victims' children. Missionary Margie Shumate is in charge.

You would naturally expect that as one gets closer to the equator, the weather would be hotter. That is not necessarily true here because of the high mountains. Bogota is a mile and a half above sea level and has an average temperature of 57 degrees, which varies only slightly during the entire year. Yet after you have lived here you do not worry about the fact that the houses are not heated because you get used to the climate.

There are no other Baptist missionaries in Bogota, although the number in Colombia has doubled since Christmas, 1942. There are now ten, some still studying Spanish and some of us beginning our work.

DOROTHY AND RENICH DAILEY,
Bogota, Colombia

Back on Duty

At last I can send greetings from Nigeria! I had expected to send them in July but our sailing was postponed and we were three and a half months on the way.

I had a most pleasant visit with Eva Davis at her mission station in Belgian Congo, though I had to spend most of each morning trying to get a way to get the rest of the way here. The Lord was gracious to us and though the trip was long and tedious, we were comfortable, well-fed and protected all the way. There were quite a few missionaries from other Boards with us and the fellowship was wonderful.

I would also like to tell you about my work but really can't tell you much. I have my own dispensary and clinic work which I will have to limit to a circuit of seventeen miles radius from the hos-

pital. To get building materials to build at Illa right away is out of the question, though I expect to build and move up there just as soon as possible. Also I am needed at the hospital now that so many of the missionaries have not yet been able to get back. Also I have taken over the care of the Home for Motherless Babies until Miss Kersey can get back.

On my way up country I did get to see quite a bit of our work and things seem to be progressing nicely. Of course the exact time of my arrival was not known so that it was much like a surprise visit. There was a splendid crowd at our little Apapa church and they were in the midst of Sunday school when I got there. It was a most pleasant surprise to see so many old friends at one time and to see so many new faces among them. It was just the same at Baki church the next Sunday. I visited both the girls' school and boys' school and the college as well as the academy. They are like busy beehives of industry. We have much for which to be thankful and the workers are all doing more than their usual allotment and need your special prayers for wisdom and strength to carry on during these times of stress and strain.

EVA M. SANDERS,
Ogbomosho, Nigeria

New Church House

We feel that we have passed another mile post here at Londrina as our new church building is now completed. We had the dedication service on Sunday, December 5. There were over 400 present at each of the three services. We were honored by the presence of the mayor and judge who took part in the service.

I Thank Thee, Lord, for Strength of Arm

I thank Thee, Lord, for strength of arm
To win my bread,
And that, beyond my need, is meat
For friend unfed:

I thank Thee much for bread to live,
I thank Thee more for bread to give.

I thank Thee, Lord, for snug-thatched roof

In cold and storm,
And that beyond my need is room
For friend forlorn:

I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load:

Thy love to me I ill could spare,
Yet dearer is Thy love I share.

BLANCHE HAMM BICE
Maceio, North Brazil

There were many more of the town officials present.

Our church is said to be one of the most attractive buildings in town and is situated in one of the most strategic points where the main business avenue intersects with the main residential avenue, also near the center of town.

This is a church that was built on faith. Although we have 102 members, only about fifteen live here in town and the others are scattered over the northern part of this state. All but about five are extremely poor. We borrowed \$1,500 from our Board in Rio and with the \$1,000 that the W.M.U. there sent us we put up the building. The furniture cost over \$500, which is a fortune here to our people. However, friends both from the States and here in Brazil gave special gifts. Even the mother of the vice-consul of England in Curitiba gave \$25 that paid for the pulpit which was dedicated in honor of her son, killed recently in England. Each member did what he could and we have the furniture all paid for.

I have recently baptized eleven people and have fifteen more awaiting baptism. We are gaining at least two new workers for this field for the coming year, for which we are very thankful.

TOM N. CLINKSCALES,
Londrina, Parana, Brazil

**PULPITS, PULPIT CHAIRS,
COMMUNION TABLES**

THE SOUTHERN DESK CO.
HICKORY, -:- NORTH CAROLINA

THE COMMISSION

Studying Missions

By Mary M. Hunter

Mission Study Preview 1944-45

By Nan F. Weeks

That is a good book which is opened with expectation and closed with profit.
—A. B. ALCOTT

Approaching the one-hundredth milestone of foreign missionary service, forward-looking Southern Baptists are already turning their faces toward a new century of advancement. The backward look is both gratifying and stimulating, but since every success is but a clarion call to greater effort and nobler achievement, we shall do well to pause long enough to refresh ourselves spiritually and to be sure that we are properly nourished and equipped for the challenging climb that lies ahead.

