

The Commission

A BAPTIST WORLD

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Opportunity

By Ryland Knight

We have come to Kadesh-barnea. If we have courage and faith we shall go up at once. If we falter, we forfeit our opportunity.

We live in a bewildered world, a world that has lost its way, a world that is groping after someone who knows the way—Someone who is the Way, the Truth and the Life. Now is the accepted time. Today is the day of salvation.

We live in a world of close contacts. The lands that were strange are household words. Our boys are there. We are world conscious as never before. We have sent weapons and warriors into all the world. Shall we send Bibles and missionaries? Lead on, O King eternal. Today is the day of Thy power.

We live in a world which has confidence in our missionaries. Wherever they have gone, they have been creators of reservoirs of good will. In these tragic days they have proved their heroism and their devotion to their adopted lands. The missionary has the ear of the multitudes. As never before, the world is ready to listen. Today is the day of opportunity.

June 1944

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The Commission

A BAPTIST WORLD JOURNAL

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

June 1944

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When They Come Home

By Louie D. Newton

Chaplain William C. Taggart, U. S. Army, has written the best book I have read from the standpoint of one who has experienced extended service on the battlefield of World War II. The title of his book is *My Fighting Congregation*. Chaplain Taggart says:

"From talks I have had with other chaplains I am convinced that their experiences have been very much the same as mine, and so I feel safe in saying that out of the war has grown a tendency on the part of the men fighting it to turn more than ever to religion. Sometimes it is not apparent on the surface. It manifests itself instead in a more intense thoughtfulness, in a sympathetic attitude toward the other men, and in a greater willingness to accept the bitter risks of warfare. It has not only made them better men, but better soldiers."*

Of the 600-odd men from our church in the armed services, not one has written me a word that would indicate that Chaplain Taggart is wrong in his estimate of the attitude of the men toward religion. You may come back at me and say that 600 men are too few in the vast throng of millions to reflect anything like the attitude of the fighting men of today; but I will answer that it is significant that not one of them has grown sour or bitter, and the majority of them are now in combat areas.

Let me quote from a letter just received from one of our marines who has been through Tarawa:

"I have been in combat for more than a year, and after Tarawa I feel that I have a right to express an opinion about war. In the midst of that gruelling experience—wading through barbed wire, under constant shelling—I kept repeating these words: 'My grace is sufficient for thee.' And I want to tell you that never was Christ so real to me as during that long, long day and night of blood and tears and death.

"When I get home, I'll tell you more; but for the present, it is simply to say that in this terrible experience through which I have passed, Christ was most real to me."

I have four volumes of bound letters from our men

and women in the armed services—*The Book of Remembrance*, we call it—and in these volumes are many precious and priceless testimonies from the finest group of Christians I have ever known, declaring their ever-deepening trust in the grace of the Lord Jesus Christ.

There are many other sources of direct testimony upon which I might draw, but I submit the above as my reason for believing that when they come home, these tried and tested Christians will have something in their hearts that we may confidently rely upon as forming the basis and background for the greatest era of discipleship the world has ever witnessed.

What About Our Hearts?

And now for the other side of the proposition—What about our hearts? What will we have to offer these wonderful young people when they come home? That, my friends, is the question that gives me pause.

And I submit that the men and women who come home from this global revolution will have a right to expect an atmosphere in the churches and in the homes and in the communities that will be conducive to the growth of that discipleship which they have developed under fire. You will agree that this is, at once, a searching statement. If we are unfit to welcome home such tried and tested disciples of the Lord, the kingdom of God will suffer.

They have been praying. They have been holding firmly to the hand of God. They have witnessed his power. They have walked with him through fire. Their faith has felt the sword of conflict. They know what it is to walk with the Lord in the light of his word.

Are we ready to greet such disciples? Can we keep step with such soldiers of the cross? Do we understand enough of sacrifice to enter into fellowship with them? Are we willing to pay the price of the sort of discipleship they have experienced?

No Place for Alibis

One of the mothers in our church, whose four sons have been engaged in combat, said to me the other day:

"There'll be no place for alibis when our boys come home."

*From *My Fighting Congregation*, by Chaplain William C. Taggart and Christopher Cross, copyright, 1943, reprinted by permission from Doubleday, Doran and Company, Inc.



Photo by Army Air Forces, Malden Army Air Field, Malden, Missouri
Cpl. Robert S. Gallimore and A/C J. H. Wiley, Jr., both M. K.'s*, met at a Southeast Missouri basic flying center, five and a half years after they had last seen each other in Shanghai where they attended school. They completed basic training last spring.

I waited to see what she would say, and she had something to say:

"What will they think, for example, when we debate about going to church in a slight drizzle of rain? What will they think when we pile up on our comfortable davenport on Sunday night to listen to the crooning of our modern heroes? What will they think about our desecration of the Lord's day? Of our increasing divorces? Of our juvenile delinquency?"

And she might have gone on to mention some of the other deadening indulgences which we have been permitting to ensnare and enmesh us whilst they crawl through barbed wire under shellfire. Quite obviously, there will be no place for alibis when these tried and tested Christians come home.

Memories that Bless and Burn

We must understand that the men and women who do come home will bring with them memories that bless and burn. What do I mean? They will remember the letters we wrote them—letters in which we dedicated ourselves anew to the principles for which they fought. Those letters have blessed them. They will remember what we said. And they will bring home with them memories of their comrades who

*Missionary Kids.

fell in battle—men and women who died under fire and in field hospitals for the precious principles about which we have had so much to say.

These memories will bless and burn. What if these returning men and women discover that we were just trying to make them feel good—that really we were writing one thing and acting quite a different way? What if

Christian Soldier in Free China

I went to church last night. The service was rendered by a missionary doctor that had been over here for thirty years. Now he is in charge of a hospital here in China for the duration of the war. I have come in contact with lots of missionaries in my travels over here. Many of us soldiers have contributed generously to their welfare. Some of us have taken over the task of sole support of these missionaries. This usually comes to \$10 for each soldier per month. A lot of us are helping support refugee children, who have been evacuated from occupied China, that have no place to go and no parents to turn to in their time of dire need. . . .

I sincerely believe that money, now, is a trifle in contrast with other important issues at stake in the world today. With rationing reducing the vol-

they get home only to discover that their comrades died in vain?

An Hour for Self-Examination

Plato had a great saying. He was fond of the phrase, "examine your soul." He contended that any man who will examine his soul will find there things which must be torn away. Jesus put it this way: "As a man thinketh in his heart, so is he."

While the struggle continues yonder on the battlefronts—while our choicest young men and women are fighting with the last bit of strength of body, mind, and soul—let us honestly and sincerely examine our souls. Let us face the question—What will they find in our hearts when they come home?

Will the Bible be our rule and guide for our faith and practice? Will the family altar be aflame with faith and hope and love when they come home? Will faithful stewardship be manifest when they come home? Will Christian citizenship be alert and active when they come home? Will church loyalty be aglow when they come home? Will clear thinking and courageous planning have provided genuine opportunities for employment and advancement when they come home? Will all that they left behind be preserved and secure when they come home?

The Lord help us to search our hearts in these waiting days. The Lord help us to make a worthy accounting to these who have hazarded all, when they come home.

ume of buying that heretofore would consume practically all of the ready cash, it now leaves the average person with money left over. When money is plentiful it automatically becomes cheap and people will go to extreme measures to buy something that they ordinarily do not need. Are they contributing as much as they could?

It is the responsibility of the Christian church to do its part in helping these homeless children and missionaries to carry on in the face of overwhelming odds when their hour of need is gravest and their burden becomes almost too heavy to bear.

It's time to wake up to the conditions of the world and help these people. Not tomorrow, or some other day, but now!

JAMES R. PARDO, SGT.
Member, Drennon's Ridge
(Kentucky) Baptist Church

Tide in the Affairs of Baptists

Southern Baptists seem to ourselves more powerful, more secure, more ready for our destiny than any other Baptists; and more than ever before. The testing of this security and confidence is upon us; and the testing of our fitness for this surging time of storm for all the world. The next ten years will prove us. That ten years begins this year. Do we know what the Lord Christ desires to do with us in this crisis? Are we eager to know? Are we willing to do it if the Holy Spirit will show us? If we are, he will! We are not actually so secure as most of us think. Our security is in undertaking faithfully what God has called us and prepared us for.

Universal Men

A Christmas radio address of Chiang Kai-shek to officers and soldiers in all military hospitals has been made available in English. A remarkable document it is. Nothing as definitely and basically Christian has come from the commander of any army or from any ruler in any other nation. It gives brief expression to realistic idealism and has the spirit of utmost heroism. Frankly and naturally the Generalissimo-president goes to Jesus as Teacher, Exemplar, Inspirer, Saviour of men and mankind. Underneath the "Three Principles—national independence, democracy, and the people's livelihood—which the father of our country bequeathed to us," he places the perfect embodiment of universal principles in Jesus Christ and his death for these principles and for all humanity. The life that comes through faith, the power of love, and the patience of hope he commends as the way of continued devotion of our individual lives to the life of our race.

The most significant sentence of the address, taken in all its setting, is: "*Remember, heaven and earth and our parents have given us birth that we may be universal men who can transmit the past and create the future.*"

The humble Christian commander promises his sick and wounded comrades that Christian pastors will teach them "how to be strong in character and help them to live according to the principles of Jesus Christ, which can save our people and the whole world."

Christian Ethics and National Policy

"A prudent ruler neither can nor ought to keep his word when it is hurtful to him, and the causes which led him to pledge it are removed."

"He who commits violence for purposes of destruction does verily deserve censure, but not he who commits violence in order to establish security."

Here are two maxims of Machiavelli. He is an acknowledged guide to Hitler. Can we say that his prescriptions are not followed by the directors of national policy other than Hitler?

Anything "to establish security." Whose security? Shall the United States become the most extensive and "powerful" empire of history under the plea of "security" and the claim of "self-defense?" Or shall our nation seek righteousness and the good of all men?

Responsible Use of Power

"The central international problem of the postwar world will probably be that of the responsible use of monopolized power. . . . The rule of the United States . . . will probably call for the responsible use of great military power rather than the hoarding of it or the condemnation of it." Thus spoke Linton Pope, Yale, at the annual Conference of the International Council of Religious Education.

This is realistic, too realistic. Yet it is important for us to face facts. Increasingly it becomes clear that the politicians, national and international, have no faith in any order that does not depend primarily on force. At this writing it seems more and more clear that "monopolized power" is the main reliance of the men who will have most to do with shaping the postwar arrangements.

There are others besides Dr. Pope who would advise the church to accept this as fact and "to become a pressure group" among the other "pressure groups," of labor, industry, business, farmers, etc.; and as "a unit of power," in this way to modify as far as possible the material and secular forces that will be in control.

The church should take the role of God's prophet of righteousness, truth and human brotherhood. It should "cry aloud and spare not," always "seeking to persuade men." Thus it should precondition the thinking of the "peacemakers" and serve to produce an atmosphere in which righteous peace will be possible. Religion is not one interest among many, to be constituted into "a pressure group." It is the conditioning Godward of all men and so of all groups. "Then is no peace, saith my God, to the wicked." We must call upon the men in high places—and in low—to "turn from their evil ways and live."

In Memoriam



Photo by Stone, Louisville

Rufus F. Gray

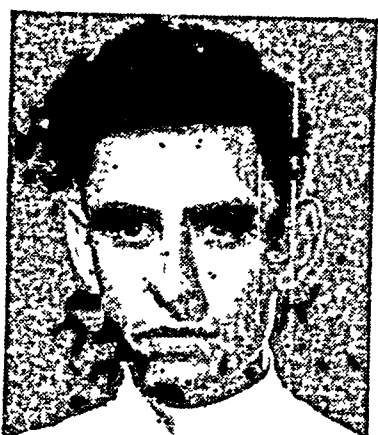
1915—1942

Appointed as a missionary to China in April, 1940. Died in the Philippines in January, 1942.

Young Baptists

the World Around

Jorge Gaspar Landero of Mexico



By the time you read this sketch, a wide-awake and earnest young man in Mexico will stand at the zenith of his dreams to receive the long-hoped-for degree, doctor of medicine. This honor comes to him at the age of twenty-three.

Modest and unassuming, and yet with the most pleasing personality, young Doctor Jorge Gaspar Landero has worked diligently. Son of the pastor of the Baptist church in Guadalajara, he became a Christian early in life. After the death of Brother

Landero, there were years of struggle for the little mother and her five children. Jorge was then fifteen. There was no money to buy books; he borrowed some from friends, read intensely in the school library, and listened carefully in the classroom.

For years Jorge had dreamed of medical service—a desire which seemed almost hopeless because of the many conflicting circumstances. When at last he entered the medical school, he made such a record that he was allowed to begin his internship a year and a half before finishing his academic work.

Despite the busy days of study and intern duties at the hospital, Jorge attended church faithfully. Several times he served as supply pastor, and for a number of years he has taught a Sunday school class. He has also served as president of the national Baptist Young People's Union. At the present time he is church choir director, and the choir has won wide recognition because of his good work.

The big brother in the Landero family has not advanced at the expense of his brothers and sisters. One of the girls is in the seminary at El Paso preparing for missionary work. Another is now in high school, planning to be a nurse. A brother is a music teacher, the other is attending the university school of dentistry.

All the family are engaged in church activity. The brothers and sisters are proud of their doctor brother, for he will soon fill a needy place in Mexico in alleviating human suffering. And for Jorge, it will be a ministry to the souls of men as well as to their bodies.

ORVIL AND ALMA REID

Young Baptists the World Around

(CONTINUED)

Ery Tikerpe of Brazil



You may think Brazilian boys and girls have dark hair and dark eyes—but Ery Tikerpe is blonde with blue eyes. He and his twin brother look just like some twins I know in the other America.

You may think this generation is far from the Lord and lovers of their own pleasures—but this young man contradicts that. His one passion is to serve his Master. He takes seriously the job of being a “sent one.” He was Sunday school superintendent here, president of a Young People’s Union, junior deacon, teacher of a boys’ class, president of the city-wide Baptist Training Union, church secretary, member of the choir, and at one time superintendent of the Young People’s department.

I have never seen a young man who got such genuine pleasure out of being a Christian. It seems to me his every waking moment was filled with activities for the church. I have never arrived at church but that he was there before me with just this smile, greeting all who crossed the threshold.

He constantly sought ways of bettering his work. He studied piano because there was a scarcity of pianists for the different organizations. His joy and delight in conversation about Kingdom things, when he ate with us in our home twice a week, was so sincere and zestful and full of gratitude that it was refreshing.

You may think that so ardent a Christian was drab and uninteresting, and undeveloped along other lines. You’re wrong. In sports Ery excelled, in good humor he abounded, at socials he was the leader, and his fitness made him radiate the joy of living. My children loved him—this young Timothy.

He’s not here any more. He’s gone to Sao Paulo as a radio technician to support his mother and help keep his twin brother in the Baptist seminary in Rio de Janeiro—Ery who so much wants to attend the seminary himself. His brother is identical in aspiration and dedication as well as in appearance. What an ornament they are to the gospel. Ery’s prayer is ours:

*Minha patria para Cristo é a minha petição
Minha patria tão querida—eu te dei meu coração.
(My country for Christ; this is my petition.
My country so dear, I give you my heart.)*

You may think this is a picture of Ery, but you may be wrong. It’s very likely Edgar’s, because I can never tell them apart!

