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A BAPTIST WORLD JOURNAL

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The Commission

A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief

Marjorie E. Moore, Managing Editor

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Contributors to this Issue

Arthur R. Gallimore, a missionary to China since 1918, is a resident of Wake Forest, North Carolina, during furlough.

Sydney Langston Goldfinch, missionary to Uruguay for five years, expects to do pioneer mission work in Paraguay upon his return from furlough.

R. Edward Dowdy, recently of Hollins, Virginia, became assistant minister at the First Baptist Church, Washington, D. C., January 15.

The COMMISSION

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After Two World Wars

By E. C. Routh

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In going through the reports of the Foreign Mission Board during the years immediately following the first World War we found some interesting facts which may have value for us as we plan postwar missionary strategy.

At the close of that conflict Europe was stricken, physically and spiritually. We could not, in good conscience, be indifferent to the needs of our suffering brethren in war-torn lands. A Baptist conference was held in London, the summer of 1920, a conference which was attended by Dr. J. B. Gambrell, Dr. E. Y. Mullins, Dr. George W. Truett, and Dr. J. F. Love representing Southern Baptists. The meeting was called primarily to devise means to relieve the material and spiritual destitution of Europe. Dr. Gambrell regarded it as the most far-reaching conference he had ever attended. As a result of that meeting Southern Baptists expanded their missionary program to include, not only Italy, where they had been laboring since 1870, but Spain, Yugoslavia, Hungary, Romania, the Ukraine, and Palestine-Syria. That meant, inevitably, an increased missionary budget.

The Southern Baptist Convention had already, in the 1919 session in Atlanta, projected the 75 Million Campaign, and \$90,000,000 was subscribed to be paid through a period of five years. Moreover, the Southern Baptist Convention approved the enlarged program of the Foreign Mission Board in accordance with the London agreement. There was every reason to believe that the receipts from the 75 Million Campaign would be adequate for the increased budget. Southern Baptists did not reach the \$75,000,000 but the approximately \$58,600,000 received during the five-year period represented a gratifying increase in giving and strengthened the missionary interests and institutions of Southern Baptists.

However, the Foreign Mission Board received only 52.6 per cent of the amount which the 75 Million Campaign was expected to yield for foreign missions. From 1919 to 1925, Southern Baptist gifts increased from \$17,852,929 to \$37,359,614, but the foreign mission percentage of the total contributions dropped from 8 per cent in 1919 to 4 per cent in 1925. In 1921 the gifts to local work totaled \$22,470,000; to missions, \$10,962,725. In 1932, eleven years later, gifts to local work totaled approximately the same as in 1921, \$22,390,000; but the gifts to missions had dropped from \$10,962,725 to \$4,951,011 and that included education and benevolences as well as missions.

Foreign missions received that particular year (reported May, 1932) \$805,538. The low mark was reached

that year and receipts for foreign missions have steadily increased since that time. Dr. Alldredge points out the gratifying fact that in 1943 the increase for missions and benevolences was 38.9 per cent while the increase for local work was only 16.4 per cent—and that at a time when so many churches were paying off debts on church buildings. The increase is now distinctly on the side of world missions. Dr. Alldredge adds this comment: "I consider this the greatest and noblest improvement made in Southern Baptist church life in the twenty-four years that I have served as statistical secretary."

According to the 1926 report of the Foreign Mission Board, the debt had at one time exceeded \$1,800,000. In passing, we may add that the interest payments of the Foreign Mission Board, since its organization in 1845, total \$1,108,638.47. For the first time since 1873 the 1944 report of the Board contained no "interest" item in expenditures. Let us keep "interest" out of future statements of expenditures!