With that thought in mind, the Foreign Mission Board has set apart this year as an ideal time for presenting study courses designed primarily for the enrichment of our own spiritual lives, the deepening of our consecration to the great task of helping God to answer our oft-repeated prayer, "Thy kingdom come, thy will be done on earth."

For Adults and Young People

Now that war conditions have necessitated a rationing of imported news from most of our mission fields, we are offering some home products—studies which, while missionary in character, abound in spiritual vitamins—a group of devotional studies designed to deepen the spiritual life and missionary fervor of Southern Baptists.

There are five books from which to make selections. These books—small in size and cost (25 cents per

Despite the many difficulties caused by present world conditions—the labor shortage, the limited supply of paper, and the increasing cost of manufacture—the Broadman Press is doing its utmost to cooperate with the Foreign Mission Board in the effort to have all books ready for display at the sessions of the Southern Baptist Convention, May 16-18.

copy), but large in helpfulness and inspiration—deal with the several phases of our obligations and privileges as Christians. They are presented with the hope that each organization will study as many of the series as can be presented effectively in the time available. The following list of the titles and authors bears testimony to the worth-whileness of every book in the group.

God and Man in Missions—(a general survey of God's plan and the Christian's part in the missionary program), by Dr. W. O. Carver of Southern Baptist Theological Seminary.

Thus It Is Written—(the Bible and missions), by Dr. H. C. Goerner, professor of Comparative Religions and Missions, Southern Baptist Theological Seminary.

Pray Ye—(prayer and missions), by Mrs. Wilfred C. Tyler, Blue Mountain College.

Give Ye—(stewardship and missions), by Dr. Frank K. Means of Southwestern Baptist Theological Seminary.

Go Ye—(personality and missions), by Dr. O. T. Binkley of Wake Forest College.

For Intermediates

Two courses from which to choose are recommended this year. For groups desiring a devotional study for the enrichment of their own lives, Mrs. Wilfred C. Tyler's little book *Pray Ye* will prove of inestimable value. Prayer—its place and purpose and practice in the life of the individual—is presented in a reverent and interesting, and forceful way.

Those adolescent years—the period when hero-worship plays such an important part in the formulating of ideals and the establishing of character—bring to the leaders of youth an unparalleled opportunity to present the highest and noblest standards of heroism and true greatness. To that

end there has been prepared for Intermediates a course sketching the lives of five heroic persons who dared to pioneer for God in Nigeria. Under the title *Builders of a New Africa*, the following pioneers are presented by five different authors:

T. J. Bowen (Southern Baptists' first missionary to Africa), by Mrs. Charles E. Maddry.

W. J. David (preacher, teacher, and builder), by Dr. George W. Sadler.

Mrs. Carrie G. Lumbley (pioneer in the realm of education for Nigerian girlhood), by Mrs. E. G. MacLean.

Dr. E. G. MacLean (pioneer in industrial education of African youth), by Rev. H. P. McCormick.

Dr. George Green (pioneer in medical missions), by Rev. I. N. Patterson.

This study book, while intended primarily to meet the needs of Intermediates, is equally suitable for Young People's groups or for adult classes.

For Juniors

They All Began to Sing. Under this intriguing title, Margaret T. Applegarth, that queen of story-writers, presents Christian missions in a way that cannot fail to thrill the junior-age child and quicken his spirit of world friendship. Using the migration of the birds to introduce the theme of world neighborliness, the author takes the juniors on a thrilling thought-journey to Latin America and to China, then on to Africa and to Palestine.

The leader's helps abound in originality and interest.

For Primary-Age Groups

For this younger group, Margaret Applegarth has prepared five fascinating stories. Under the title *Just Like You*, the writer leads the children to a recognition of the fact that the world children, whatever their race or color, are in many ways just like themselves—lovable, clever, friendly. The stories lead to the happy climax that all are "one" in Jesus.

For this course, as for the Junior studies, the leader's helps abound in unique and interesting suggestions as well as in spiritual appeal.

It is with genuine satisfaction that we announce to Southern Baptists the preparation of this series of outstanding study books—books which we hope will be "opened with expectation and closed with profit."

BOOKS

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

The threat to religious freedom in Latin America has stimulated a new interest among Protestants in the nature and philosophy of the Catholic Church. *The Vatican and the War* (Dutton, \$3.00) is the work of Camille Cianfarra, a *New York Times* correspondent for Rome. He describes the election of the present Pope, the papal organization, and the relation of the papacy to world diplomacy. This volume is a sympathetic appraisal of the aims and ideals of the Pope, often contradicted by actual practice where Catholicism is predominant.