THELMA BAGBY

German Pacheco of Chile



German Pacheco (pronounced herr-MAN pah-chec-co) is a fine product of a godly mother, a Christian Baptist school, and a church that loves young people.

He has just finished the high school course in Colegio Bautista—Baptist school—in Temuco, Chile. During all or nearly all the course he was able to wear the coveted Torch, honor symbol of the

school. He loves sports but is too small to be an outstanding athlete. He delights in puttering around with his antique motorcycle; sometimes it runs!

But it was as a wholesome ready Christian that the pastor learned to appreciate German. He radiates cheerfulness. He has held numerous posts in the church: president of the young men’s class, teacher of a class of boys, superintendent of the Sunday school, president of the Union Bautista de Jovenes. Both young and old have full confidence in him. Voluntarily he served as lay preacher for an important outstation of the church, a group twenty miles out in the country, and has supplied the pulpit on occasion of the pastor’s absence.

German’s mother has been for many years a faithful active Baptist. He has an uncle who is one of the pioneer Baptist pastors of Chile. He himself plans to be a medical doctor but hopes to prepare himself also as a pastor so that he can minister both to the ills of the body and to the deeper ills of the soul.

R. CECIL MOORE

Jeronimo Ramirez of Colombia



One night in an interior town of Colombia a student met his young teacher in a park with these words: “Teacher, one of your former students is going to the Protestant meetings and we must not lose him. I have done all I can to turn him from this way but have failed. I believe you will not let him be lost.” The teacher answered, “Don’t worry, my friend, your

wishes will be carried out!” Jerónimo Ramírez, the teacher, was the one who could do the job.

He was born into a Catholic home. At ten years of age his parents placed him in a Jesuit school where he studied hard. At the age of thirteen he was sent away to a seminary to prepare to become a priest. Here he remained until

nineteen years old. Tired of the life in the seminary he ran away. He walked over forty leagues through rough mountains to reach his home again. Without money or friends and, worst of all, with his spirit crushed by the years in seminary, he started life. He learned what hunger and cold meant and many times was almost without hope with which to push ahead. He became a teacher in a school in his home town.

With determination the teacher went to the mission to see what he could do to rescue his former student. To his surprise he found someone else in the mission. Instead of calling his student out, Jerónimo answered the call of Jesus to come in. Sometime later Jesus called to him again asking him to give his life to the preaching of the gospel. Promptly he answered this call, too.

He cast his lot with the Baptists, believing their position to be consistent with the New Testament. For nearly a year he worked in Barranquilla with Missionary Schweinsberg. He broadcast each Sunday on the "Baptist Half-Hour" in that city. He taught a Sunday school class of boys that grew to be one of the largest classes of the church. He became church clerk and was always found seeking souls for his Master.

After his marriage to a young woman of the Barranquilla congregation he moved to Sabanalarga and had the joy of leading to Christ many of our first converts in that city. He and his wife have come to Cartagena to help in the work here now. We think he is a fine young preacher, considering the long road he has traveled in his short twenty-three years.

TOM L. NEELY

Theodora Amakiri of Nigeria



[The only available photograph of Theodora is a very poor likeness and we regret that retouching failed to improve it.]

No, she is not the type that you meet on every college campus. She is not even the type found in every African school compound. She is a rare combination of many different types.

She holds an elementary and a higher elementary government certificate, and during school hours is the dignified teacher in our highest standard of the Baptist Girls' High School at Idi Aba.

Yet, the minute school is over, she becomes the *iya* (or

mother) to all of the small children in our compound. To her they give their complete devotion. She advises them, sews for them (often she uses some of her own dresses to make theirs), plays with them, and is a real mother to each one.

In addition to her work as a teacher of the older girls and as a mother of the smaller ones, this young lady carries on the very responsible position of school nurse. Each morning immediately after chapel, you will find her in the little dispensary treating sores, applying bandages, giving medicine, and taking temperatures. During the day, too, she has

many emergency calls. To all of these she brings a great degree of patience, tenderness, and real skill.

Teacher, mother, nurse—yet, the list is not complete. She is the teacher of a Sunday school class, one of the most efficient G. A. leaders, one of the leaders in preparing the girls for the annual sports day, and an earnest soul winner. The welfare of every girl is on her heart, and she will not be satisfied until her last small friend comes to Christ.

WILLIE KATE BALDWIN

Irene Lorincz of Hungary



At her post of duty as recording secretary of the Women's Association of the Brashov district sat Irene Lorincz during a long afternoon session in the spring of '37. She seemed modest and capable though sad, and she wrote her minutes carefully in spite of the grief in her heart that day.

During the noon hour I had visited the very simple home

where the body of her father lay ready for burial. We had heard of the death in the little local Hungarian church immediately upon our arrival—a man who had been much beloved and very active in the Baptist circle. We went as soon as we could to comfort the widow. Instead of comforting her, we found ourselves being comforted, as she stood by the body and spoke in a brave tone, mellowed by deep sorrow, of the resurrection, and of life everlasting.

The following September Irene entered the James Memorial Training School. Three years in Bucharest developed her mental life and enlarged her vision, but in nobility of soul, she was already well advanced when she came.

Among her teachers and classmates she practiced the quality of love that Paul wrote about. Her love knew no jealousy, was patient and kind. Her love made no parade, even though her training was superior to that of the girls reared in remote villages. Her love gave itself no airs. She was always the acme of sincere modesty and correct behavior. She was never rude, showing both respect to her professors and consideration for her classmates. Her love was never selfish. She was one of the first girls in our school Y.W.A. to become a tither and her summer field work was done most sacrificially. She never showed irritation, was never resentful. Rumanian girls could say, "If all Hungarians were like Irene, we would be forced to love them."

Her mother needed the income Irene's work would have brought if she had found employment instead of entering school. But the family was willing that she study, that her higher work in God's kingdom should be approved of her heavenly Father, who seemed to be so near to Irene. So she, in turn, felt a deep gratitude to her mother and brothers for their self-negating attitude.

I saw Irene last in November, 1940, when she and her widowed mother came to Bucharest, hoping to obtain the railroad pension to which they were entitled. There was

no one to plead their case in the upset, rotten state system. I felt very lonely when Irene told me they had decided to cross the border and live under Hungarian rule. In parting she gave me the accompanying picture on the back of which I found:

"Great ideas spring from great souls."—VASILE CONTA. With gratitude and love from your pupil of 1937-40, Irene Lorincz."

EARL HESTER TRUTZA

T'ung Chih Shan of China



Aside from being spotlessly clean of person, there was little difference between T'ung Chih Shan and the other boys in our True Light High School. He was bright-eyed and full of fun.

A revival meeting was in progress in the church near the school compound and large numbers were being saved. T'ung Chih Shan was in the group one morning.

Not many days afterward he felt God was calling him to do some special work and surrendered his life. This was another happy experience for him. During his seminary years he took advantage of every opportunity for preaching. He joined one of the seminary evangelistic bands in the summer and preached over a large section of that part of the province. He was used in pointing many souls to the Lord.

When young brother T'ung graduated he returned to Tsinan, the capital of Shantung Province, and was invited by the large church to be their pastor while Rev. Paul Wong was away finishing his college training. From the beginning T'ung Chih Shan made a hit. He is one preacher I have never heard fail or fall flat in a single sermon he preached. He never preached long sermons, but always to the point. He has been greatly blessed in his work of preaching. He is also a lover of music and plays the piano, sings solos and has trained a fine choir in the church which he serves. For the past six years they have rendered Handel's "Hallelujah Chorus." With the director everything had to be just right or it wouldn't pass.

One day brother T'ung Chih Shan and I decided to visit our little church in the village of "Peach Orchard" about ten miles away. Because a battle was in progress along the highway we did not go by car, but rode bicycles so that we could travel the bypaths and take the short cuts.

We passed sentries at the several street intersections in the city, always dismounted, bowed, and submitted to being searched. When we turned a corner, we found ourselves riding past another sentry before we saw him. To make amends we almost fell off the bicycles, rushed up to him, doffed our hats, bowed double, and started unbuttoning our clothes to be searched.

Before Brother T'ung could get his coat unbuttoned the soldier slapped him several times, then took hold of his collar and with one quick jerk ripped his clothes from head to foot. Every piece of clothing was stripped off. This modest young man was made to stand naked on the busy street. Waiting a few feet away I felt terribly sorry for him and

wished I could do something. Then I looked at him. On his face was that expression I had seen when he had professed his faith in Christ. It made me think of: "Like a sheep before his shearers is dumb, so he opened not his mouth."

After perhaps ten minutes he was given his clothes. We recovered the bicycle which had been kicked off the road by the soldier, and went on our way.

T'ung Chih Shan is only one of many young Chinese preachers and co-workers whom God is using these days. In spite of war, famine, and being reduced to almost abject slavery under the "new order" these are faithful and love his cause more than their daily food or their own lives.

JOHN A. ABERNATHY

Chiichan of Japan



We want you to know our friend, Chiichan. That isn't her real name, but it is the one her father called her by when she was a very little girl, and we sometimes use it because she likes it. It means "Little Miss," and seems very appropriate to us because, like most Japanese girls, she is so small.

But her body is the only thing about her that is small.

The reach of her mind is broad. When her hopes of attending college were disappointed, she set herself to study at home, and learned to speak English well and to read French and German. Later, when the opportunity for attending college was opened, she maintained first place throughout the course in a class that the faculty considered exceptionally good.

Upon her conversion to Christ, she applied to the study of her new faith and the teachings of her Master the same eagerness and understanding that had characterized her other studies. Her decision to join a Baptist church came after careful study and comparison of the teachings of different denominations.

There is nothing undersized about Chiichan's personality. Modest little Japanese maiden though she is, there is about her an aggressiveness in meeting strangers that seems to be the natural accompaniment of her eager mind. Now, her acquaintance with Jesus Christ has added a deep humility to the aggressiveness of her personality, a combination that makes effective her influence as a Christian. At the time of her graduation from college, the missionaries on the faculty were so eager to keep the influence of her Christian personality in the school that they invited her to return, first as an assistant and later as a regular member of the faculty.

Nor is there anything small about the way Chiichan loves. She loves her Saviour with all there is of her; and she loves all mankind in his name. While she was still a very new Christian she was talking to an older Christian friend about some classmates whom she was trying to win to Christ.

"How are you going about it?" her friend asked. Chiichan replied, "By loving them, because that's the way I was won."

DOROTHY CARVER GARROTT

First Aid for Missionary Appointees

By J. W. Marshall

For lack of a thorough knowledge of personal hygiene, Christian missionaries in foreign countries often suffer and sometimes die needlessly. In certain parts of the world where public health is yet unknown and sanitation is nonexistent, disease is common, and intelligent care of the body is a daily concern, if normal human efficiency is to be maintained and health preserved.

One of the dreams of far-sighted Executive Secretary Charles E. Maddry of the Foreign Mission Board is to give overseas missionaries a brief period of instruction in the rudiments of modern medicine. The Foreign Mission Board in semiannual session received the report of its committee on medical training for all newly-appointed missionaries who are not professional doctors and nurses, and for furloughing missionaries who care to take the course.

The committee proposed that each appointee be given a four-months' intensive first-aid course before he leaves the States. The course will include such work as the regular Red Cross courses (home nursing, nurses' aid, and first aid), an introduction to anatomy, physiology and bacteriology, personal hygiene, mental hygiene, diet and nutrition, pediatrics, common ailments, common diseases, tropical diseases, preventive medicine, public health, community hygiene and sanitation.

Such training will prepare the non-medical missionary to take better care of himself and to minister in practical ways to the people whom he serves. Knowing first aid, he can give the immediate, temporary care needed in case of accident or sudden illness until the services of a physician can be secured. This basic training makes it possible for him to prevent accidents, to determine the nature and extent of

an injury, and to do the proper thing at the proper time. It also makes it possible for him to know what *not* to do, which is exceedingly important for the medical layman.

It is not Dr. Maddry's idea to substitute superficially trained medical practitioners for the men and women with years of professional training. Missionary doctors and nurses are in great demand around the world, and every one of Southern Baptists' medical missionaries is overworked. Only fully trained medical doctors and registered nurses will be appointed to fill positions on hospital staffs.

Southern Baptist Hospital in New Orleans has offered its facilities for the school. Superintendent Louis J. Bristow reports that two of his resident doctors and two New Orleans physicians, one of them a medical mis-

sionary volunteer, have offered their services as instructors. Baptist Bible Institute has offered its dormitory space and bus transportation to the hospital, if the school is launched during the summer of 1944, until permanent arrangements can be made for housing the students.

The committee on medical training, composed of H. H. Hobbs, J. D. Franks, and John L. Slaughter, has met with Dr. Bristow, President Duke K. McCall of the Baptist Bible Institute, Missionary Nurse Sallie M. James of China, and the personnel secretary of the Board to plan the school.

The curriculum is the result of the work of the committee in consultation with medical and nonmedical missionaries, and practicing physicians and medical instructors in this country.

The executive secretary, the personnel secretary, and Miss James have been requested by the committee to recommend competent faculty members for the first school.

Missionary leaders of other denominations are studying the plan for the proposed school of missionary medicine. They consider it one of the significant trends in modern missions, and are watching its development with keen interest. The Foreign Mission Board believes that the investment in time and money will lengthen the service of the missionaries in foreign countries and increase their opportunities for service.



Four months of intensive first aid will be given these new missionaries (except the two medical doctors and four registered nurses among them) if the Board adopts the plan recommended by its Department of Missionary Personnel. Please turn the page.



Board Meeting April 18-19

Charles E. Maddry looks on as Mary Lee Rankin and Elizabeth Gill unveil his portrait at the evening meeting of the Foreign Mission Board in April. Everett Gill, Jr., secretary for Latin America, had made the presentation speech and Ryland Knight of Atlanta, vice-president, formally accepted the portrait. This painting of the Board's "depression" secretary, whose administration began in 1933 and will end, at his own request, in 1945, now hangs in the foyer of the home office in Richmond, opposite the full-length portrait of R. J. Willingham, foreign mission secretary from 1893 to 1914. The painting is the gift of numerous friends of the Board and of Dr. Maddry.

Appointees-in-Waiting

include a score of prayerfully selected young Baptists between the ages of twenty-four and thirty-two, all with first class professional training. This is the largest number of new missionaries appointed at one time since 1935, when twenty-five young men and women were dedicated for foreign missionary service. In the preceding year, twelve were appointed, the largest group since 1922, when forty-eight were appointed, with forty-six in 1921, and forty-four in 1920.

With Dr. Maddry in the picture on the preceding page are (from right to left, as they stood on the stairway) Marie Conner

for China, Annie Rines for Nigeria, Ruby Hines and Dorine Hawkins for South America, Donal Jones and Charles Culpepper, Jr., Mildred Lovegren and Ruby Wheat for China, Margaret Lutz Lindsey and Robert Lisle Lindsey for Palestine, Ada Armstrong Ingram and Ray Ingram for Nigeria, Margaret Sampson Richardson, M. D., and Jarrett Wood Henry Richardson, Jr., for Nigeria, William Jackson Williams, M. D. (and Leslie Sands Williams, who is not in the picture) for Nigeria, Coy Childress Pierson and A. P. Pierson for Mexico, Rees Watkins and Frances Hammett for Nigeria.