Now we approach the end of the costliest war in the history of the world. Europe and China especially will be bankrupt physically and financially. Hungry in heart and body, multitudes will appeal to us with gaunt, outstretched hands. The needs will be greater and the missionary opportunities more challenging than in 1918, at the close of World War I. We must not fail in such a crisis to minister to a famishing world. We are out of debt so far as financial obligations to creditors are concerned but we are debtors to all men to give them the gospel and to relieve suffering wherever possible. We are on a much sounder financial basis than we were twenty-five years ago, with many churches meeting their budget obligations promptly or ahead of time. Tens of thousands of our Baptist people have a clearer understanding of scriptural stewardship, although we have far to go yet before our per capita average for missions approximates some other evangelical denominations.

With at least \$2,000,000 needed to replace church buildings and schools and hospitals destroyed by the war, to say nothing of enlargement; with the most urgent missionary demands of the century facing us, we can appreciate the wisdom of the Foreign Mission Board in paying out of debt and providing a modest reserve for meeting in a small measure the emergencies of the months and years ahead. We are to be faithful stewards of the trust which God has committed to us.

Every dollar that can be provided will be needed and

(Please turn to page 6)



Ministry to and by the Christian Community

Continental congregations have been scattered; their community service disrupted; buildings destroyed; training of Christian workers nearly stopped. Food package service and other assistance has helped churches maintain their integrity and achieve new spiritual power. Liberation of continental Europe will open the way for restoring church life for its full ministry to community need.

The New York Times

Ministry to "Displaced Persons"

A hundred million "refugees," scattered over five continents, seeking lost relatives, familiar faces, without funds or equipment, will surge homeward when the barriers are down and they can move with a degree of freedom. Refugees, dazed and sick, have been aided on the road, in internment camps, and must be helped on the homeward trek. These Yugoslav refugees have been assembled at El Shatt, Egypt, where Mr. and Mrs. John Allen Moore and Mr. John D. Hughey, Jr., serve.

United Yugoslav Relief



Ministry of the Word of God

There is a famine of Scriptures in Europe and Asia. Millions of Bibles have been destroyed. Paper and printing presses are lacking in many countries. 443,408 copies of Scriptures in 38 languages have been furnished prisoners of war; 317,000 volumes printed in Sweden and America await shipment to peoples of occupied countries; more are in preparation. Colporters who distribute Bibles give informal sermons in the villages behind the enemy lines.

American Bible Society

For the Healing of Humanity

World Emergency Relief funds contributed through the churches of the Southern Baptist Convention are feeding the hungry, clothing the naked, healing the sick, and sustaining the spirits of war victims throughout the world.

When war ceases in any area governments must provide mass relief; but funds must be available to permit missionaries and national workers to give intimate aid to Christian groups and their non-Christian neighbors as direct Christian witness.



London News Agency Photos, Ltd.

Ministry to Women and Girls

Women and girls, far from home and under the pressure of strange jobs, need friendship and guidance. Centers are set up where nurses and women in armed forces, close to battle conditions, can relax and renew strength under Christian surroundings. Aged victims of robot-bombing in Britain are evacuated and find shelter and care among Christian friends.



British Information Service

Ministry to Children

Children in war and famine zones need food, vitamins, spiritual nurture. They must laugh and sing and be young again. Many a child knows some semblance of health and happiness because of help from American Christians. At the Children's Relief Center in Calcutta the children are not only fed, clothed, and well looked after, but provided with toys and indoor games. They are taught self-help—to wash their clothes, to keep house, and to look after themselves. In Europe, programs started before the occupation are still carried on by native personnel.

Ministry to the Peoples of Asia

Gallant China, in her eighth year of war! Her people look to us for food, medicines, seeds, small loans to help farmers and merchants to independent support. Who can predict needs in southeast Asia? Expanded service will be called for in Burma, the Philippines, and other areas as war ceases. Aid administered by missionaries and native Christians provides convincing evidence of God's unceasing care.