Quite another version of Catholicism is presented in the 1935 publication, *Rome Stoops to Conquer* (Messner, \$2.75), by E. Boyd Barrett, an ex-Jesuit. "Not within human memory has any Pope had the grip of affairs, or the strength in action, or the bold faith in the Church's immediate destiny that Pope XI possesses." Mr. Barrett states in minute detail with complete documentation the plans being formulated and carried out in this country for the purpose of bringing the United States under the control of Rome. "Sometimes the author is a bit too vitriolic," Mrs. Everett Gill says in reviewing it, "but all in all he has handled a difficult subject with restraint and fairness. Despite the fact that it is eight years old, a thoughtful perusal of this book today explains some current events."

Paradox Isle (Knopf, \$2.50) is the result of a writer's search for "the real Japan." Carol Bache made a collection of the paradoxes that abound in Japanese life, feeling that in them she might come nearer to a real understanding of Japan. The stories are interesting and well told, and the book is as a whole very readable. Of it Mrs. Maxfield Garrott says: "While Miss Bache's stories are well chosen to illustrate her points, and while they do stir poignant memories in the mind of one who has lived in Japan, still there are some that tax the credulity even of those who have had opportunity to see what contradictory situations do

arise in the Japanese mind and life."

The most informing and illuminating study of the U.S.S.R. in recent months is *Russia and the United States*, by Pitirim A. Sorokin (Dutton, \$3.00). Chairman of the department of Sociology of Harvard University, Sorokin compares the United States and her ally, showing that in many ways they have traveled parallel roads. There has never been a serious conflict between the two countries. Admitting the destructive tendencies the first years after the revolution, the author then points out the more constructive policy followed by Russia in recent years. This has been true with reference to the family, to religion, and to the appreciation of Russian culture.

Before the revolution Russia had outstanding colleges and universities. By 1940 she had become the second most industrialized and technologized country in the world, producing from 20 to 25 per cent of the world's iron ores and from 15 to 20 per cent of the world's petroleum. There has been lately a notable revival of interest in religion, both among the intelligentsia and the peasantry. Ten of the twelve greatest novels written in the nineteenth century were Russian, according to John Galsworthy and Arnold Bennett.

Edwin Embree's *13 Against the Odds* (Viking, \$2.75) is the result of a poll of two hundred eminent Americans of all races, asked to name the greatest living Negroes. Embree, president of the Julius Rosenwald Fund and author of *Brown Americans*, then wrote brief biographies of the thirteen who received the highest number of votes. They are: Marian Anderson, Mary McLeod Bethune, George Washington Carver (now deceased), W. E. B. DuBois, Langston Hughes, Charles S. Johnson, Mordecai Johnson, Joe Louis, A. Philip Randolph, Paul Robeson, William Grant Still, Walter White, and Richard Wright.

Fiction is not truth, but fiction is an excellent way to present truth force-

fully. For that reason *The Silence of the Sea* by "Vercors" (Macmillan, \$1.00) is significant. It is a miniature novel proving that France, though defeated, is not dead.

For that reason also *The Ten Commandments* edited by Armin L. Robinson (Simon & Schuster, \$3.00) is important. The origin of this book of ten short novels about the Nazi revolt against the moral code of Christianity was a conversation between Hitler and his associates in the heyday of their regime. They considered the Ten Commandments their strongest foe in conquering the world. These novels show how right they were, and how the strength of that foe is inevitably winning the struggle. The novelists include some of the great writers of the day; their stories are atrocity tales based upon true happenings in Germany and the occupied countries.

Another volume of fiction with value for Americans is *A Treasury of Great Russian Short Stories* edited by Avrahm Yarmolinsky (Macmillan, \$4.00). Russian writers have high rank in the field of contemporary literature. In this one volume are the works of these masters from Pushkin to Gorky, including Tolstoy, Dostoevsky, Chekhov, and Turgenev.

An excellent book for children is *The Bombero: Tales from Latin America* by Harry Levy (Knopf, \$2.00), reviewed by Jane Gill. These four stories deal with youngsters in South America, and the reviewer considers them "good."

Basil Matthews is author of a book entitled *United We Stand* (Little, Brown, \$2.50) giving a clear-cut statement of the relationships, people, and possibilities of the forty-four United Nations.