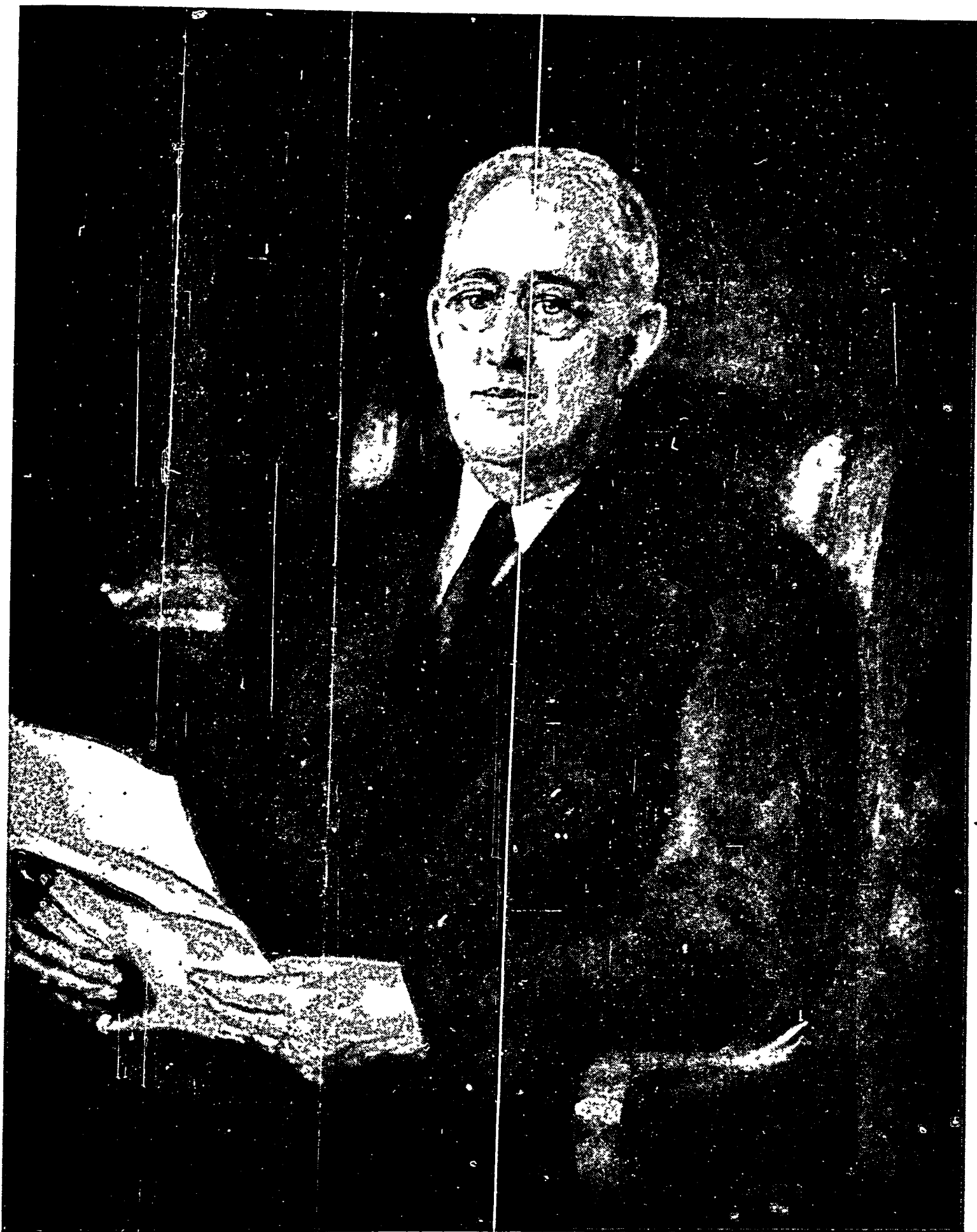


Photo by Dementi

Portrait of Charles Edward Maddry by David Silvette

Thought en Route to Free China

G. W. Strother

The journey back to Free China via South Africa has been a great feast of quietness and preparation. My deep desire has been to know His will about the task ahead, so I should be able to do it.

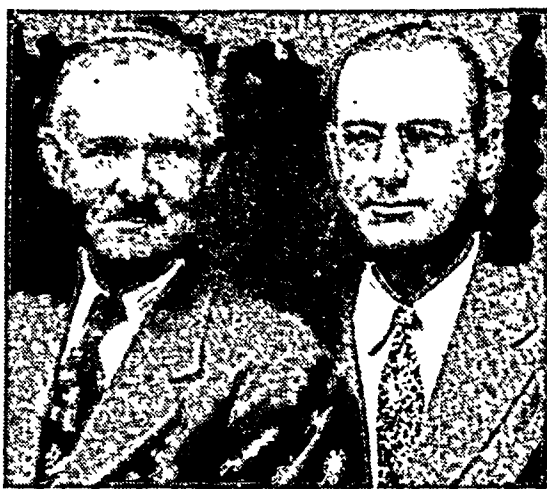
Our party consists of a Methodist secretary for the Church Committee for China Relief, a Methodist missionary to India, an Episcopal missionary to China, B. L. Nichols and myself, missionaries of the Southern Baptist Convention to China. On the first leg of the trip out to Durban, South Africa, there was a group of six of the Near East Foundation, a relief organization, two women for a mission school in Istanbul, and a motion picture representative.

The two Methodists and we two Baptists became friends immediately. We have had our evening prayers together and conducted religious services on shipboard each Sunday. On this leg of the journey we have shared the same cabin.

Reading has been one of the blessings of this experience. I have read more than twenty books, dealing with Europe, South Africa, India, Burma, China, Spain, Japan, the Pacific, and missions in general, the Chinese New Testament, magazines, and books—wise and otherwise. Not only reading but discussing such material with my companions has been most stimulating.

Conversation has been a blessing, too. We have talked with men of the merchant marine, Royal Navy, army, air force, American sailors and civilians, new missionaries and business people from various places in Africa, India, Burma, China, Malay States, Greece, Afghanistan, and best of all our friends returning to the States on the *Gripsholm*.

We were detained in Durban for a month while our ship made ready for further voyage. All shipping and passengers are in the hands of the War Transport. Providentially we had the good offices of our captain and he fought our fight which enabled us to



Missionaries G. W. Strother and B. L. Nichols were detained a month at Durban, South Africa, where this picture was made.

continue the journey on his ship. Some who did not have such support were there when we arrived and still there when we left.

We appreciated the opportunity of some acquaintance with Baptists in South Africa. Their early churches were begun by men from Spurgeon's church and seminary, and are conservative and fundamental in doctrine. The Methodists in the early years supported a vigorous missionary work, sending missionaries among the settlers until churches were well established. Methodists outnumber Baptists in that area about ten to one.

The African is always interesting. We visited the American Board school for some two hundred girls near Durban, and attended services at the Zulu hospital. Dr. Nichols and I felt at home among the worshipers because they are so much like the Afro-Americans we know in the States. Their singing had such a deep resonant melody that even the furniture vibrated in harmony.

The Dutch in South Africa have been harsh. The English, in spite of occasional wars, have apparently tried to be fair. A missionary's son was for many years the wise Government commissioner for the natives.

Throughout the Union of South Africa "Jim Crow" is rigidly enforced.

The race issue as well as the economic problem is one which white Christians should make every effort to meet in the light of the gospel. It is the nightmare of the future.

We stopped at Mauritius for two days, a place known to many because the Judsons were detained there. On this beautiful tropical isle is a conglomeration of peoples. Trinidad, where we stopped on the way down, is much like it, racially. They testify to the genius of the British for ruling in strange situations.

Africa is open to evangelical missions. Progress is being made in evangelizing South Africa, India, and Burma but they are still needy mission fields. Spanish, French, Belgian, and Portuguese possessions, though largely Catholic, are neglected areas spiritually, and Romanism cannot keep evangelical missionaries out.

China—God grant that Southern Baptists can send a hundred men to open new places for evangelism.

Southeast Asia is an opportunity for missionaries with experience in South China, working in co-operation with the Chinese Christians sent to the Malay States, Siam, and Indo-China.

In the Dutch East Indies the Christian and Missionary Alliance found an open door and were entering it with great energy and wisdom. After the war in spite of former Dutch Government obstruction and Mohammedan opposition, the opportunity for Christian missions will be great.

Tibet and Afghanistan are virtually closed to missionaries. An Afghan medical doctor educated in America, a Mohammedan, returning with his non-Christian American wife, expressed to us the belief that the time is not ripe for Christian missions. But Tibet will be opened from China, and some day missionaries will be admitted.

The islands now occupied by Japan are largely missionary lands, partially evangelized during the past century. After the war they will need evangelism and Japan will respond to the genuine gospel but no sugar-coated culture.

Men discharged from the armed services will volunteer for the Master in the lands where they have served their country. They will join our recruits on the mission fields. The next ten years will be our opportunity for missionary expansion.

To be a disciple of Jesus and win others to be his disciples is my task.

By Marjorie E. Moore

Last year Mr. Buxton signed 7,134 checks.



Photo by Dementi

Ernest Perry Buxton is treasurer of your million-dollar missions enterprise.



He Handles God's Money

The name of E. P. Buxton is known literally worldwide—every check which the Foreign Mission Board issues for salaries, relief, and running expenses of missions in eighteen foreign countries carries it as one of the signatures—but only those who visit or work at the home office in Richmond know Mr. Buxton.

To the staff of the Board, to the members of the Board, to his church, to the bankers of Richmond, and to his family, Mr. Buxton is much more than a signature on the checks. He is the modest, efficient, gray-haired treasurer who is always on duty during office hours, attending to the details of a million-dollar missions enterprise for his denomination. For almost twenty years he has worked with the executive secretary and the president of the Board to restore that enterprise to a sound financial position.

"It seems strange," he said to me one day when I happened to overtake him on the street, "to work so hard for all this—the payment of the debt, the permanent home for the Board, a chance to expand our work, and all—then have only a year or two left to enjoy it.

"Things certainly are different from the way they were when I first came," he continued, reminiscing.



In charge of building and grounds, he inspected the new kitchenette in the Board's garage apartment, where Missionary Appointees Margaret and Kermit Schmidt lived while Kermit helped the treasurer.

"The Board was in a bad fix. The treasurer had run off with a lot of money, and some of the churches refused to give to missions because of it. The income of the Board was falling off every week, and went down to almost nothing. We were in the Presbyterian Building then, only about ten of us in all. We couldn't spend a nickel for anything, no matter how bad it was needed. Every day things seemed to get worse. It was a struggle just to keep going. Things certainly have changed!" he concluded.

That struggle has left its mark on the treasurer. For many years he carried the full load of bookkeeping as his personal responsibility. An assistant has done most of the detail work in the past decade, and an occasional task with the figures leaves Mr. Buxton nervous. Although rarely absent he is not always well and the relief



Mr. Buxton is the only member of the staff who is invariably present for staff meeting.

from the strain of making missionary ends meet has come a little late.

As a treasurer, Mr. Buxton is a remarkable man. In spite of the necessary penny-pinching he has never acquired the Judas attitude of scrutinizing every authorized disbursement and finding fault with it, begrudging each sum of money spent. Meticulously careful in accounting for funds, he leaves to the Board the full responsibility of allocating funds which pass through his hands.

At the Board he is a general favorite. In the absence of the executive secretary he serves as employment manager, superintendent of building and grounds, and as "boss" of the institution. He is in reality a kind of troubleshooter at the Board. If extra stenographic help is needed, if the letterheads give out, if a fuse is blown—even if the building is under- or overheated—it is Mr. Buxton who copes with the emergency.

He is interrupted dozens of times each day to attend to these petty details, but irritation is never apparent. God has endowed the Board's treasurer with a double share of human patience.

Mr. Buxton is by nature a serious man and the experience of the past seventeen



In the midst of dictation to Secretary Phyllis Ann Gentry, Mr. Buxton consults with his assistant for the past thirteen years, Everett Deane (now an apprentice seaman).

years has left lines on his face which make him look habitually worried. But a friendly greeting or a witticism invariably brings a sudden smile and sometimes a quiet chuckle.

In prayers each morning, Mr. Buxton is seated among his associates unless all the other men of the staff are away, when he takes over, reading the Scripture and leading in prayer. He is an experienced deacon and Sunday school teacher.

At staff meetings, Mr. Buxton is on hand to advise, and report on the affairs of his department. He rarely speaks unless spoken to directly, but he is alert to the trend of the discussion and ready to

give information which is needed.

Monthly Board meetings include a report on finances. Mr. Buxton presents it in a quiet, efficient voice, without comment. Lately on one or two occasions, he has remarked about the absence of any mention of the debt. He has to keep reminding himself that the omission is not an oversight—that there is no debt to report on!

The treasurer's understudy, Everett Deane, now in the Navy, is one of his chief sources of pride. He brought him into the office when he was only seventeen and trained him as assistant treasurer. Mr. Buxton personally shopped for a suitable parting gift for the Board to present to Everett, and he delighted in the scheme to surprise him with a farewell party in the Board's reception room one evening.

Treasurer Buxton loves his job. The fact that he came to it from an excellent position and remained, literally through thick and thin, on a modest salary is proof. Mrs. Buxton has shared in his trials and triumphs with the Foreign Mission Board. As he approaches the retirement age, he enjoys the satisfaction of having given his three children a good start in life. The son is a medical officer in the Navy, now stationed in Italy, the older daughter is assistant director of music in her church, the younger is a public school-teacher and has both voice and violin pupils.

But Mr. Buxton's great accomplishment is the part he has had in ridding Southern Baptists' mission enterprise of paralysis and seeing it enter a new world opportunity free.



Outward Bound



Alma Ervin Reid—Mexico. Graduate Union University, Southwestern Baptist Theological Seminary. Formerly stenographer for Sunday School Board of the Southern Baptist Convention. Bride of Missionary O. W. Reid.

Ada Jackson—Nigeria. Graduate Bethel College, Western Kentucky State Teachers' College, Woman's Missionary Union Training School. Formerly Field Worker for Kentucky Woman's Missionary Union.



Eleanor O'Haver Howell—Nigeria. Attended Florida State College for Women; graduate Southern Baptist Hospital School of Nursing and Louisiana State University; attended Southwestern Baptist Theological Seminary. Formerly head nurse Charity Hospital, New Orleans.



E. Milford Howell—Nigeria. Graduate Hardin-Simmons University and Southwestern Baptist Theological Seminary. Majored in business administration. Formerly pastor and evangelistic worker.

William Jackson Kilgore—Argentina. Graduate Baylor University *cum laude* and Southern Baptist Theological Seminary, doctor of theology. Pastor during student days and summer school professor of Bible and Philosophy, Georgetown College.



Barbara Schmickle Kilgore—Argentina. Graduate Southwest Missouri Teachers' College, attended summer session Northwestern University. Formerly high school teacher.

James Franklin Mitchell—Chile. Graduate Furman University, attended five summer sessions Duke University, graduate Southern Baptist Theological Seminary. Formerly professor North Greenville Junior College.



Margaret Pattillo Mitchell—Chile. Graduate Mars Hill College, Woman's College of Furman University, Woman's Missionary Union Training School. Formerly high school teacher.

Making Disciples On Our Campuses

Religious Focus Week, for the Baptist schools of the South, is the "brain child" of Dr. Frank H. Leavell, secretary for Southern Baptist student work.

It grew out of his experience in an interdenominational program called "The University Christian Mission" for state schools. The Religious Focus Week is an adaptation and enlargement of this program, and is planned for our own Baptist schools.