Church Committee on Overseas Relief and Reconstruction



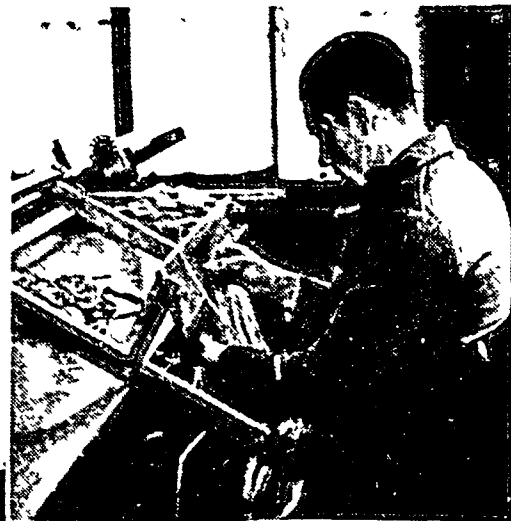
For the

Healing of Humanity



Ministry to Prisoners of War

Six million prisoners of war, knowing the depths of loneliness and discouragement, need religious ministry, books, music, recreational materials. "Churches of the barbed wire" are well attended. Prisoners are helped to set up their own educational and recreational programs. Postwar repatriation is planned. Here war prisoners in Germany are shown in handicraft activity, playing in their own orchestra, and raising crops.



War Prisoners' Aid,
Y.M.C.A.



The policy of the Foreign Mission Board is to administer relief funds, wherever practicable, through our missionaries. In European countries and now in large areas of the Orient, we use the most effective channels open. Thus the help which Southern Baptists are giving to the hungry people of the world is not confined to the areas where we have missionaries.

We are still able to reach some parts of China through our missionaries. Through the Church Committee for Relief in Asia we are able to reach other needy sections. Through the American Bible Society, the American Christian Committee for Refugees, the American Friends Service Committee, the War Prisoners' Aid of the Young Men's Christian Association, and the World Emergency and War Victims Fund of the Young Women's Christian Association, we are healing humanity.

There is no duplication in the appeals which some of these agencies make through the National War Fund, and those which they make through the churches. This appeal is for the *specifically Christian aspects* of their work and will only be met as Christians give through their churches.

Continue to give through your church to

World Emergency Relief

"Light from Christ on Life Today"

By W. O. Carver

The Sunday school lessons for the fourth quarter of 1944 were selected and planned to bring Christians face to face with the meaning of Christianity for living in this world. The writers and interpreters of the lessons for Southern Baptists in the publications of the Sunday School Board did a wonderful job in directing the thought and challenging the hearts and wills of all who used the "lesson helps" to the mind of Christ for man in the world's life.

They rightly began with the individual and never lost sight of him and of primary need for regeneration and for Christian character. They kept the individual steadily under the judgment of God and under his grace in Christ Jesus. They kept him also steadily under the demand for righteousness, truth, justice, and love here and now in this present life, in this present world.

For the lessons and the writers saw man as a member of society, a unit in the common life of mankind. They aimed to arouse in Christians the social consciousness and to set conscience to work upon the community obligation of every man. What Christ means for the Christian, for the Christian movement, and for the Christian church to mean in the community life locally and for the whole of humanity was developed through all the fourteen lessons of the quarter.

We have never had a set of more truly and fully Christian lessons. Nor have we ever had this phase and responsibility of Christians treated with such spiritual insight and courage. It ought to result in richer, more realistic Christian living and more influential power of Southern Baptists than they have ever experienced. Baptists should mean more for the world than ever before.

Social Tensions

Four of these third quarter lessons dealt directly and strongly with the

group tensions which inevitably arise in the organization and progress of society, of humanity in its community existence. And let us never overlook the fact that humanity can exist and be realized only in community. No one can ever get a start in being human except as a member of a group. Personality is at once intensely, essentially individual, and at the same time ideally and inescapably social. Each soul is one in relation to God. No one can grow his self-hood and attain mature personality except in relation to other persons, in families, in communities, in civil states, in organized religions, in industrial, economic, cultural, and religious communities.