Another book on India is Post Wheeler's illuminating story of personalities and politics entitled *India Against the Storm* (Dutton, \$3.50). A distinguished author and diplomat, Mr. Wheeler has written an able discussion of social, economic, political and religious conditions, with special reference to the caste system and relations of India to the British Government.

The development of religious instruction from the earliest days of the Jewish nation until now is the new volume *A Popular History of Christian Education* by Clarence H. Benson (Moody Press, \$2.00).

(Please turn to page 24)

NEWS FLASHES

By Gene Newton

Arrivals

Rev. and Mrs. B. W. Orrick of Montevideo, Uruguay, arrived in the United States in March. After visiting in Texas they are now at 3710 Donald Avenue, Arlington, California.

Mrs. H. D. McCamey of Ogbomosh, Nigeria, arrived in Baltimore by plane on March 3. She spent several days in Richmond. Dr. McCamey expects to join his wife in Dallas, Texas, as soon as a doctor is sent out to the hospital in Ogbomosh.

Rev. and Mrs. R. L. Bausum of Kweilin, China, arrived in California from India on February 24. They are in McKinney, Texas.

Rev. and Mrs. J. C. Powell and Josephine Scaggs of Shaki and Benin City, Nigeria, arrived in Baltimore by plane on March 13. Mr. and Mrs. Powell are at Warsaw, North Carolina, and Miss Scaggs may be addressed in care of the Foreign Mission Board, Richmond.

Departures

On February 18 Rev. and Mrs. G. A. Bowdler left New Orleans by plane for Buenos Aires, Argentina. After many delays prior to their departure and on the way, word has come of their arrival in Buenos Aires.

Dr. and Mrs. W. J. Kilgore took off from Brownsville, Texas, on February 23 for Buenos Aires, Argentina.

February 29 Kate Ellen Gruver sailed from Philadelphia for Lisbon, Portugal, where she expects to secure transportation for Palestine. On March 15 notice was received of her arrival in Lisbon.

Dr. and Mrs. W. H. Carson left Miami March 20 by plane bound for Brazil, Liberia, and the Niger Delta in Nigeria.

March 24 Rev. and Mrs. J. F. Mitchell left Brownsville, Texas, for Santiago, Chile.

Destination Reached

Cablegrams have brought news of the arrival in Lagos, Nigeria, of Rev. and Mrs. E. Milford Howell, Ada Jackson, Dr. George W. Sadler and Rev. B. T. Griffin. Mr. and Mrs. Howell and Miss Jackson traveled by

Portuguese ship via Lisbon. Dr. Sadler, Mr. Griffin and Ruth Kersey went by plane from Miami and Miss Kersey was delayed in Liberia.

Dr. J. B. Hipps and Rev. M. W. Rankin have arrived in Capetown en route to India and China.

From China

Grace Stribling, who was expected to come home on sick leave, has returned from Chungking to her station at Chengchow, China.

Hattie Stallings is expected to leave Kweilin, China, in April to return to America.

Roll of Honor

Dr. Ray U. Northrip of Nigeria has entered the Medical Corps of the United States Navy.



Everett (at left) has gone off to war.

Everett L. Deane, assistant treasurer of the Foreign Mission Board, left Richmond March 30 to join the United States Navy. Everett came to the Board at the age of seventeen to work as shipping clerk. After fourteen years of faithful service, he has made himself almost indispensable in the treasurer's offices and a favorite member of the Board's home-office family. He will be greatly missed. We look forward to his return.

Philip J. Snider is now assisting Treasurer Buxton.

Studying

Rev. and Mrs. J. B. Underwood are at Southwestern Theological Seminary until arrangements can be made for their entry into Brazil. Rev. R. Cecil Moore is studying at the Southern Baptist Theological Seminary. Minnie

Landrum and May Perry have been taking refresher courses at the Woman's Missionary Union Training School.

Pastorate

Rev. and Mrs. E. J. Combs have accepted temporarily the pastorate of the Baptist church in Anthony, New Mexico-Texas.

Trip to Chungking

Dr. R. E. Beddoe, Kweilin, China, made a trip to Chungking in March in the interest of the work of our Board and the sending out of more missionaries to Free China.

U.S.O.

Alberta Steward is giving part of her time to work with the United Service Organizations in Recife, Brazil. She writes: "The contacts here with our boys in service have been most satisfactory. Among other things, there have been many hours of listening and giving advice and encouragement. We now have a Sunday evening vesper service which is proving a real spiritual uplift to the boys."