The purpose of Religious Focus Week was stated with exceptional clarity by a student a few weeks ago in reading the report of the Student "Findings Committee." It was the closing service of the Focus Week, and to the large audience of students, faculty, and visitors, this committee presented a summation of the values and emphases of the week. This is the volunteer statement which presents so adequately the purpose of the Focus Week:

"... and all the students are agreed that never before have we realized so clearly that Christianity is life—not just a compartment of living, but life itself."

In these days of moral confusion it is all the more imperative that we teach young people the lesson of the relevancy of the Christian faith. The Christ has a message which touches every area of life. The religion of Christ is a religion founded on truth, and the Christian is not afraid of truth in any field, for all truth is of God. To bring these lessons home to young hearts and minds is the purpose—indeed, the *passion*—of Focus Week.

The approach to students is made on four levels. The chapel services, morning and evening, are formal, featured by an address by one of the team members on some subject in keeping with the Focus Week theme.

More informal is the approach made in the classroom. Team members take over a regular schedule of class assignments, and in each they speak briefly in setting forth the relationship between the classroom subject and Christianity. After the brief introduction, members of the class ask questions which explore and expand this relationship.

The evening seminars are quite informal. Attendance is, of course, voluntary and the student may take his choice of subjects. The leaders direct the group into definition and application of Christian principles in significant fields of student concern—race relations, world peace, woman's place in the new world, love and marriage, personal religious living.

Most informal of all are the "informal discussions"



Relating Christianity to science is easy for Dr. Everett "Eurasia" Gill, Sr., and of the twelve men and women on the Furman University Religious Focus Week team last February, he was the most popular with the students. He seemed to know all the answers.



Trainees on the campus attended a special service at which Missionary Personnel Secretary J. W. Marshall spoke on a good soldier's eye view of foreign missions.



President and Mrs. Plyler honored the team at a dinner for the faculty at the hotel. Dr. Broach sits between them.

or "talk sessions" held at the close of the evening program. Here, the team members go singly, by invitation, to meet small groups in dormitories or fraternity houses. No subject is set or announced—it's just a free-for-all session where you can speak up or talk back as you wish.

Every day's schedule is a full one, and team members are kept busy between assignments with personal conferences with students.

Each Focus Week team, sometimes as many as sixteen people, is chosen with scrupulous care to maintain a right balance between youth and age, an adequate breadth of experience and interest, a delightful contrast in personalities, and a positive impact for an uncompromising Christian message.

Focus Week team members come from far and near, and all bear testimony to the exhilaration and inspiration which come to them in the challenging contacts with young people who are so eager to know truth and face its implications. These team members serve without pay, which led a faculty member to observe recently, "The fact that such a group will give weeks of apparently untiring efforts to our college youth is something to increase our faith in humanity!"

And this comment came from an outstanding student: "... we do appreciate the interest you took in us individually, for it means a great deal to us as college students to have someone like you call us by name, laugh and joke with us, and all the other fine fellowship we shared."

Focus Week brings religion down to earth. It gives the doubter a chance to ask his questions—and no one scowls him down. It gives the consecrated a fuller vision of the Christian task and the power of the gospel of Jesus Christ in shaping a new world.

All this—and more, far more—is Focus Week.

By Claude U. Broach
Photos by Marjorie E. Moore



The Volunteer Band wanted new facts about mission work.



A local pastor and his wife shared in the seminar on race.



The choral club performed for chapel service one evening.



Daily at 6:30, the Focus Week team breakfasted together.

Editorial

Two Conventions in Atlanta

This year the Southern Baptist Convention meets in Atlanta for the fifth time, the other four sessions having been held in 1879, in 1892, in 1919, and in 1924. Two conventions held just twenty-five years apart, 1919 and 1944, will be counted as especially significant for each was related to a tragic world war.

When we met in Atlanta in 1919 we faced the problem of reconstruction immediately following World War I. The Relief and Annuity Board, organized the preceding year, carried to the Atlanta convention a recommendation that the Board be authorized to appeal to the denomination for \$5,000,000 with which to provide an adequate financial basis for its long-term program as a number of other denominations had done. This amount was to be equally divided between Relief and Annuities, except where gifts were designated otherwise.

This recommendation, adopted by the Convention, stimulated the imagination of the assembled Baptists, and before the Convention adjourned a special committee submitted a program calling for the raising and expenditure, within five years, of \$75,000,000, outside of local church budgets. That recommendation was adopted and superseded the other recommendation calling for the raising of a \$5,000,000-fund for the Relief and Annuity Board. The Relief and Annuity Board eventually received from the Seventy-Five Million Campaign, approximately \$1,750,000 of the allocation of \$2,500,000.

In passing, we remind Southern Baptists that the life and influence of William Lunsford, the first secretary of the Relief and Annuity Board, will increase through the years as our people come to appreciate more and more the ever-enlarging ministry of that Board, now being led in a confident fashion by Secretaries Watts and Alexander.

In the Seventy-Five Million Campaign, \$92,000,000 was subscribed and more than \$12,000,000 was given in

cash during the first year. The total cash receipts for the five years amounted to \$58,500,000 plus. In the meantime, before the expiration of the five years, the expenditures for what seemed to be essential purposes were being made. Thus was incurred the heavy indebtedness which has been entirely liquidated. The increased facilities provided by Southern Baptists for world mission work, for the training of young people, and for beneficence more than offset those debts.

Twenty-five years later, we are coming to Atlanta again, with all of our Southwide financial debts paid, with world needs and opportunities greater than ever before. We are to think seriously concerning a world reconstruction program. We have heavy losses in our mission fields; we shall come face to face with the hungry millions; we shall have more open doors than ever. God is calling on us as he called on his people in the days of old to lengthen our cords and strengthen our stakes.

But this time, instead of planning a vast financial program, we have learned that more can be accomplished by following the scriptural teachings concerning stewardship and co-operation. Editor Joseph E. Brown of *The Word and Way* expresses clearly the attitude Southern Baptists should have: "We must continue and enlarge our programs of evangelism and Christian education through our churches. We must not go in debt again. We must stand guard for religious liberty. Special Southern Baptist financial campaigns next year are frowned upon. The sentiment is to magnify the Co-operative Program and enlarge our gifts to it. Through this means we shall provide the additional funds needed for enlargement and rehabilitation of our agencies."

Two committees of the Convention will bring a joint report in which they recommend that we set ourselves to the major objectives of evangelism, stewardship, education, life enlistment, financial administration, and prayer.

Evangelism is primary. Our prayers

and purposes should be directed to the end that God will revive his people and that lives may be won to the Lord.

God has entrusted to his people sufficient material resources to finance all Kingdom interests. Faithful teaching of, and obedience to, scriptural stewardship will solve our financial problems. The committee recommends that the Southwide evangelistic crusade be launched for 1945 with the Home Mission Board as its special promotion agency.

All of our Southern Baptist agencies and institutions are agreed that the Co-operative Program should be magnified and promoted, that the ideal of the fifty-fifty division of funds between local and denominational work, and of fifty-fifty between state and Southwide causes should be kept before us. All of our programs must be vitalized by intercessory prayer and by a dedication of ourselves to Him whose we are and whom we serve.

We face deeper world needs than did the 1919 convention, with opportunities correspondingly greater. We shall supply those needs and meet worthily those opportunities by bearing clear testimony to God's will and work as revealed in his Word. Southern Baptists are ecumenical in spirit. They believe that Christian unity can best be promoted by fraternal regard for, and fellowship with, all believers around the world who name the name of Jesus Christ in living, loyal devotion, rather than by mergers which give the impression of bigness, sometimes to the loss of the richer and more powerful spiritual factors. Doors will be opening around the world. Let us be ready to enter those doors.

Missionary Literature

Southern Baptists provide their own graded mission study books—the Foreign Mission Board the studies of foreign missions, and the Home Mission Board the studies of home missions. In the home mission field, the general topic this year is Indians: in foreign missions, devotional studies—volumes on Bible study, prayer, stewardship, and personality. This will be supplemented by the following biographical volume: *Builders of A New Africa* (chapters on T. J. Bowen, W. J. David, Carrie G. Lumbley, E. G. MacLean and George Green).

In addition to our own graded missionary series, Southern Baptists, the

women especially, use considerable supplementary material furnished by the Missionary Education Movement, which publishes under the name of the Friendship Press. It was our privilege recently to attend the semiannual meeting of the Board of Managers and Committees of this organization held at Atlantic City. We were in some of the conferences which select missionary themes three or four years ahead, outline study books, and nominate authors. The general theme this year in the field of home missions is "The Indian in American Life"; in foreign missions, "Southeast Asia." For 1945-46 the themes in the two fields will be "America's Uprooted Peoples" and "Africa"; for 1946-47, "Christianity and Race in America" and "India."

Two of the most interesting speakers in the Atlantic City meeting were Basil Mathews and William Cecil Northcott. Mr. Mathews is author of many books, the latest being *United We Stand* (on sale) and *Unfolding Dramas in Southeast Asia* (ready July 1). Dr. Northcott is the home secretary of the London Missionary Society, which sent out David Livingstone.

Missions in Southeast Asia

The readers of THE COMMISSION, like multitudes of other Christians, are interested in Southeast Asia and in the Netherlands East Indies which were occupied after Pearl Harbor by the Japanese forces. We are interested in everything that pertains to Thailand, Indo-China, Malaya, Sumatra, Borneo, Java, Celebes, Philippine Islands, New Guinea, and other territory in that part of the world.

The best and most recent book on Southeast Asia is *West of the Date Line*, by Constance M. Hallock (Friendship Press, 50 cents). With intriguing pen the author leads us from one interesting phase to another of countries about which we know so little, but with which we must become acquainted.

We are told that if the Netherlands East Indies were set down upon the United States, they would stretch from San Francisco to the North Carolina coast and several hundred miles on out into the Atlantic; north to south they would reach from Canada to Central Texas.

About seventy million people live in this part of the world with the densest rural population found any-

where on the globe. Much mission work has been done in the past century among these people, most of whom are Buddhists, Hindus, Mohammedans, Moslems, or spirit worshippers. Of the native population of 97,000 people in the Fiji Islands, 99 and a fraction per cent are said to be Christian.

The distinction between these religious faiths and Christianity is illustrated in the story of Ludwig Nommensen, one of the pioneers who went to Sumatra from the Rhenish Missionary Society in Germany. When he reached the Batak tribesmen he was told that he could stay for two years, during which time he studied the customs and traditions that ruled the people. At the end of that time the chief sent for him and asked him if there was anything in the Christian religion that differed from the traditions of the Batak.

"We, too, have laws that say we must not steal, nor take our neighbor's wife, nor bear false witness."

Then the missionary said to him quietly, "My Master gives the power to keep his laws."

The chief was startled. "Can you teach my people that?" he asked.

"No, I cannot, but God can give them that power if they ask for it and listen to his Word."

So he was permitted to stay another six months, during which time the missionary taught just one thing—the power of God. At the end of that time, the chief said, "Stay; your law is better than ours, ours tells us what we ought to do. Your God says, 'Come, I will walk with you and give you strength to do the good thing.'"

There are now about 450,000 Batak Christians, with their own independent church organizations. In Java, which is mostly Moslem, there are 65,000 converts from Islam. We are assured that whatever may be the developments in that part of the world, now largely shut off from missionary leaders of the world, native Christians are maintaining the work which has been committed to them and new chapters are being written of apostolic achievements.

A Historic Pastorate

We are indebted to Dr. Edward H. Pruden, pastor of the First Baptist Church, Washington, for an interesting story concerning the ministry of Dr. Walter Brooks, who has served as

pastor of the Nineteenth Street Baptist Church of that city for sixty-one years. Dr. Brooks, who enjoys the friendship of his fellow pastors in Washington city, both white and Negro, is a native of Richmond, Virginia, where the first fourteen years of his life were spent in slavery. He was reared in the First African Baptist Church, Richmond, under the pastorate of Dr. Robert Ryland, founder of Richmond College. He was fourteen years old before he learned to read and write. He entered Lincoln University in Pennsylvania in 1865, and after seven years of hard study, graduated with the bachelor of arts degree. He began his ministry a Presbyterian but the young woman whom he married was of Baptist faith; after studying the teachings of Baptists, he joined them.

Dr. Pruden writes us that Dr. Brooks told him that on one occasion, when he was sixty years old, and had been pastor of his church for thirty years, he got down on his knees and told the Lord that he was going to resign and make way for a younger man. He said the Lord asked him, "What is wrong with my making a young man out of you?" He, therefore, remained and has been there thirty-one additional years; although past ninety, he is still vigorous and among the well preserved.

God Is Testing His People

In the time of the Judges, God said that he would not drive out or deliver into the hands of his people their enemies, "that by them I may prove Israel whether they will keep the way of Jehovah to walk therein, as their fathers did keep it or not." God had "sought to kill Moses" on the road from Horeb to Egypt to test the fidelity and endurance of his chosen leader. Likewise, centuries later, God left Hezekiah, "to try him that he might know all that was in his heart." God allowed Job to be tried. Result: "In all this Job sinned not, nor charged God foolishly."

The American Magazine for March carried the story of an American captain who kept a diary describing his sufferings in his last days in the Southwest Pacific. In this diary, recovered after his death, were the words: "I am wondering, not why God has forsaken me, but rather why he is making me suffer this terrible end. . . . We may never know God's purpose, but he

must have one. . . . I still have faith in the Lord. I think he must be giving me the supreme test. . . . I'll keep the faith and will see you some day." When his diary and other personal effects were sent to his mother, she wrote: "If my fine and splendid son could go through such torture and not complain, and still believe in God, I, too, his mother will somehow carry on."

A Story of Medical Missions

One of the most interesting books we have read recently is *Doctor In Arabia*, by Paul W. Harrison, who for over three decades has been doing a marvelous job in Arabia, over on the Persian Gulf. Through one chapter after another, he holds the unabated interest of the reader as he describes his experiences as a medical missionary. Then, in the closing chapters, he gives us the heart of medical missions when he says that the missionary is not satisfied with the development of a hospital even if the service reaches the entire province.

"We are in Arabia to make men and women Christian." The medical missionary, especially in such countries as Arabia, is enabled to make contacts which could not be made otherwise for the proclamation of the gospel. Through their lives and through the homes which they build, the Christian missionary and his wife can give a picture of the Christian life and an opportunity to follow.

Dr. Harrison expresses the opinion, moreover, that the race will be saved only as individual men and women are saved. That is a great lesson for all of us to learn who are at all interested in missions—whether medical missions or not. Society will be influenced and changed by the gospel of Christ only as individual members of the society are regenerated and take God's plans into their lives.

He says that the hope of the country lies not in the mechanical and economic development of the country, nor in its oil resources, but in "that tiny group with not a dozen in it of whom one or two can fairly read and write." Men and women who are followers of Jesus Christ have given an example of how men and women can live together. The spiritual strength in Arabia, he tells us, will not depend on economic arrangements, but it will depend on the depth of the experience of

God—on individual reactions, rather than on groups. "If the church is faithful she will eventually change the character of the state, and she is the principal factor in ensuring that the final development of Oman will be along the better possibilities of civilization, rather than the worse."

When Do We Start?

The day the Foreign Mission Board convened in Richmond for its semi-annual full meeting, the papers carried the story of a monster transport plane which had flown from Los Angeles to Washington, D. C., 2308 miles, in six hours and fifty-six minutes. This means that it is now only thirty hours flying time from any airport to the most distant point on the globe. Our pilots who are flying across the Atlantic tell of eating the evening meal in England and breakfast in New York City. The world is one small neighborhood.