God is the God of all men and of all humanity, so rightly Lord of every grouping of men. That is what Paul means when (Ephesians 3:14) he bows his knee in prayer "unto the Father, from whom every social group (family) in heaven and on earth gets its descriptive name." The individual person can realize his selfhood only as a member of the community. No one individual can come to full oneness with God except by achieving unity with his fellow-men.

That is involved in the emphatic demand for forgiveness of all separating sins between men as an inescapable part of forgiveness of the sins of the individual. God's atonement for men enables them to come to at-onement with their fellow-men; and demands that at-onement with God include atonement with men. "This commandment we have from him, that he who loveth God love his brother also" (I John 4:21).

The principle, the necessity, applies in all our group relations. The four lessons applied the truth to the four presently most pressing of these group strains among men: to race relations; international relations; civil relations in our American democracy; economic relations in industrial life.

Members of the Human Race

Christianity is Christ expressing himself in humanity. Christianity is Christians, men who profess faith in Jesus Christ as Redeemer and Lord: the people who represent the mind and the working of Christ in human society. Christianity is also the church, the organic combination of the Christians in association of experience, mission, and relationship.

Races are a fact. However they came about, they do exist and they do create tensions. These tensions constitute a major problem for human community. In America where many races are side by side the problem becomes many problems. Only Christianity has the principles of a righteous solution of the problems. The first step in the solution should be defining the comprehensive problem, and then finding and accepting the Christian ideal for races in relation. We say the Christian definition and solution.

We find it difficult to approach the fact of races from the Christian standpoint. Instincts, traditions, prejudices, emotional urges blind our eyes and harden our hearts, and dull our ears to Christ's spirit and words. We seek to evade the Christian ideals and refuse to practice the Christian principles.

Race is now a powerful factor in all the tensions of the world's life. Christianity proposes that we realize that God made for unity all men to dwell on all the face of the earth; that there is "One Christ for all men"; that in Christ all are members of "one new humanity." Only the spirit and the teachings of Jesus can give the ideal of oneness, and that alone can produce the unity of justice, righteousness, love that God's ideal of oneness requires. Racial distinctiveness should be preserved and utilized only in the interest of the welfare of the human race, of all men, as redeemed

and taken into the family of the one God and Father of our Lord Jesus Christ. It is time for Christians, individually and corporately, to join the human race.

Citizens of the World

When we come to grips with international tensions, now carried to the extremes of international strife, warfare, and destruction on a scale until now beyond the imagination of men, we are appalled.

We are overwhelmed in despair until we remember Jesus Christ. He will not let humanity go. He died for all men. He will not surrender but lives to set justice in the earth, to rule among the nations in an order in which they will learn war no more. National ambitions, selfishness, arrogance, imperialism, reliance on force and coercion must give place to a world order that exploits no race, no man, but in which all are brothers. Nations must learn to live not only in a peace that is an adjustment of national claims and aims, but a "parliament of man, a brotherhood of the world." Only Christ can produce that, and he works through Christians. Christians must preach and practice world citizenship.

Citizens of Their Country

When our Sunday schools came to this lesson, the political tensions in the United States had just passed through the bitterness, the frictions, the falsehoods, the fears, and the hatreds of a national election. Those who voted for the successful regime have a sense of triumph and victory over the defeated opposition of nearly equal numerical strength. They will tend to claim the right to rule as partisans, while the others will find it difficult to call the administration "our" government. In 1876, when my Confederate, Democratic father was exulting over a Republican friend that "now we have a President"—that was before the plan for setting Tilden aside was devised—the Ohio friend asked: "If you have a good President, won't I have a good President, too?"

My father told me how this question changed his outlook, so that he ceased to be merely a citizen of the South, and became a citizen of the nation. In all our differences of judgment and our sectional backgrounds

the Christian citizen will love his nation, will think in terms of the good of the nation and of the nation's obligation and value in the family of the nations. Christian citizens must be members of the nation seeking to make it Christian in its national ways.