Colombia

H. W. Schweinsberg of Barranquilla, Colombia, writes: "The work presents greater opportunities as the days go by. There are now groups of interested people in other cities of the coast who through our radio program have come together and are waiting for us to contact them personally. The work in Sabanalarga has grown beyond our expectations. There are now thirty-eight awaiting baptism. These include some of the most outstanding citizens. Cartagena is going to be a strong center for Baptists. There are sufficient Baptists in good standing, from San Andres, to organize a good church. We are rejoicing over the progress that is being made in our church in Barranquilla. Our Baptist Union is going along well and we now have forty-one tithers among the membership. This has greatly increased our income and it makes the church able to do more for itself."

Sympathy Extended

J. W. Marshall, father of the Board's Personnel Secretary J. W. Bill Marshall, died at his home in Oklahoma City before dawn on March 22 after several weeks' illness. He was eighty-six years old and a rancher all his life.

Orphans for a While

We can't get a thing on this radio, Dad!" Peter and Greta did not look up from the short-wave set on which they were vainly trying to tune in their favorite program as their parents came into the room.

"What station are you trying to get?" asked Dr. Van Horne, glad to sink into an easy chair after a day in the operating room of the hospital. Hospital it was, though it was built of bamboo and stood high on stilt-like legs. Helped by his wife, he had been working all day on an endless procession of fuzzy-haired, dark-skinned Papuans.

"We have tried both Amsterdam and Rotterdam, but we get nothing but empty, crackling sounds."

Peter and Greta, intent on the radio, did not see the look of alarm that passed between their father and mother.

"Try an American station." The doctor strode to the radio and twisted the dials to get San Francisco. Peter and Greta could not understand many of the words that poured from the radio in the quick American voice. They had not yet learned English well, though they knew more languages than most children. In addition to speaking their own Dutch and the tongue of their Papuan neighbors on the island of New Guinea, they could talk German with the children of the German missionaries and French with the children of the Swiss and French missionaries. They knew some words of English, but so few that the American voice reminded them of a monkey chattering in the jungle.

The missionaries stood staring at each other in dismay as the voice went on and on. The children realized that there was no chance of their using the radio for a while. They turned to their diaries and started writing the entry for that day—May 10, 1940. They wrote of the fun they had had earlier in the day, playing with Franz and Margarita, the children of the missionaries from Germany. It was several miles on a jungle trail to the homes of their German friends, but the children managed to play together several times a month.

Perhaps you can guess what news it was that the medical missionary from Holland had to tell his children when at last the voice from America stopped speaking. The homeland, Holland, had been invaded by the German armies. The news was so big that the children could not understand it at first. They had little to say that day. The next day they were full of questions.

"Will it make any difference to the Dutch missionaries?" asked Greta. "You can go on curing the sick people of New Guinea just like you always have, can't you?"

"It will not make any difference—for a while," answered Dr. Van Horne.

"You are thinking about the money that comes from

Holland to run the hospital, aren't you, Dad?" asked Peter. "Will the people in Holland keep on giving for missions?"

"The people who believe in our work will give, no matter what happens," said the doctor.

"What about their being able to send the money?" asked Mrs. Van Horne.

"There may be trouble there," said the doctor. "But our job is to go right on with our hospital and clinics, trusting God to help us keep up the work."

"Will the war make any difference to the German missionaries?" asked Greta. "Can Margarita's father teach his school just as he always has? Can Margarita's mother work with the mothers and babies?"

"I hope so." The doctor patted Greta's straight, yellow pigtails. "They are wonderful teachers and good Christians. I surely hope the government officials will let them keep on with their work."

As the days went on, Greta's question was answered by the happenings in the district. Throughout the Netherlands East Indies, the missionaries from Germany were interned. Though the Dutch officials knew that they were fine Christian workers, they dared not



It was several miles on a jungle trail

take the chance that among them might be one spy who would work against the Indies. The family of Franz and Margarita were among those who were sent away to a place of confinement. The other missionaries tried to take over some of the work the Germans had been doing.

Mrs. Van Horne trudged along the jungle trail once a week to the German mission station to carry on the class of mothers that the German woman had taught so successfully for many years. The father of Peter and Greta met in his clinic the people whose small illnesses had been treated by the nurse of the German school. The extra duties meant an added burden on all the missionaries; but it was work for the people they loved. They could not see it left undone.

As the weeks went on, Peter's question was answered. No mail arrived from Holland, and of course no money could be sent from conquered Holland to the Dutch missionaries scattered all over the world. The good people of Holland were still giving, but there was no way to send the money.

"Must we close the hospital?" asked Peter as they sat at a meal even simpler than those of the days before the tenth of May.