Our American sons and daughters have gone to every nation, and many of them will return home after the war with enlarged missionary visions and purposes. These nations where the American military forces are serving will never again be isolated and provincial. They are awakening to a new conception of the world beyond their borders and to an appreciation of their own resources and strength.

These are some of the reasons why the April meeting of the Foreign Mission Board was one of the most significant in the history of Southern Baptists. Never did any people have more challenging opportunities to carry out Christ's commission. God is opening the eyes and hearts of our people, who have a new evaluation of the lands where their loved ones are now serving. He is already calling on our people to feed a world which, at the close of this tragic war, will be hungry, physically and spiritually. As we have given money and lives for military programs, so should we give money and lives for missionary purposes.

Twenty new missionaries were appointed in April: nine to Africa, five to China, two to South America, two to Mexico and two to Palestine. We will need many more men and women not only to fill the gaps in the lines of our missionaries, but adequately to occupy the lands which God will commit to us for spiritual conquests.

Southern Baptists have 572 foreign

missionaries, but this is only about one foreign missionary to every 10,000 of our Southern Baptist constituency. We ought to have at least twice as many missionaries when this war closes, for urgent calls are coming from our mission fields. We would rather be living in such a day of missionary opportunity than in any day since Christ gave his commission to the little band of disciples to be his witnesses unto the ends of the earth.

In this new world our methods must be adapted to changing conditions, but our message will continue to be the good news of the redeeming grace of God who so loved the world that he gave his only begotten Son to be the Saviour of all men who will turn to him. There is no other name under heaven given among men whereby we must be saved.

There will be difficulties, there will be many adversaries, but there will be open doors, also. We have the assurance of God that we are enlisted in a holy cause which will eventually be victorious. Whatever the conditions or circumstances of life, we take courage from our Leader who is saying to us: "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, and I have the keys of hell and of death."

We need the spirit of one of our missionaries to whom Dr. Rankin referred in his report to the Board. After Japan had occupied China, he went up to Peiping to see a young missionary nurse about going to Chengchow where there was desperate need for such ministry as she could give. Frankly he pointed out the perils of such a trip. It would mean going from Shanghai down to Canton, then flying over the Japanese lines to Hankow, whence she would have to go more than 300 miles to her destination, any way she could go, probably afoot. He pointed out to her the danger facing any woman, especially if she tried to make the trip alone. The chances were against her. She might never get there, or she might never come back alive. When he had told her of the dangers of the proposed mission, she simply asked, "When do I start?" God protected her; she got to Chengchow, she came back, and is now on her return trip to Free China.

God give us a multitude of young men and women, who, prepared in heart, mind and body, will simply ask, "When do we start?"

World Tidings

We have had a recent illustration of the truth that we can no longer be isolationists in a world which is one neighborhood. Airplanes, countless caravans of the skies, are crossing the Atlantic from Africa to America—to Brazil and the United States. Despite utmost precautions to keep mosquitoes from crossing in these planes, some of these deadly carriers of malaria and yellow fever have been found at this end of the line. We no longer live unto ourselves. Likewise, moral and spiritual plagues which afflict other lands will curse our own land unless we give other lands the Christian message with its purifying power, and so fortify our own social and spiritual life as to be able to throw off evil forces which threaten our welfare. Saving others, we shall save ourselves.

★ ★ ★

We read in a recent issue of the *Inter-American* magazine an interesting account of the discussion at Lima, Peru, concerning interference with the freedom of religion. Certain well-known senators in Peru presented a petition protesting against the Catholic "fight against Protestantism" which was being carried on despite the constitutional guarantees of freedom of conscience. This editorial survey in *Inter-American* went on to say that another discrimination was said to be the refusal of the Peruvian consuls in the United States to grant visas to evangelist missionaries who seek to come to Peru.

"We cannot believe," the petition continues, "when millions of men are sacrificing their lives on the battlefields in defense of liberty and democracy . . . that it is a propitious hour in which openly to incite religious warfare . . . nor to expose ourselves to the severe and justified criticism which has appeared in some organs of the press of our sister countries."

Reference was made to the fine work of the evangelists among the Indians of the Andes. The petition requested specifically "that the Minister of Interior and Police provide all the necessary guarantees for the free exercise of their religion, and that the Minister of Foreign Relations and Religion give instructions that 'passports of persons desiring to come to Peru

be visaed by the consuls without taking into consideration the religious creed which they profess.'"

★ ★ ★

The Baptists of Hawaii sent approximately \$2,500 as their Lottie Moon Christmas Offering. Dr. Madry received in February a letter from Missionary James D. Belote, enclosing a check for \$1,050 from the Wahiawa Church for world missions. That church already has more than 300 enrolled in the Sunday school and is seeking to train the young people as teachers and workers.

★ ★ ★

Dr. E. P. Alldredge, statistician of the Southern Baptist Convention, reports that Union Association in Texas, with Houston as its center, takes the lead of all Baptist associations in the United States. Last year they reported 131 churches; 76,503 members; 144 Sunday schools, with an enrollment of 58,459; total gifts to missions \$264,683; for local work \$1,238,534; baptisms 3,987, with several churches reporting more than 100 baptisms each.

The Union Association is the oldest in Texas, having been organized in 1840, the year before the first church in Houston was organized. The Galveston church (early in 1840) and the Houston church (in 1841) were organized by Missionary Huckins, whose ministry in Texas was made possible by the gift of Jesse Mercer of Georgia, who gave \$2,500 to the American Baptist Home Mission Society with the request that missionaries be sent to Texas. Huckins and Tryon were the first sent to the young republic.

★ ★ ★

We have seen the suggestion that various religious organizations such as the World Council of Churches and the Vatican might be represented at the peace table after the war. We heard Dr. Cavert of the Federal Council of Churches in America say recently that there was a question whether any religious organization as such should insist on a place at the peace table. Other organizations, Christian and non-Christian, would likewise demand recognition. Dr. W. R. White makes the point that the principle of complete religious liberty cannot be presented by such groups as the World Council of Churches, for the majority group in that organization came from

state churches. What we shall need most at the peace table will be statesmen dominated by the high ideals of Christian living, with a desire to do the will of God.

★ ★ ★

One of the valuable assets of the Foreign Mission Board is the missionary library, covering practically all the mission fields of the world. However, there are rare and valuable mission books which we do not have in the library. The Foreign Mission Board would appreciate the gift of such books.

★ ★ ★

We have a letter from Chaplain Tom Jackson, "somewhere in Italy," who sends a money order for \$52 as a gift of love to the reserve fund being created by the Foreign Mission Board to help in our great missionary program following the close of the war. He has been in the Army twenty-two months, and overseas nineteen months, and he writes that each passing day brings overwhelming proof that he was put into that work by the Lord. He adds: "I have some fine literature in Italian which is being used to help each of my many Italian contacts to know what God's Word teaches about salvation. Interest is very keen. I preach several times a month to little Protestant churches in our area. I think we have a great future in Italy. . . . THE COMMISSION is eagerly awaited each month. Every word is read, not only by my assistant and myself, but by many of our Baptist men who are patients with us. We who love missions must never rest until THE COMMISSION is in every Baptist home."

★ ★ ★

We are gratified to read the recent report of Dr. Louie D. Newton, chairman of the committee on circulation of state Baptist papers, which shows that, as of March 23, 1944, the total circulation of these papers was 459,052, an increase of approximately 150 per cent in the last four years. The papers with the largest circulation are, in order: *The Baptist Standard*, 116,000; *Mississippi Baptist Record*, 40,763; *Baptist Courier* of South Carolina, 36,565; *Oklahoma Baptist Messenger*, 31,200; and *Kentucky Western Recorder*, 30,771. All of the papers have had a very gratifying increase in circulation. The lists are still growing.

Mobilizing MEN for Missions

Lay Leader of Youth

One thousand persons registered and attended at least one of the sessions of the fourth annual Christian Youth Conference in Newport News, Virginia, March 6-9, 1944. For the four nights the average attendance was 600 and the majority were young people. In many ways it was eminently successful. A good committee, representing the pastors, Sunday schools, Training Unions, and Young Women's Auxiliary of the Peninsula Association, had planned well and worked together, but one man was responsible for the idea and had been the moving spirit in its realization in three of the four annual conferences.

In the spring of 1939, John Tubbs was awarded the bachelor of science degree in industrial engineering by the University of Florida. That summer he came to Virginia to become a helper in a production department of the Newport News Shipbuilding and Dry Dock Company; a year later he transferred to the Personnel Department. Since 1941 he has been staff supervisor in charge of Safety Work for the yard, a position of great responsibility and honor.

When Mr. Tubbs went to Newport News he transferred his church membership to the First Baptist Church there and began immediately to enter into the active life of that fellowship. Today he is a deacon and member of the finance committee, a teacher of a young men's Sunday school class, the director of the Young People's Department of the Baptist Training Union, and volunteer Student Secretary for the 200 Baptist students at the Apprentice School.

When the war caused the shipbuilding industry to expand so rapidly Newport News increased by tens of thousands in population, and the local Baptist churches with the help of the state Mission Board set to work enlisting Baptists in those new communities and establishing mission Sunday schools. Mr. Tubbs was active in this work, helping to establish one of the missions and acting as Sunday school superintendent for nearly a year.

A subject for special emphasis on the Youth Conference program has been "Youth and Missions." Dr. M. T. Rankin and Dr. Everett Gill, Jr., were speakers at the 1944 meeting.

WILLIAM J. FALLIS, *Secretary
Department of Student Work, Virginia*



The McAlester, Oklahoma, First Baptist Church claimed four missionaries as members at one time this spring. *Left to right:* State Missionary O. S. Robinson, Missionary to the Indians A. W. Hancock, Missionary to China Eugene Hill, and *standing*, Associational Missionary W. S. Franks.

William Anderson

We'll call him William Anderson because he would never agree to the publication of this story if it revealed his identity.

It must not be thought, however, that this story is fictional, or that it deals with a type rather than with an individual. William Anderson is a real, live Southern Baptist, living in the state of Tennessee, and every detail of this story is true to fact.

He is what someone referred to as a "three-time Christian," meaning, one who is to be found in his church every Sunday morning and every Sunday night, and always at the midweek prayer meeting. Not only so, but William Anderson holds himself subject to every call from his pastor and his church. He always carries his Bible—in full view—to church with him.

By profession, he is a physician—more accurately, a medical missionary, for to him, every case presents an opportunity to speak a good work for his Lord. God is his Consultant. He never enters a sickroom without having first "called in" the Great Physician, or without having asked for the presence and guidance of the comforting Spirit, thus praying both for and with his patient.

It happened at a Brotherhood meeting. About one hundred men had come out. The presiding officer rose to open the meeting. Instead, he announced, "I feel that we should not begin our evening program just yet. I do not see Brother Anderson in the room and I am afraid something has gone wrong with him. We'll just sit around and chat for a few minutes while someone calls his home to find out what the trouble is." In about

five minutes one of the men returned to make his report. Sure enough, Brother William Anderson was at home, sick.

It may be thought that such a man must live back in the mountain hollows or far out in the country where the church house furnishes the only place for community life and recreation, and where there are few distracting influences; where there is nothing to do except "go to church." But, no! William Anderson is a city man. Most of his life, up to the present time, has been spent amid the busy throngs of a big town, and he is making no small contribution to the civic life of that big town.

William Anderson is not a wealthy man, but he is an extremely generous man. His regular Sunday morning offerings are well beyond a tenth of his income. And he has never been known to turn down a call for financial aid for a denominational cause. More than one Southern Baptist pastor is preaching the gospel today because of the financial assistance which William Anderson provided during seminary days.

With so many doctors in our armed services, we know something of the terrific strain under which those who remain are working. Day and night they are ministering to the sick and suffering. Subject to call at all hours, William Anderson is wearing down his reserves. On and on he goes, ignoring no call from those who need him. But, busy man though he is, he can find time during the week to prepare to teach a class of Intermediate boys on Sunday morning; and those boys would fight for their teacher.

LAWSON H. COOKE, *Secretary
Baptist Brotherhood of the South*

WOMEN

Witnessing to the Word

Uprooted but Thriving

The large kitchen-dining room of the two-room apartment was warm and comfortable that rainy winter afternoon. Over their cups of strong, fragrant coffee, the new Sunday school teacher, and a young mother, one of her most faithful pupils, were getting better acquainted.

"You're such a help in the class. Tell me, have you always been so interested in your church?"

"Well, no, I haven't. It is sort of strange how I started going to the church and the mission."

"Would you tell me about it?"

"Yes, if you'd like to hear it."

This is the story:

As a country girl she accepted Christ as her Saviour and was baptized, but, growing older, she stopped attending church at all. Later she and her husband and their three small children, the youngest only a tiny baby, came to New Orleans, living in this rambling apartment house only a few blocks from the river, closer still to the Rachel Sims Mission and the Third Street Baptist Church. Aware of their nearness, since she often walked past them to the market, she at first attended neither. Her home duties were many, and at times the problems seemed too much for her. Hard as her husband worked, yet the salary was never quite adequate.

At length she began to pray that somehow there might be more money coming in, that the children might have the things they really needed. More than that, she made the promise, known only to herself and to God, that, if there should be an increase in salary, she would take the children with her and start going to church again.

When her husband came home not long after with the good news that he had been given a raise, she was overjoyed. Yet not until the next morning, when she started to turn over for the usual extra hour or so of Sunday sleep, did she remember her promise. The realization that her prayer had been definitely answered amazed her.

Getting ready for Sunday school was a new experience for the children, but soon it became a familiar one. As for the mother, she found at the Third Street

Church what she had almost forgotten about: joy in worship, Christian fellowship, and the opportunity to learn and serve.

Soon she joined the church. Also, she went often to Rachel Sims Mission and sent the two older children there to kindergarten. In addition to beginning to study her Bible, she inquired about—and bought—the best, fullest, and most attractive story of the Bible that could be found, so that she might better teach the Word to her children. She was delighted to know that interesting Bible games were available, and substituted these for the card games which she and her husband had sometimes played with visitors.

Now she has a dream of leading a Girls' Auxiliary, and she said: "You know there isn't any place for them to meet here . . . we are so crowded. Just pray that I can find a little house of my own, where they can come and I can teach them."

Like many another, she is witnessing to the Word as she grows in faith and service. It is characteristic of her that she would not want her name given in this brief account.

VIRGINIA WINGO

Young People's Secretary

Woman's Missionary Union, Louisiana

"In Prison . . . Ye Visited Me"

One of the most unusual and successful of Brazilian churches is the Ipanema Baptist Church in Rio de Janeiro. The last account I had of this church, it had fewer than two hundred members, most of them from poor homes and humble surroundings. In spite of the limited number who have preparation, there are thirteen Sunday schools, twelve missions and four open-air preaching points. Some ten persons unite with the church monthly, and their giving goes far beyond the tithe.

Ipanema's pastor tells this story of his conversion:

"The book that brought me liberty came out of a prison. From the hands of a criminal, it freed a condemned sinner. At the resurrection of the Lord, life came from the tomb. In my experience, freedom came from prison, just as a seed that germinates in a dark cave to give flowers and fruit in the light. During the years of 1924-25, there were many political upheavals in the interior of Minas. Assassins and more assassins.

"A certain criminal along with others was thrown into the local jail. My mother, the angel of charity among all those prisoners, showed mercy to this Jagunco Vicente who became ill and mistreated in jail. Though she did not know him and regardless of his position before society, mother treated him as a son until finally he was tried, being condemned to thirty years in the penitentiary. The evening before he was to be sent away, the murderer sent for my mother and said to her:

'Dona Aurora, I want to leave a remembrance of my gratitude to you. I have nothing except this book that was given me, but I do not know how to read it. I want to give it to you as an expression of my appreciation.'"