Members of the Community

Economic tensions in the industrial and social order bring the responsibility of teaching and exemplifying the common life of interdependence and co-operation in the total life of all of us. Our lesson writers gave us for study of Christianity in industrial relations, the challenging topic, "Working for the Common Good." Here is a challenge to all groups in the economic order to recognize the fact that there can be no real and permanent good of any group at the price of injustice toward and advantage over any other group. Basically Jesus turns our primary concern away from *goods* to *good*. We must go

After Two World Wars

(Continued from page 1)

will be so administered as to yield the largest possible dividends in the kingdom of God. We shall need more missionaries, men and women called of God to be his witnesses to the ends of earth, and so trained and equipped as to gain a hearing for the gospel of the living God wherever they go.

We will profit from the lessons learned a quarter of a century ago, and with our greatly increased numbers and added material and spiritual resources, glorify God by preaching the gospel, teaching the Word, feeding the hungry, healing the sick, and sheltering the homeless.

The unprecedented world needs demand more missionaries. Dr. Sadler said, recently, that Nigeria, West Africa, needs 150 new missionaries. The Orient and Europe, with impoverished multitudes, will need a larger missionary force than we have ever sent. Latin American Republics will be open to the evangel of the Living Christ. The Foreign Mission Board plans to appoint fifty new missionaries at the April meeting. We urgently need and hope to secure at least twenty-five additional new missionaries before the end of 1945, making

deeper than the thing measure of life. Nothing can be truly good for me that is not good for all. We must begin by living for the common good. Then we shall get, and spend and give, and manufacture and buy and sell, invest and accumulate only for the common good. Only Christians can do that. It is time for Christians to join the community.

Medical Missions

A scholarly article in the October *International Review of Missions* deals with "A Future for Christian Medicine in China."

"Four hundred and fifty million persons, of whom it is estimated that 12,250,000 die annually, although 5,500,000 would not die if they had but the facilities of modern medicine which to you are so common that you take them for granted. Two hundred and twenty-six thousand doctors needed and only 12,000 (of whom 5,000 are not fully qualified) available."

seventy-five for the year. The call is coming for material and spiritual resources with which to serve human need. What will be our answer?

A Friend Gone Home

We could never think of Arch Cree as growing old. His youth was perennial; his spirit courageous and dynamic; his loyalty to Christ and his comrades unquestioned. As Secretary of Georgia Baptists for fifteen years he led the Baptist hosts of that state in a program characterized by high purposes and significant achievements.

In one of the most critical hours in the history of the Home Mission Board the leaders of the Baptist Southland asked Arch Cree to assume additional responsibilities in the precarious period of transition. By his personal integrity and business sagacity he helped mightily to stabilize and strengthen that great agency. He retired from active denominational and pastoral service a few years ago but he continued to preach with unabated interest and vigor; strong churches, North and South were blessed by his ministry.

Word came a little while ago that he had gone Home but the influence and inspiration of his life will abide with us.

Other Evangelicals Serve China

By Arthur R. Gallimore

Baptists were among the first evangelical Christians to attempt to reach the millions of China, but they were only part of a great movement. It was in the wake of Carey and Marshman in India that Robert Morrison ventured to China in 1807 as the first Protestant missionary. He had many years' work to do, translating the Scriptures into the language and compiling his great dictionary, before his main objective was realized, but when Dr. Morrison died in 1834, there were hardly twenty Protestant Christians in all of China.

Even now numbers cannot tell the story, though they are encouraging. With approximately half a million members of evangelical churches in China, with many others friendly disposed, not less than 50,000 may be found in the two Southern provinces known as the South China Mission.

At the beginning of the invasion in 1937, these might have been divided into several groups, one of which was that unit represented by the Leung Kwong Baptist Association, fruitage of the efforts of Southern Baptist missionaries. In the eastern section of Kwangtung Province is also the Lin Tong Association, which developed under the sponsorship of the American Baptist Foreign Missionary Society. In Swatow, the principal city of the sea, are English Presbyterians, and in the hinterland between that and Canton are the stations of the Basle Missionary Society of Switzerland.