The doctor shook his head. "The hospital is God's work. It cannot stop! We will go on working—and praying."

The doctor's wife was looking at the big map on the wall. "The same thing has happened to the missionaries of Belgium, Denmark, and Norway. It is happening wherever missionaries of those countries are at work."

"Where are they working?" asked Greta.

Her mother went to the map and pointed to Africa, Syria, India, China, Madagascar, Japan, South America, and the sprawling islands of the Netherlands East Indies.

"Why, all those missionaries are just like orphans, aren't they?" said Peter. "The people they depend on cannot help them, even a little bit."

"Orphans is the right word," said the doctor with a half smile. "We are orphans—for a while."

"Sometimes orphans are adopted." Greta liked to see the happy side of things.

"I hope you are right!" The doctor had a full smile this time as he rose from the table. "All we can do is to go on day by day. We can pray that God will put it in someone's heart to adopt the orphaned missions until their own parents can support them again."

"Orphans work hard." Greta was remembering the black-skinned children in the orphanage of the German mission. She had seen them cleaning rice for their own meals, planting sweet potatoes in their own gardens, and carrying water from the well. "Peter and I want to help more than we did before, don't we, Peter?"

"Of course," said Peter. "What can we do?"

"Well," said the doctor, "one thing that has been bothering me is the bandages. Usually the good women of our churches in Holland roll bandages for us, but now we shall have to make our own from materials we

can get here. Our supply of bandages from Holland is not gone yet, but we must use them carefully. Homemade ones would spare the better bandages from overseas."

"Come with me to the hospital supply room if you really want to learn," said their mother. "Working on bandages is not so much fun as playing with your little Papuan friends, but it will be your way of helping."

Peter and Greta hurried through their last bites of dinner so that they could be ready to go with their father and mother to the bamboo-walled hospital that stood among the coconut and bamboo trees.

Not many days after Peter and Greta started working, a ship arrived with mail. There was a big letter waiting on the table when the missionaries, big and little, came home from their work in the hospital.

"A letter from America," said Mother, looking at the postmark as the doctor started to serve the plain meal of curry and wild greens.

"A letter from America!" The doctor stopped with the serving spoon held in mid-air. "From whom?"

"A mission board in the United States," said Mother, looking at the return address.

The serving spoon spattered untidily as it fell from the doctor's hand into the big bowl of greens.

"Read it quickly!" The doctor had apparently forgotten all about dinner.

His wife tore open the letter and read:

The Christians of the world want to help the missions that have temporarily been orphaned by the war. We understand that the people of the conquered countries are still giving generously to the work of missions, but they are not allowed to send money. These funds will be held for reconstruction and new work after the war. In the meantime, you may depend on us to send you money regularly. How much we send depends on the generosity of the people who give through their churches to world emergency relief. The money will be sent by cable, beginning as soon as we can make the necessary arrangements.

There was more to the letter. Dr. Van Horne took up his serving spoon again as his wife went on with the reading. He was serving bigger helpings of curry than Peter and Greta had seen since the tenth of May. That was because he knew the missions that were "orphans for a while" had been adopted. There was going to be food for his children, materials for running the hospital, supplies for the schoolboys of the German mission, and money for the other orphaned missions throughout the world.

This story is used by permission of Friendship Press. It is from *Beyond the Blue Pacific* by Alice Geer Kelsey, a collection of stories for Junior boys and girls on the theme of Southeast Asia, price \$1.00. A guide for Junior teachers by the same author accompanies the book, price, 25 cents. These may be purchased from the Baptist Book Store in your state.