Some five years later, Himan Lacerda, who told the above, was looking for an arithmetic on the book stand and came across the unused book that might have saved poor Vicente from his crimes if he could have read it. Lacerda began to examine the Bible and felt condemned for his worldly, sinful life. The invitation that moved him most was: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." One New Year's Eve, he went out to revel but witnessed a scene of blood, and when he came home disgusted and weary, there was that promise in the Bible he opened, "I will give you rest."

Light came, and life. Beauty for ashes! The old year and the old life were forever gone. Darkness gave way to dawn.

The world's blackest hours were followed by a dawn that was dew-crowned with triumph and glory. Christ can bring triumph out of man's failures. The heavenly Father often holds back his hand until his disobedient children discover the futility of following their own way. After they have found out that it won't work and lift contrite hearts, he picks up the broken pieces of their own defeat and weaves his laurel trophies.

One of the most heartening things in the present crisis is that the gospel will have a more open field in many countries like Russia, China and South America. Think what a large percentage of earth's population this represents.

ROSALEE MILLS APPLEBY
Bello Horizonte, Brazil

What Do Your Family Read?

Beginning January 1, 1944, one of our best known Baptist churches in the South arranged for THE COMMISSION to be placed in the homes of all new members who join the church. We quote from a letter which the pastor received recently from one of these homes:

"I wish to thank you for the subscription—THE COMMISSION—which has just come to us. It was the nicest gesture a church could make—to encourage a family to be more mission conscious. Mother always had similar periodicals but this is the first, I am ashamed to say, that has come to my family in my fourteen years of married life."

This is one of the finest illustrations we have known of the importance of missionary literature in the homes of church members. At the close of his first missionary letter, Paul wrote: "I charge you by the Lord that this epistle be read unto all the holy brethren." Paul wanted his message to reach every home.

Messages from Missionaries

San Juan Earthquake

Here in our fair district of Cuyo our hearts are bleeding, and all Argentina and all the Americas sorrow with us. One of our most charming cities has been practically blotted out without a moment's warning, leaving broken, scattered families, death and desolation everywhere.

The city of San Juan has always had a very special charm, one of the oldest—founded in 1562—characteristic provincial capitals, that seemed to hold on to the past without being completely indifferent to the progress of the twentieth century. Though in these last ten years we have noted, often with a kind of feeling of regret, a strong current of modernization, still up to a few days ago we always felt on our visits there, that we were still very close to the great Sanjuaninos who helped to make the Argentine nation. Sarmiento, the schoolteacher president with his truly evangelical spirit, still seemed to live and lead his native city. This feeling in part may have been inspired by the many beautiful patios in homes dating from colonial times that naturally carried our minds back into other centuries. We loved San Juan and shall cherish the memory for long years.

Then, as twilight was falling on a peaceful people, Saturday, January 15, the earth shook, and in two seconds our beloved city was turned into a gigantic rubble heap over which hung a dense cloud of dust. Old homes built of *adobe* crumbled, and fell into the streets, into those tranquil patios or into the interior rooms. Modern structures of brick and reinforced concrete also came down, or twisted out of shape. Hardly a dwelling in the entire city was left intact. Government buildings in many instances crumbled and fell like the humble *ranchito* of the poor.

As in Egypt on Passover night, a cry of anguish went up from every home, not over the death merely of the first-born, but in some cases several members of the same family were either dead, crushed under the falling masonry, or severely wounded. As the news went out over the few wires left unbroken, a wave of consternation covered the entire nation. Not since the great earthquake of Mendoza, on the night of March 19, 1861, has such a catastrophe befallen the land of Cuyo.

At this time, ten days after the disaster, we can give only a partial account of its scope. We can really say, however, that

the city itself has ceased to exist. The few houses that remain standing are damaged to such an extent that they will have to be dynamited. Perhaps a few of the modern steel and cement structures can be repaired. For several days now the papers have not mentioned the number of deaths. The first few days the authorities attempted to bury the dead, as their bodies were rescued from the ruins, but soon it was impossible and they resorted to cremation. A few days ago the papers said that over three thousand bodies had been cremated and still others were being recovered from the debris. Perhaps the figures will go to five or six thousand by the time the wreckage is all searched. The total wounded will be about four times that number.

Of course our hearts were burdened with anxiety for our own people in and around the city. On Sunday night here in Godoy Cruz, we learned that our Pastor Felipe Martínez and family and two other families were safe, and that our building had not fallen. But only after several days did we get to know and really believe that God had worked a miracle of mercy in behalf of his people. NOT ONE MEMBER OF OUR CHURCH HAD PERISHED. ONLY TWO WERE SLIGHTLY WOUNDED. When we take into account the fact that for every three persons living in the city at the time of the earthquake, there was one victim, either dead or wounded, among our membership we should have thirty-three victims—at least six killed and twenty-six wounded. In our two churches out in the province there was not a single death or injury. I can only call this a miracle, a merciful miracle.

But our people have suffered in other ways. Some have lost their homes, others their household goods; practically all have for the moment lost their means of livelihood. The nervous, emotional shock was terrific. Many families will have to make a beginning of their economic lives, for the time being at least, in some other place. The great majority are being evacuated with hardly the barest necessities. Some are coming to Mendoza City and Godoy Cruz. Others who have friends or relatives in the country districts of San Juan are stopping nearer home. We, with the help of our other Argentine churches, are doing what we can for our Baptist refugees.

Pastor Martínez has suffered keenly in this disaster. It came at a time when he was needing, urgently needing, a rest. For a few moments he was sure that his wife

and two little girls had been caught under the falling debris. Then after this dreadful shock he had to put in three days of hard work trying to save what he could of his own household goods and church furniture. Though our church building, with pastor's home, did not fall down, it will have to be torn down. It is no longer safe. But we are glad to know that everything within has been rescued. Brother Martínez not only got all the furnishings out, but even took off the doors, door and window frames, and was almost tempted to take up the tile from the floor. All these things he has stored with a group of church members who live out in the country, at Médanos de Oro, where the San Juan church will continue nominally to exist. He with his family and several other leading families of the San Juan congregation are at present here in Godoy Cruz.

The new church building and pastor's home in Caucete, put up through the heroic efforts of the little congregation, have suffered. The church building may be able to stand with some repairs. Part of the brand new pastorium, into which Brother Sambrano brought his bride last April, came down; the rest of the house is unsafe. He and his wife and week-old baby are living under a brush arbor on the church grounds. A number of dwellings in the town of Caucete were destroyed. I cannot say how many of them belonged to our Christian people. I do know that in the neighboring town of Algarrobo Verde fifteen houses were shaken down, but not one of them belonged to our church members. But our little church building there suffered. One wall, I hear, is about to fall.

We are rejoicing that the lives of God's people in all three churches were all spared. We only hope that this work of God's mercy may bring its moral and spiritual lesson to many unbelieving souls. May the faith of the redeemed be strengthened. In faith we look forward to the time when the material damage to our properties will be repaired and when a new San Juan City will arise, more firmly built, but recapturing, we hope, some of the charm of the ruined city. We have faith to believe that our church will flourish again where just now all is destruction and death.

We cannot exactly regret the loss of our old building in the city. Our congregation was already bursting out of it. In fact, we have been longing for an opportunity to pull it down and build a worthy house of worship. But we do regret that one of the most promising churches of our district and of the entire country is momentarily disbanded. They had begun the new year with the brightest of prospects, though facing the possibility and probability of real persecution in the near future. (The earthquake will at least put an end to an awful campaign of calumny and defamation being waged by the ene-

mies of the gospel.) Shall we not say, that after this wonderful manifestation of divine Providence in behalf of our Christian people in San Juan, we have even greater faith and brighter prospects for our Saviour's cause in the San Juan that will be built again?

Mrs. Quarles and I have just gotten back from a trip to San Juan. We felt that we just had to get up there and see for ourselves how our people were getting along. We left here Monday morning and got back yesterday (Friday) at noon. We are glad we went. Our visit did the people good and did us good too. As Pastor Martinez seemed to me that he has just escaped a nervous breakdown, I told him to get some rest; consider this time his vacation. But when we got to San Juan we could see from the attitude of our people that they felt the pastor ought to be with them. (Well, really when he first came down here he was talking about going to Buenos Aires to work, and may be would go back to San Juan after a couple of years when the city was normalized again.)

The state of the city—rather, what was once a city—is beyond description. I cannot imagine a more complete wreck of a city. I dare say there are not a half dozen dwellings safe for occupation. Fortunately one of those belongs to a member of our church. The big Catholic temples are just masses of brick and mortar. I did see a couple of small chapels that seemed to escape harm. Our building just did escape collapse. I had understood that the damage was less than it really was. Demolition squads were busy knocking down the walls of buildings that were still standing.

People are living in tents, others under a few sheets of corrugated iron or boards of any kind. Some just had their furniture piled up on any vacant lot they could find, with their mattresses spread out under heaven. Fortunate were those who could claim space under some tree. Some beds are stretched across the irrigation ditches, between the sidewalk and street. So far there has been no epidemic of any kind. At present they are exposed to the hot sun—and it is hot in San Juan—but what will it be when winter comes on? The government halted the evacuation a week or more ago, and already many who left in a hurry are going back. The government is giving work to all able-bodied men cleaning up the rubbish, or at least cleaning up the streets enough to have a one-way passage in each one. Everything is under strict military control, with a ten o'clock curfew.

Our people gave us an affectionate welcome. They were all remarkably cheerful in spite of their sad situation. We find that the majority of them were able to recover their belongings from the ruins. After getting to see something of the capital city and chatting with a few of our people, we took the bus for Algarrobo Verde. There we found a number of houses

destroyed, twenty-five in all. Two of our homes were damaged, but we were not afraid to sleep in one of them. Our little church building is in a bad way. We may have to pull it down completely and rebuild to make it earthquake-proof. We had a good meeting that night in the home—rather under a large porch—of one of the members. They say they will continue to meet there.

The next morning we came back as far as Caucete. Apparently neither the church nor the pastor's home were damaged to the point of being dangerous to occupy. But as there are some cracks in both, we ought to strengthen both by putting in some re-enforced concrete beams. We had a meeting that night in the church, but while I was preaching the congregation stampeded when they felt a slight tremor. But our visit confirmed my former report that none of our people were killed and only two wounded—broken bones.

JAMES C. QUARLES

Godoy Cruz, Mendoza, Argentina

N.B.—\$5000.00 has been sent from Southern Baptist relief funds to meet this emergency.

Argentina

We have had a great year in our school work in Rosario, a year full of experiences and triumphs in the Lord. It has not been an easy year, but we did not ask for that; we only ask that we may be given daily strength, growth and wisdom in our task. We had thirteen girls this year, from all parts of Argentina and one from Uruguay. Some of them came at great cost, not having sympathy or help from their families, but venturing forth alone to do the Lord's will in their lives.

Practical courses are our chief aim. Much of what the girls learn they put immediately into practice while they are in the Training School. We have a fine kindergarten during the year in which we combine such work as we would do in Sunbeam Bands, vacation Bible schools, and Sunday schools. On Sundays and Saturdays the girls have been busy with house-to-house visitation and personal work. Our yearly vacation Bible school was again a big success and made it possible for even the new girls to understand the work so thoroughly that this summer they are able to have several on their own initiative. I should not fail to mention the splendidly organized work the Y.W.A. did this year. Committee work was developed, as never before and judging by our W.M.U. Standards we could have been classed as an A-1 Society. We were happy to reach our goal, but surely want to do better.

One of the outstanding notes of this school year has been the excellent response we received for our night classes. We find that the brief, intense periods of

study for our night students give much greater results than those classes stretched out during the whole year. We had autumn and spring classes. The average attendance for the first was thirty-seven, while that of the second period was eighty.

You will want to know something of my loved ones. Doreen is a big girl of eight now, and a greater comfort and companion to me each day. You will be happy to know that she gave her heart to Jesus this year and is already a little missionary. She loves to give out tracts and to tell people about Jesus. One Sunday recently she told a lovely story in Spanish to a group of forty children and made quite a little sermon of it, even questioning them as to salvation and heaven to see if they understood quite well. I believe they listened better to her than they would have to a grown person.

ANNE S. MARGRETT
Rosario, Argentina

Chile

Our Conventions have just come to a close and in many respects were among the best we have enjoyed, especially the main Convention representing our churches. A splendid spirit prevailed throughout and some real constructive work was done. Our people are showing progress in many ways, and not the least among them is the progress they are making in working together.

I am leaving shortly on some campaigns. The young people left today for their ten days' camp. I expect to join them in another day or two. After that I will be holding outdoor meetings in several sections.

W. Q. MAER
Tennico, Chile

Amazon Valley

You will be interested to know that I have just returned from Belem where I spent about twenty days. You have no doubt learned that the First Church is now without a pastor. In fact, since Brother Lunsford left, there is only one Baptist pastor in the entire state. Santarem has called a young man that promises to develop into a fine pastor, however he lacks a year in the seminary, and it will therefore be at least that long before he can move on the field. He is at present visiting the field and looking over the situation before giving his answer. I pray that he will see fit to come to that state for it has wonderful possibilities.

Did I tell you in my last letter that they are building a new hospital in Santarem? An American doctor is in charge and is a fine man. In fact, he was a missionary to Africa for a few years. I think he was under the Northern Baptist Board. If and when he learns the language he will be of quite a lot of help to us. By the way,

while I am still on the subject of Santarem, one of Brother Riker's sons will be leaving for the States in a few days. He is going to study agriculture. You may not remember, but Brother Riker is one of the original Americans who settled in Santarem soon after the Civil War. Another of his sons is in the seminary in Recife and should complete his course next year. He is expecting to work here in the Amazon, too.

One of our very finest young women, who is a Red Cross nurse, has been chosen to go to Rio and take a full three years course. Two or three other young people have been thinking about going to Belem for a six months course.

CLEM D. HARDY
Manaus, Amazonas

San Andres

We had a wonderful time in San Andres, an island 500 miles off the Colombian Coast. The trip was quite trying for we were five days in a little sailing boat in a terrific storm which carried us to the coast of Nicaragua. However, we had a royal reception in San Andres. The church there has been organized over a hundred years. They have now about 1,050 members in full fellowship. Altogether they possess nine buildings on the island of San Andres and two on the island of Providence. They have supported their work all through the years and have had no connection with any Board.

The first man was sent out over a hundred years ago by the Laith Street Baptist Church, New York City. The present pastor has been there seventeen years and is now sixty-one years of age, ready to retire and return to Canada. They need our help desperately in many ways.

These people of San Andres are financially able to do much for themselves but they lack trained leadership. They paid all our expenses, giving Tom Neely and me 100 pesos apiece. They are anxious to form part of our Colombian Baptist Convention and I believe we can make some arrangement so that they can support a man in Cartagena to take care of the English work under the supervision of Neely. The interesting point in regard to that work is that it is the first evangelical work begun in Colombia. This makes Baptists the first in Colombia, rather than intruders as some would have us feel.

The Baptist Church of San Andres was organized twenty years before Presbyterians came to Colombia. It is true, however, they have done very little in regard to the mainland.

Of course, the Roman Catholic church had been working hard against these people. They have a mission that entered ten years ago (even though almost everybody was and is Baptist), putting emphasis on secondary education. Unless our Baptist brethren can imitate, they

will have difficulty competing with this mission. They have the advantage also in being able to secure government scholarships that are denied our people.