The northern section of the province had as the earliest missionaries Lutheran societies from Germany, but since 1900 that section has been developed as the North River Baptist Association along with the later East River Association. Baptist efforts have also extended to the western province of Kwangsi, where the two stations of Wuchow and Kweilin are located. In sections of that province are communities of the Christian and Missionary Alliance.

Hong Kong, a crown colony of Great Britain, invaded by Japanese forces in 1941, represents the largest ecclesiastical following, with the

Bishop of Hong Kong as the head of the Church Missionary Society. For many years there was an archdeacon in Canton, but more recently a Chinese bishop was elected to act as assistant in that area.

Congregational and Presbyterian groups have been merged for a quarter of a century into the Church of Christ in China. A number of smaller groups, United Brethren and others, co-operate. American Congregationalists had followed Morrison of the London Missionary Society, Congregational, into Canton, when in 1830 Dr. E. C. Bridgman of the American Board of Commissioners for Foreign Missions arrived. In 1834 Dr. Peter Parker, a physician, joined him.

Baptists were represented by William Dean who in 1835 settled at Bangkok in Siam for work among the Chinese there, and J. Lewis and Henrietta Hall Shuck pushed on to Macao in 1836. Mr. Shuck and Rev.

I. J. Roberts, who came to Macao in 1837, moved to Canton in 1844-45, after Mrs. Shuck's death in Hong Kong.

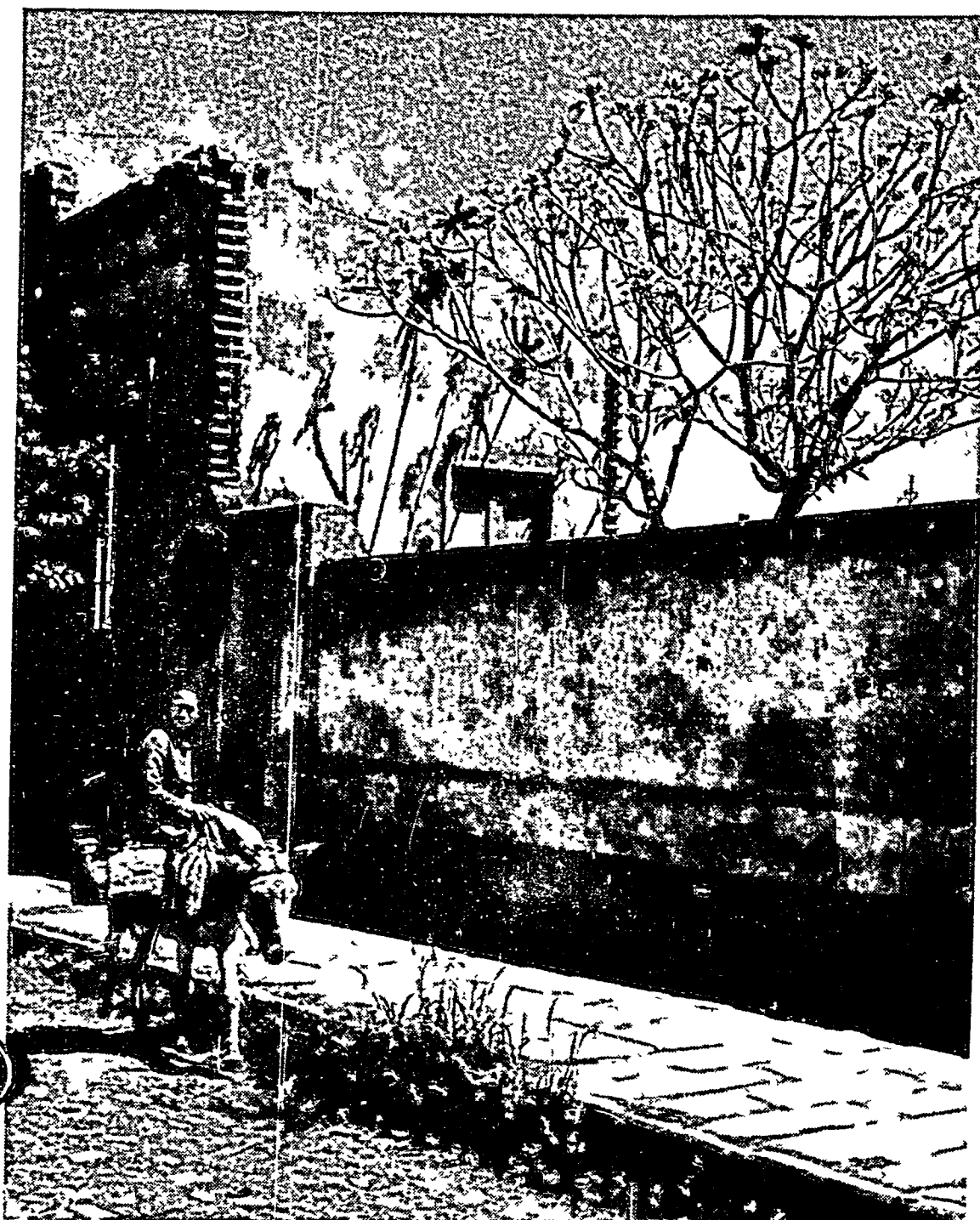
It was in 1845 that our Foreign Mission Board appointed Rev. and Mrs. Samuel Clopton and Rev. and Mrs. George Percy as its first missionaries at Canton. The American Presbyterian Mission (North) also had missionaries to move up from Macao. For seventy-five years these two groups, Baptists and Presbyterians, were the largest bodies of evangelicals in China. Methodists have had a few independent churches. More recently Pentecostal and Holiness groups have developed in the coastal areas.