Birthdays OF MISSIONARIES FOR MAY

- 1 Rev. D. H. LeSueur, Portland, Texas
Mary Scrymgeour Deter (Mrs. A. B.), 2615 Throckmorton Street, Dallas, Texas
- 2 Rev. Blonnye H. Foreman, Piahuay, via Cidade da Barra, Bahia, Corrente, Brazil
- 3 Rev. W. C. Harrison, Caixa 118, Porto Alegre, E. de R. G. Do Sul, Brazil
- 4 Maye Bell Taylor, Caixa 178, Pernambuco, Brazil
Pauline Willingham Moore (Mrs. John Allen), 556 West 113th Street, New York 25, New York
- 8 Elizabeth Fountain Callaway (Mrs. Merrel P.), 949 Langley Boulevard, Alexander Park, Portsmouth, Virginia
- 9 Cora Burns Marriott (Mrs. C. C.), Box 533, Norton, Virginia
- 12 (Miss) Auris Pender, Sunking, Kwangtung, China
- 14 Elin J. Bengtson (Mrs. Nils J.), C. Tavern 15, Barcelona, Spain
- 15 Virginia Mathis, 2611 Russell, Berkeley, California
Dr. Ray U. Northrip, 2021 N. W. 18th Street, Oklahoma City, Oklahoma
- 16 Anna S. Pruitt (Mrs. C. W.), 635 North Highland Avenue, Atlanta, Georgia
Irene Spencer Northrip (Mrs. R. U.), 2021 N. W. 18th Street, Oklahoma City, Oklahoma
- 17 Alice Parker, 812 Stewart Avenue, S. E., Roanoke 13, Virginia
- 19 Mary C. Alexander, Box 947, Kingsville, Texas
Grace Mason Snuggs (Mrs. H. H.), 300 University Ridge, Greenville, South Carolina
- 20 Lorene Tilford, Wuchow, Kwangsi, China
- 21 Chaplain McKinley Gilliland, 12th Service Command, Group A.D.T.S., Albuquerque, New Mexico
- 22 Orvil W. Reid, Independencia 657, Guadalajara, Jalisco, Mexico
- 24 Sara Gayle Parker (Mrs. Earl), Falmouth, Kentucky
Lulie Sparkman Terry (Mrs. A. J.), Caixa 52, Victoria, Brazil
Rev. Clem D. Hardy, Caixa 12-A, Manaos, Brazil
- 26 Ione Buster Stover (Mrs. T. B.), Box 860, Clovis, New Mexico
- 28 Rosalie Duggan Clinkscales (Mrs. T. N.), Caixa T, Curityba, Parana, Brazil
- 29 Rev. Taylor C. Bagby, Whitestone, Virginia
Martha Bigham Belote (Mrs. J. D.), Box 456, Wahiawa, Oahu, T. H.
- 30 Nan Trammell Herring (Mrs. J. A.), 408 Jones Avenue, Greenville, South Carolina
Rev. I. N. Patterson, Abeokuta, via Lagos, Nigeria, West Africa

BOOKS

(Continued from page 20)

The Foreign Policy Association's latest publication is "On the Threshold of World Order" (Headline Series No. 44, 25 cents) by Vera Micheles Dean. This pamphlet is an authentic study of the factors of international co-operation for alert adults and mature young people. Mrs. Dean gives abundant information about the relations of the United Nations and the problem of what to do with Germany and Japan, with black-and-white drawings to illustrate the text. Those who visit book stores asking for "something thin and about a quarter" can safely buy any one of the Headline Series, and get full value for the price and the time spent in reading.

Heavenly Destiny (Moody Press, \$2.00) is the life story of Mrs. Dwight L. Moody by her granddaughter, Emma Moody Powell.

Bible Lovers Hour

Dr. Francis Carr Stifler of the American Bible Society is again being heard over the Blue Network every Thursday at 12 noon EWT, beginning May 4 continuing through October 26. The theme for the 1944 addresses is "The Changeless Bible."

The timeliness of the message is indicated by the topics for May: "The Bible Is News," "The Bible in 1944," "Are They Reading the Bible?" "The Bible in the War."

Beginning July 6 the topics are on foreign missions: "The Bible and Russia," "The Bible and South America," "The Bible and Mexico," "The Bible and Japan," "The Bible and China," and "The Bible and the South Seas."

Dr. Stifler will bring to his listeners the latest news about the unfailing ministry of the world's greatest book, as it plays its important part in the lives of fighting men and civilians.

Concerning THE COMMISSION

We have a good letter from one of our soldiers in Iran (Persia), who writes: "THE COMMISSION is truly welcome in this foreign land. It is shared with two Southern Baptist chaplains and other men interested in the cause."

★ ★ ★

Mrs. Foster writes from Nocona, Texas: "I like THE COMMISSION very much. I have been a Baptist since 1882. I am the mother of eleven children and a firm believer in tithing. I have a son in Alaska who is a chaplain. He and another chaplain decided that Alaska had done without a Baptist church long enough, so they organized a Baptist church at Anchorage."

★ ★ ★

The following statement of the publisher of the *Southern Baptist Missionary Journal*, THE COMMISSION's noble ancestor, was found among some of the Foreign Mission Board's records recently:

"The publisher submits the following report for the first volume of the Journal, closing his account on the 30th of April, 1847.