Our visit to San Andres will be a great help to the work in Cartagena. Neely has already some sixty Baptists in good standing that have rallied round him and are anxious to organize themselves into a church. They also are bringing Spanish-speaking people. Since most of these Baptists have been long enough in Colombia to speak and understand Spanish, they are willing to have their services in Spanish for the sake of the continental Colombians. Perhaps, Sunday afternoon an English service could also be arranged. Neely is having great opportunities.

There has been some opposition. A crowd led by a priest with a loudspeaker tried to attack the Baptist mission during one of their recent feasts but was dispersed by the police. This has reacted very unfavorably upon this reverend gentleman and many expressions by radio and press in favor of our work have been forthcoming.

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, between Barranquilla and Cartagena, has grown beyond our expectations. There are now thirty-eight awaiting baptism in this town. These include some of the most outstanding citizens of Sabanalarga.

Cartagena is going to be a strong center for Baptists, and Neely seems to be the man to handle the job there. The University is very liberal and he is making marvelous contacts with the students.

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 increased greatly our income and it makes the church able to do more for itself.

It is not public opinion in Colombia that evangelicals are unwanted. If such an opinion were popular it would be very easy for the Colombian Government to do as Venezuela has done, but the Government is friendly toward us and that is seen by the little difficulty there is in obtaining Colombian visas.

H. W. SCHWEINSBERG
Barranquilla, Colombia

Brazil Publishing House

We are hopeful that soon some new missionaries will be coming our way.

We are printing Dr. Taylor's books as fast as possible. We are running ten hours a day. We hope to finish the second volume of his commentary on John as soon as he can give us the rest of the manuscript. We have one or two of his books

to reprint as soon as we can get a press vacant. We need very much another press to take care of our increased work. We printed last year 21,995,440 pages of religious literature. Besides this we did quite a lot of commercial printing for the American Embassy here. We printed some twenty odd books in this layout.

The reports are coming in from the fields and show a large number of baptisms. We have over 800 churches now. I hope to be able to send in the statistical report in a few days. I am pastor of a little church in the suburbs. We organized with 45 members and now have 67. It was organized in May last year. We have baptized 13 so far and have some awaiting baptism. The mother church, São Christovam, loaned us the money to buy a property which we are using. We are paying the loan back at a nice rate.

J. J. COWSERT
Rio de Janeiro, Brazil

North Brazil

On my return to this field, early in December, the Executive Committee of the Mission asked me to take over the work as missionary of the Maranhao field, 500 miles east of the mouth of the Amazon, in which place I served from 1936 to 1939. On January 23-25 in Teresina, Piaui, we held the annual convention. The First Church of Teresina, for convenience sake, co-operates with the Maranhao Convention, as Teresina is just across the state line.

I left here by plane, January 20. Reaching S. Luiz that night at midnight, at four the next morning I was on the way to the railroad station, to take the train, along with nine other brethren, for Teresina. It is a two days' journey and not very pleasant. During the two days' trip, we passed only two Baptist churches.

The convention was a very encouraging meeting. There are only six churches and three pastors, but there are many preaching points scattered over the big state of Maranhao. There were only thirty-two messengers, but the fairly large building was filled with other believers and friends of the gospel. The First Church of Teresina, since my last visit in 1939, has constructed a good building, although for the most of the time it has been without a pastor. The church has grown in membership and in influence in this capital city. There are two lawyers and a number of public school-teachers in its membership. The report to the Convention showed real progress, with 68 baptisms and a net growth of 78 during the year, which represents a growth of 16 per cent. The S. Luiz church baptized 46.

After the Convention, we held our Bible school of the extension department. I taught *Winning to Christ* by Burroughs, which I translated into Portuguese, and
(Please turn to page 32)

NEWS FLASHES

By Gene Newton

Arrivals

Rev. and Mrs. W. L. Cooper of Buenos Aires, Argentina, have returned to the United States for their first furlough. Their address is Tylertown, Mississippi.

Ruth Kersey arrived in Nigeria safely after a stop-over in Monrovia while awaiting passage by plane.

Dr. and Mrs. W. J. Kilgore have arrived in Buenos Aires, Argentina, and Rev. and Mrs. J. F. Mitchell in Santiago, Chile.

Missionaries to China

The ten missionaries who sailed for China in September, October, and January have arrived, or are soon to reach their destination. B. L. Nichols and G. W. Strother have arrived in China. J. B. Hipps and M. W. Rankin have arrived in Bombay, India. Lucy Wright, Auris Pender, Wilma Weeks, Thelma Williams, Jessie Green and Lorene Tilford have left Lourenco Marques, Portuguese East Africa, on a Portuguese ship bound for Goa, India. This party waited in Lourenco Marques from January until April for transportation to India.

Roll of Honor

Captain Lewis M. Bratcher, Jr., a chaplain in the U. S. Army, is on Ascension Island.

Ensign Edward B. Bratcher, U.S.-N.R., recently graduated from Midshipman School at Notre Dame. In a class of 1150 young men he ranked thirteenth from the top and was one of eight who were chosen from 200 volunteers for Submarine School. He is now at New London, Conn. (B.O.Q. Submarine Base) in submarine training.

Internee News

We are happy to report that information has come that Elizabeth Hale, an internee in the Chapei Assembly Center, Shanghai, China, is well. In December she weighed 128 pounds. She has received packages from outside the assembly center. She says that she has never enjoyed prayer more.

Sympathy

On April 3, Dr. A. B. Rudd, former missionary to Mexico and Puerto Rico, died in Richmond. Dr. and Mrs. Rudd served in Mexico from 1888-98 under the Foreign Mission Board of the Southern Baptist Convention. From 1899-1914 he was superintendent of the Baptist work in Puerto Rico under the Northern Baptist Board. For three years he was supply pastor of Barton Heights Baptist Church in Richmond. From 1917-20 he was president of our Theological Seminary in Saltillo, Mexico. From 1920-26 he was superintendent of the Northern Baptist Mission work in Mexico. For several years he was professor of Bible at the University of Richmond.

Sympathy is extended to the family of James Lewis Wiley who died on April 13. Mr. Wiley was the father of J. H. Wiley, missionary to China.

New Board Member

In March R. Hugh Rudd of Richmond was elected a local member of the Foreign Mission Board. Mr. Rudd is the son of the late A. B. Rudd, missionary.

Appointments

At the meeting of the Foreign Mission Board on April 18-19 the following candidates were appointed for missionary service:

Africa—Rees Watkins, Annie Rines, Frances Hammett, Rev. and Mrs. Ray P. Ingram, Rev. and Dr. J. W. Richardson, Dr. and Mrs. William J. Williams.

China—Mildred Lovegren, Marie Conner, Charles L. Culpepper, Jr., Donal Jones, Ruby Wheat.

Brazil—Dorine Hawkins and Ruby Hines.

Mexico—Rev. and Mrs. A. P. Pier-son.

Palestine—Rev. and Mrs. Robert L. Lindsey.

Furlough Due

According to a cablegram recently received, Dr. and Mrs. B. J. Cauthen and their two children, now located in Kweilin, China, plan to return to the United States this summer.

En Route to Africa

Dr. and Mrs. W. H. Carson, en route to Nigeria by plane, stopped in Natal, Brazil, with Rev. and Mrs. J. A. Tumb-
lin, our missionaries located in that station. At church on Sunday morning they heard Dr. H. R. Williamson, secretary of the British Baptist Foreign Mission Society, and Rev. G. W. Carpenter, Northern Baptist missionary on his way to the Belgian Congo. Dr. Williamson is making a tour of the British Baptist mission fields. Also stopping in Natal were Miss Hazel F. Shank, secretary of the Woman's American Baptist Foreign Mission Society, and Miss Lillian Brueckman, en route to her work in India. These Baptists from the U.S.A., England, Africa, India, and Brazil had happy fellowship in Natal.

Nigeria

In December Dr. George Green performed the marriage ceremony of the daughter of Rev. J. A. Adediran, pastor of the Oke L'Erin Baptist Church, Ogbomosho, Nigeria. Thirty-three years ago Dr. Green married Pastor Adediran and his wife. This is the third occasion in which he has officiated at the marriage of the second generation, first the parents, then one of the children.

In December also there was an interesting service at the Ago Ireti Leper Colony in Ogbomosho at which certificates of discharge were given to seventy-five persons who had been inmates of the Colony, receiving treatment for periods varying from more than eight years to three years. These certificates stated that in each particular case the disease of leprosy was apparently arrested.

Training Union

Darline Elliott of Barranquilla writes that the Baptists of Colombia are anxious for training and on January 7 the first Training Union was organized.

BOOKS

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

Owen and Eleanor Lattimore have produced a near masterpiece in the book *The Making of Modern China* (Norton, \$2.50). It will be most useful to those who desire authentic information but have no time to work through large volumes of history. The authors have already established themselves as authorities on this subject; they have spent most of their lives in China. Reviewer M. T. Rankin reports: "Here is a brief history which presents the background of China, her present struggle and problems, and a look to the future. We recommend the book for wide reading and study."

The timeliest book of the month is *Japan's Islands of Mystery* by Willard Price (John Day, \$2.00), describing the Micronesian Islands of Truk, Palau, Yap, Guam, Ponape and other Pacific spots of land. The author pays tribute to the work of missions, especially in his discussion of Kusaie. The king there told the author that there had been no native murder in his lifetime of sixty years. They have no jail. There is no drinking of alcoholic liquor. Divorces are unknown among the natives. The Sabbath is observed as a day of rest and worship. Missionaries are sent from that island to the peoples on neighboring islands. This book is a handbook for the day's news.

Another book of peculiarly current interest is *Behind the Steel Wall* by Arvid Fredberg (Viking, \$3.00). Just what goes on today in Germany and the occupied countries, no one can accurately say, but the word of a newspaperman who was in Germany from 1941-43 after most correspondents were forced out is illuminating. Fredberg differentiates between the Nazi Party and the German people, the Party and the military, and the Party and the Government. To the average reader, Mrs. George W. Sadler who reviewed the book considers the first three chapters the most helpful: "Nazism," "The Third Reich and the World," and "Final Phase of the War."

The relation of the Vatican to world

diplomacy is the theme of *The Listening Post* by Thomas B. Morgan (Putnam, \$3.00). The author represented the United Press in Rome for many years; he is not a Catholic but has an intimate acquaintance with the Roman Catholic organization. His history of papal relations with the United States set forth in this book is exceedingly interesting.

For a firsthand account of the sorrows and suffering, the pathos and agony of a world at war, on a purely human level, *They Came to London* by Paul Tabori (Macmillan, \$2.75) is recommended. One sees small nations overrun and realizes the courage and endurance of downtrodden people. For those of us who know so little of real suffering, Mrs. M. T. Rankin considers it worthwhile reading.

Because of the new interest in all phases of Russian life, *A Treasury of Russian Short Stories* (Macmillan, \$4.00) is welcome this spring. The volume is big, heavy, and cumbersome, but the introduction on Russian literature in general and short stories in particular is good, and the biographical sketches of the authors included in the anthology greatly aid the reader in this comparatively unfamiliar literary field. The book's value to those who are interested in missions in Russia is indicated by this statement of the editor, Yarmolinsky: "The stories are to be read . . . for their warm humanity, for their penetrating insights into character, for their musings and speculations on first and last things and not least for their picture of Russian society, a world that cannot be visited otherwise, and one in which Soviet life is rooted."

Children's books of recent date which are excellent mission study include:

Child of Colombia by Wimberly (Dutton, \$2.00) is a story of Celina living in the jungle where her father panned for gold, a girl who wanted to be educated like white people. *Wings for Nikias* by Blackstock (Putnam, \$2.00) deals with a lad in Greece.

Air-minded youngsters, both boys and girls, find it interesting reading, and life in the land which has lately been almost destroyed is made vivid. Beyond the Blue Pacific by Kelsey (Friendship Press, \$1.00) is a collection of stories for Juniors on the influence of Christianity in Southeast Asia.

To counteract a too-easy optimism on the winning of permanent peace in 1944, *How to Think About War and Peace* by Mortimer J. Adler (Simon & Schuster, \$2.50) is recommended. In his hardheaded, clear-thinking prose, this University of Chicago professor considers the problem, the possibility, the probability, and the practicality of world peace. His conclusion: We must make our plans for the long years ahead, built around the idea of world government.

The Negro problem and modern democracy is the subject of a two-volume study entitled *An American Dilemma*, by a Swedish social economist, Gunnar Myrdal (Harpers, \$7.50). Dr. Myrdal was invited by the Carnegie Corporation to undertake this intensive study, assisted by more than sixty experts. The reader is urged to react intellectually and not emotionally to its conclusions, the main one of which is: "That not since Reconstruction has there been more reason to anticipate fundamental changes in American race relations, changes which will involve a development toward the American ideals." Mrs. Sadler reports that it is not for the average reader but should be studied diligently by religious leaders of both races.

It helps America to see herself as others see her.

Lend-Lease, Weapon for Victory (Macmillan, \$3.00) is the former lend-lease administrator's story of how America was transformed from a nation wholly unprepared for war into a nation sending streams of supplies of all kinds to areas throughout the world. Mr. Stettinius indicates the pattern of world co-operation, developed in an emergency, useful in normal times. Reviewer Rankin found it good reading.

Another war correspondent's story of the struggle is *Far on the Ringing Plains* by George Rodger (Macmillan, \$3.00). Exciting but not invariably pleasant reading, it gives the missions-minded reader glimpses of certain war-torn mission fields around the world, according to the review by Mrs. F. C. Routh.

Studying Missions

By Mary M. Hunter

The church school of missions was introduced to Southern Baptists at their convention meeting in Kansas City in 1923. It had already been tried experimentally in a number of churches and found to be a most useful means of disseminating missionary information. Through the years the church school of missions has been carried on with great success in carefully planned programs in many churches.

Today Southern Baptists know that no other plan yet devised for the missionary education of the church is more effective than the church-wide school of missions. In the rural communities, in cities, in towns, and in associations, intensely and week by week, church schools of missions are being held. Missionaries on prolonged furlough are giving their time to this and other kinds of missionary education.

Rev. W. K. E. James of Tuscaloosa, Alabama, reports one type of mission school as follows: "Seven churches in Tuscaloosa and the immediate vicinity participated. The missionaries who made addresses were: J. F. Plainfield, Lewis W. Martin, Irene Jeffers, Dr. and Mrs. J. T. Williams, Earl Parker, John Mein, and H. P. McCormick. The missionaries filled the pulpits of the co-operating churches on Sunday morning and evening. Total morning attendance by actual count was 1,922, evening attendance 1,073. The average during the week was 796. All the churches had graded mission study during the week. Average attendance upon classes for the five nights was 588. The week was one long to be remembered and far reaching in its evangelistic and missionary results. Conversions occurred during the week. Local teachers led in the study of missions. Some of the missionaries spoke in public schools and to other non-church groups. In these special meetings 3,372 persons were reached. A brief message went out daily over the radio, reaching still other thou-

sands. Rev. H. P. Amos, pastor of the Alberta City Baptist Church, was the chief promoter of this missions emphasis week."