With the impetus for indigenous effort on the part of Chinese Christians, challenging opportunities await us to join hands with them in every co-operative way, that they may be zealous in spirit even when material things are lacking.



Evangelical missionaries of all the world serve China and the rest of Asia when disaster strikes.

Courtesy
Church Committee
for Relief in Asia



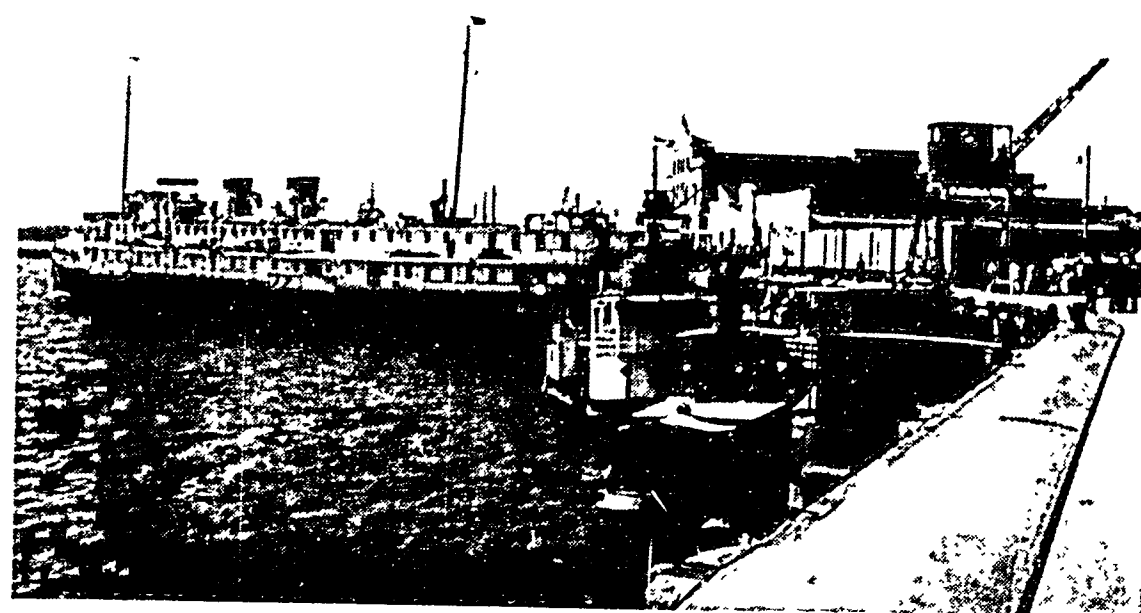
Fenno Jacobs from Three Lions

CROWNED LAND - Paraguay

By Sydney Langston Goldfinch

Paraguay, one of the two inland countries of South America, derives its name from the Indian words, *paragua* and *i*, meaning "crowned river." It is as one author described it "river-encircled Paraguay," for the beautiful Alto-Parana with its majestic and spectacular series of water falls greater than Niagara bounds it on one side, and the Paraguay River which rises in the heart of Brazil flows through it. North of Paraguay is Bolivia and Brazil, east is Brazil and

In Asuncion, flowering trees and a woman on a burro are equally characteristic. On the woman's face is the dignity of her Indian and Spanish forebears, and the marks of toil, poverty, ignorance, and spiritual darkness. She represents Paraguay.



The fertile, populated region of Paraguay lies between the Alto-Parana and the Paraguay Rivers.

Argentina, south is Argentina, and west is Argentina and Bolivia. In this area of 174,854 square miles live approximately a million people.

This "crowned land" has a magnificent and tragic history. By the time the Pilgrim fathers landed at Plymouth Rock, the Paraguayan children born of Spanish and aboriginal parents had become grandparents. In 1600 Asuncion was the capital of southern South America, and the newly-settled Buenos Aires a mere port of call and outlet for its increasing influence. The early Spanish governors ruled the whole central part of South America from their proud capital.