"Total amount of cash received \$1571.24	
"Less discount on uncurrent funds, etc.	22.67
	\$1548.57

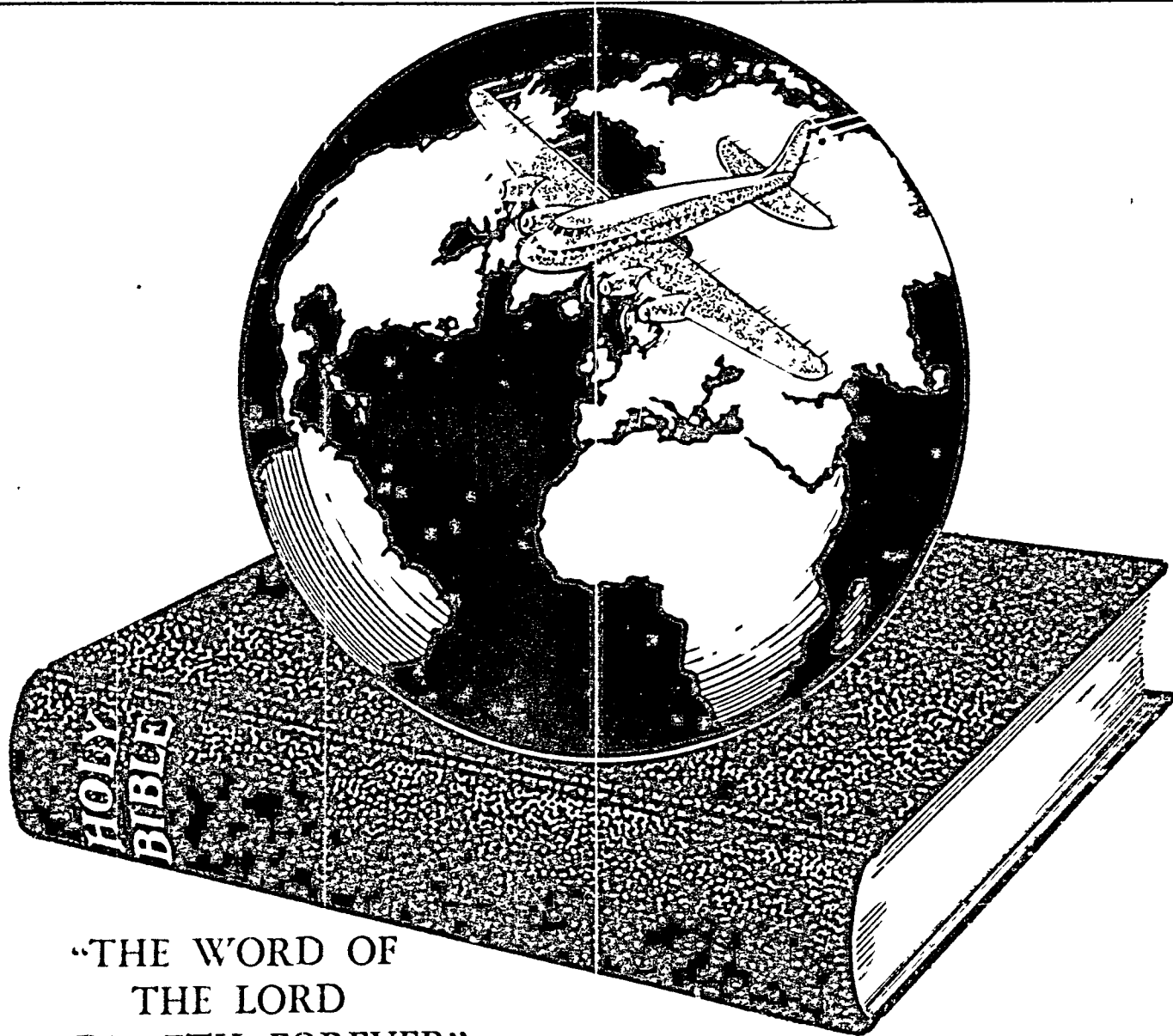
"The following exhibits the total number of subscribers on the books, and the number circulated in each of the respective states annexed:

Virginia	406
Georgia	401
Alabama	233
South Carolina	171
Mississippi	142
North Carolina	135
Kentucky	42
Tennessee	33
Maryland	26
District of Columbia	12
Texas	9
Missouri	7
Louisiana	6
Rhode Island	4
Florida	3
Pennsylvania	2
Ohio	2
Arkansas	1
New Jersey	1
New York	1
Massachusetts	1
Maine	1
TOTAL	1639
Gratuitous for services of agents	29
	1610
Due the hands of agents, \$60..	60
	1550

Signed: H. K. Ellyson, Publisher"

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