H. W. Connely writes: "Rev. and Mrs. W. B. Johnson held an excellent church school of missions in the Clifton Forge Baptist Church, Clifton Forge, Virginia, early in March. Mr. Johnson preached Sunday night, and taught a class of men and boys Monday, Tuesday, and Wednesday nights. Mrs. Johnson taught a class of women and girls at the same hours. Following the class period, the school assembled in the church auditorium and Mr. Johnson gave a lecture on China. Children up to twelve years of age had a delightful afternoon with Mrs. Johnson who told them stories of China. In spite of a downpour of rain on Monday there were 176 in the classes. Tuesday there were 203 and Wednesday 210 present. Mr. Johnson spoke to the Kiwanis Club, the local high school, and the high school at Covington; Mrs. Johnson spoke to the Clifton Forge grammar school. Altogether they addressed nearly 2,000 people during the school."

Superintendent of City Missions E. J. Gregory of San Antonio, who was responsible for the local church school of missions in late February, reports in statistics as follows: Adult classes 21, enrolment 623; Young People's classes 15, enrolment 133; Intermediate classes 15, enrolment 158; Junior classes 18, enrolment 196; Primary classes 15, enrolment 163. The following missionaries made a total of 75 lectures: Miss Josephine Ward, Charles Culpepper and Miss Hannah Fair Sal-lee from China; Dr. Maxfield Garrott from Japan; from Mexico under the Home Mission Board, E. L. Kelly, Emmett Rodriguez, Joshua Grijalva, and Mrs. J. L. Move; Home Board worker among the Chinese Americans, Lawrence Stanley; and Miss Anna Murchison, representative of the Home Mission Board.

Meet the missionaries at the Foreign Mission Board exhibit between the sessions of the Southern Baptist Convention in Atlanta. Free literature, including the revised edition of "The Church School of Missions", will be distributed to those who visit the booth.

Former missionary to Palestine, Rev. H. Leo Eddleman, of Louisville, writes of the school of missions held in his church in mid-March. The faculty included W. W. Enete, Brazil; Martha Linda Franks, China; John Allen Moore, Yugoslavia; Charles Knight, Africa; Mrs. Roy Starmer, Rumania; Mrs. H. Leo Eddleman, Palestine; Mrs. Gus Helm, Tennessee children's worker; and Mrs. Jennings of Southern Seminary. Mr. Eddleman says of the school, "The crowd ranged from two to three hundred. Many have said that it is the most superb thing of its kind in the life of this church. It was actually the equivalent to bringing Ridgecrest into our own church for a week."

Missionary J. H. Caldwell of the Mississippi County Baptist Association, Osceola, Arkansas, gives interesting items about the missionary services held in his association in December. "Mr. and Mrs. J. A. Abernathy came to us for a week of services in our churches. We visited in one church each day for an all-day service and another church for an evening service. Mr. Abernathy spoke morning and evening and Mrs. Abernathy spoke afternoon and evening, so that each church heard both speak. It was the unanimous opinion that they truly have a message for everyone who can hear them. We are profoundly grateful to the heavenly Father for the work he has done through them these twenty-odd years in China and for the work they are doing in America now."

The statistical report from Osceola indicates 22 churches visited, 34 churches represented, 2,922 persons in attendance, 85 subscriptions to missionary magazines, and 3 to the state Baptist paper, and a missions offering for \$450.09.

Boys Will Be Boys

—Even in China

By Archibald M. MacMillan

For a year now I have been traveling around among the Chinese, helping distribute Bibles and medicine, and taking not nearly as much time as I should to tell people back home what this country and people are like. But this week in a letter from my mother I read that a little boy in North Carolina had asked, "Is there anything in *THE COMMISSION* this time by Archibald MacMillan?" This made me rather ashamed of myself and I determined to take time out from the repairing and driving of medical supply trucks to tell this young fellow something about the children of China. (If the old folks want to listen in, they can, but I'm writing to my young friends back home.)

Chinese children are not just a row of mechanical puppets, all alike, lined up against a wall with empty rice bowls in their hands—the way some of our pictures might make you think. They are human, full of life, and as liable to get into mischief as you are. If you don't believe it, let me tell you what Madame Lee Han-wan told me about the youngsters in the orphanage she supervises.

One day some of the orphans got especially hungry, though I know they get good food because I sampled some of it myself. I don't think any of them had read Charles Lamb's *Essay on a Roast Pig* nor been to a good old Southern barbecue, but they did know how good roasted pork was. So what did they do but locate a hundred-pound pig wandering around, tempt it over the nearest hill by trailing cabbage in front of its greedily-sniffing snout, stick a knife into it, cook it whole over a bonfire, and eat it all themselves.

Another time I suppose they wanted to show how weak their thatched bamboo dormitories were, because when the governor's car was pulled up outside a main orphanage building some of the pranksters got busy. After dark, they hitched a rope to the roof of the building and to the car's rear bumper, and when the car pulled out later that evening, the whole roof came tumbling after.

Not satisfied with eating a hundred-pound pig, some of the ringleaders would organize regular raids into the pantry and set up a warning system like airplane spotters use. When the teacher in charge would leave her room, a youngster would shout, "First alarm; enemy plane leaving its base." As she

strode across the campus in the direction of the kitchen, the sentry would proclaim, "Second alarm; plane approaching this city." When the teacher was about to step into the kitchen, the little watchman would scream, "Final and urgent warning; bombs about to fall; take cover," and the pantry raiders would scurry.

You can hardly blame these orphans for swiping food, because I saw how thin some of them were as they first escaped from near starvation in occupied China to the comparative safety of Free China. Their legs were like toothpicks and they looked as if a healthy gust of wind would blow them away. I saw the group that had been in Madame Lee's orphanage for awhile; their legs and bodies were as sturdy as yours. They help by growing and cooking a lot of their own food themselves. They have only bean milk, though, (no cow's milk) and if you held a chocolate ice cream cone under their noses they would think it was a new kind of mushroom.

In this orphanage which I visited, about a thousand children from seven to seventeen were drilling, studying, and learning how to be good citizens of the New China. The money for their support came mostly from the Kwangtung Provincial Government and from people like you who send it through your church, through relief societies, or directly to someone heading up orphanage work like Madame Chiang Kai-shek, China's first lady.

The only Southern Baptist missionary now in this station (called Shiuchow in your mission study publications) is Miss Annie Sandlin of Georgia. She loves children, and takes as much time from her important country evangelistic work as she can to help look out for some of the hordes of children around her home.

"Whom the Lord loveth, he also chasteneth." Before I tell you what Miss Sandlin sometimes has to do to make these children behave, I should admit that I've had my own troubles.

If I don't keep an eagle eye on all parts of my truck, youngsters are liable to start making that funny hissing noise as they let all the air out of a tire, or shove stones and paper into parts of the truck and stall the engine, or double the load on my springs by piling onto the back. I have had to spank a few of these; when they behave, I give them candy and

make friends with them, trying to show that bad is punished but good is rewarded.

I must say that a big red beard I have grown in the last couple of months helps quite a bit in my dealings with the Chinese children. If they are good I can make funny faces at them and make them laugh, but when they misbehave I look so fierce that they scatter like leaves.

Now Miss Sandlin has her troubles too. They take the plums off her trees while they are still green. To help watch her yard she gets some of these Chinese dogs. Lots of times, the youngsters make friends with them so the dogs will not bark, or even lead the poor beasts off and sell or eat them. (We eat "hot dogs" ourselves, don't we?)

Another nuisance is the way little dairy boys let water buffaloes graze in her garden. One day when the buffalo trampled down Miss Sandlin's green vegetables she sallied forth, took the boy's huge umbrella-shaped rain hat, and made him pay a few pennies to bail it out. When boy and buffalo disregarded this warning and came again, she took sterner steps: she led the huge animal (which must have weighed a quarter of a ton) into a basement room with iron-barred windows like a jail, and would not release it until rent had been paid! After that her garden was not invaded. Miss Sandlin is quicker to see good than bad in these children and gives freely of her time to teach them and help lead them into paths of Christian usefulness.

Another who is doing much to help the children

You can help save
these little
refugees
who
become
scalawags
and loafers
without Christian
education for citizenship.



Photo by Margie Shumate



"Their legs were like toothpicks and they looked as if a healthy gust of wind would blow them away."

of China is Madame Herman C. E. Liu, whose husband was president of the Baptists' University of Shanghai until he was assassinated because of his outspokenness against the Japanese aggressors. Madame Liu is now working closely with the wife of China's president to mold into useful citizens this country's waifs made homeless by the war. I visited one of her institutions, heard her tell about the others, and was impressed by the excellence of her program for the children of China.

Children in rags rubbing shoulders with others in black or red silk.

Keen little tikes with eyes like bright black beads and dull waifs with running noses and scabby heads.

Scholars in the classrooms singing out their lessons (Chinese teachers punish for making too little, not too much, noise) and their underprivileged cousins wandering the streets in hordes with nothing to do but get into mischief.

By your gifts and prayers, maybe by offering your life as a teacher, you can provide a program of Christian education to keep these children from being loafers and scalawags, and train them to be upstanding, self-supporting members of the new society of a China that is now being born.

Birthdays of Missionaries

FOR JUNE

- 1 Olive Riddell, 1712 Vineyard Street, Bluefield, West Virginia
- 2 Cornelia Leavell, 2611 Russell, Berkeley, California
- 3 Ruth Howell Bryan (Mrs. E. K.), 503 Forest Street, Oakland 9, California
F. T. N. Woodward, 623 South 80th Street, Birmingham, Alabama
- 4 Bertha Tooms Maer (Mrs. W. Q.), Casilla 185, Temuco, Chile
- 5 Alice Speiden Moore (Mrs. W. Dewey), R.F.D. 1, Silver Springs, Maryland
- 6 Capt. H. Glenn Walker, M. C., 25th Station Hospital, A.P.O. 605, % Postmaster, Miami, Florida
- 7 Mary R. McCormick (Mrs. Hugh P.), 340 West Congress Street, Brookhaven, Mississippi
Esther Bassett Congdon (Mrs. W. W.), Iwo, via Lagos, Nigeria, West Africa
- 8 Leola Smith Brothers (Mrs. L. Raymond), Iwo, Nigeria, West Africa
Alma Ervin Reid (Mrs. O. W.), Independencia 657, Guadalajara, Jalisco, Mexico
- 10 L. E. Blackman, 2133 Aupuni Street, Honolulu, Oahu, T. H.
James H. Ware, 543 Jefferson Street, Tupelo, Mississippi
- 11 Lewis M. Bratcher, Caixa 2844, Rio de Janeiro, Brazil
Dr. John Lake, 3924 Baltimore Avenue, Kansas City, Missouri
- 12 Thomas B. Stover, Box 184, Clovis, New Mexico
Kate Cox White (Mrs. Maxey G.), Caixa 184, Bahia, Brazil
- 13 J. B. Adair, Lagos, Nigeria, West Africa
Cecil S. Ward, 418 North 26th Street, Birmingham, Alabama
- 14 W. Q. Maer, Casilla 185, Temuco, Chile
- 15 Edith D. Larson (Mrs. Ivan V.), 4539 Forrest Avenue, Kansas City 4, Missouri
- 17 Blanche Hamm Bice (Mrs. John L.), Caixa 38, Maceio, Brazil
Bettie S. Lide (Mrs. F. P.), Box 223, Wake Forest, North Carolina
- 18 F. Catharine Bryan, 65 Sheridan Drive, N. E., Atlanta, Georgia
C. O. Gillis, Zapiola 475, Ituzaingo, F.C.O., Buenos Aires, Argentina
- 20 Dr. Maxfield Garrott, 600 North Fourth Street, McGehee, Arkansas
Harriett L. King, 3856 West Imperial Highway, Inglewood, California
Alice Bagby Smith (Mrs. Harley), Box 64, Quinlan, Texas
- 21 Arthur S. Gillespie, Stovall, North Carolina
- 24 Grace Boyd Sears (Mrs. W. H.), 27 Gloster Street, Subiaco, Western Australia
- 25 Maurice E. Brantley, Benin City, Box 48, Nigeria, West Africa
- 26 Dr. Charles A. Leonard, care of Box 5148, Richmond 20, Virginia
- 27 Effie Roe Maddox (Mrs. O. P.), Rua Ponte Nova 691, Bello Horizonte, Brazil
- 28 Ruth Walden, Benin City, Box 48, Nigeria, West Africa
- 29 Martha Jordan Gilliland, M. D. (Mrs. McKinley), 7415 First Avenue, South, Birmingham, Alabama.
Lt. John M. Miller, M. D., 37th Field Hospital, A.P.O. 928, % Postmaster, San Francisco, California
- 30 Lettie S. Hamlett (Mrs. P. H.), 209 Sixth Avenue, South, Nashville 4, Tennessee
Katherine Cozzens, Caixa 178, Pernambuco, Brazil

Messages from Missionaries

(Continued from page 26)

Churches of the New Testament by McDaniel. One of our pastors taught, *Not My Own*, and another one taught *Training the Members of the Church*, by Van Ness. We enrolled 61 and had 19 examinations at the close of the twelve-day period. In addition to teaching two classes, I preached an evangelistic sermon each night. We had thirteen conversions. On my return to S. Luiz, I preached three nights and the Lord gave us two conversions. This church also is making fine progress. It has improved its building and is going forward under its progressive pastor.

The work in general is going forward in spite of the terrible lack of workers. Brother Hayes and family are getting some days of much needed rest in the interior and I am going up to spend a few days with them. I have been called by two of our interior churches. The Seminary will open March 1, and I am to teach Evangelism, Religion, and Archeology. There are a number of applications of new students and we are looking forward to a good year. The crying need is for more workers who may be trained to lead the churches.

L. L. JOHNSON
Recife, Brazil

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Salutes

THE SOUTHERN BAPTIST CONVENTION

and

THE FOREIGN MISSION BOARD

on the eve of their Centennial Year—1945

GREETINGS, also, to the

SOUTHWIDE W.M.U.

whose members will participate in this great anniversary.

Mary Hardin-Baylor's greatest gift to Missions—ANNE LUTHER BAGBY, first Protestant woman missionary to go to South America. Her work lives on "throughout all generations."

THROUGH THE YEARS the work of these great Christian agencies has been interrelated and interwoven in many fields.

MISSIONS

During 99 years our Mission Boards have sent several thousand missionaries into many places. Fifty of these (one for each two years of our magnificent history) have gone from M.H.-B.

BAPTIST STUDENT UNION

First organized on the Mary Hardin-Baylor campus under the direction of Dr. J. P. Boone, the demonstration of the work done here resulted in the organization of the Southwide Baptist Student Union movement.

WOMAN'S MISSIONARY UNION

Mary Hardin-Baylor feels a close kinship to, and a keen interest in, W.M.U. A former student led in the organization of the Texas W.M.U. and aided in the organization of the Southwide W.M.U.

TRAINING SCHOOLS

Two former students are credited with large parts in the establishment of Woman's Missionary Union Training School and Southwestern Baptist Theological Seminary Training School.

OTHER RELIGIOUS FIELDS

Mary Hardin-Baylor girls have gone into all types of denominational work—church secretaries, state and Southwide B.S.U. and Sunday School Board workers, pastor's wives, welfare and social service workers, and as teachers in other Baptist institutions of higher learning.

MISSIONS—The job of tomorrow's youth! M.H.-B. pledges all aid to the Southern Baptist Convention in training Christian women for the task of entering the doors of the world.

AN INVITATION:

We at Mary Hardin-Baylor College cordially invite Southwide Baptist leaders and workers to visit our beautiful campus at some time during our great Centennial year, 1945, that we may share together the joy of a CENTURY OF SERVICE for the *Southern Baptist Convention, the Foreign Mission Board, and Mary Hardin-Baylor College.*

London G. Singleton

President

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