Christian missions was established in 1542 and held the supreme authority in the country until 1767. During those two hundred years Catholicism had ample time to prove itself—and did. The Jesuits were expelled because of their political perfidy and lust for personal wealth and power. They had done a good job of changing the Guarani into a semicivilized, agricultural people, but that was the extent of their Christian influence.

Paraguay reached its peak of power and prosperity during the following century. In 1860 it had good central government and a population of a million and a quarter. The tragic war of the Triple Alliance ended in 1870. Only a fifth of the people survived, and for each man living there were seven women. Brazil and Argentina took the territory they wanted and imposed heavy reparations upon bleeding and prostrate Paraguay. She has never recovered. Partial recovery was interrupted by the terrible Chaco War fought with Bolivia 1928-1935, ending a dispute which arose in 1870.

Paraguay adopted a republican form

of government seventy-five years ago. Her constitution was modeled after that of the United States. A new constitution was adopted in 1940 by a plebiscite, and the original rights are guaranteed with the elimination of certain abuses. Congress is composed of one chamber. A council of state succeeds the Senate. President Higinio Morinigo elected in February, 1943, will serve until 1948.

The people of Paraguay respond to the gospel when it is presented to them in its purity, by their friends. They are a proud people with the mixture of Spanish and Indian blood showing clearly in their personality.

Never have people seemed so happy as were the members of our church in Asuncion when they learned that North American Baptist churches wanted to send them additional help. The pastor, Rogelio Brarda of Santa Fe, Argentina, welcomed Missionary S. M. Sowell and me with the typical *abrazo* (hug) of friendship when we appeared in his home last April. The Mission Board of the River Plate Convention had written him that they were co-operating in this visit and wanted to help the work in Paraguay. This Convention has had workers in the state for many years.

Pastor Brarda spent almost two weeks introducing us to his adopted land. We traveled the roads in the *camiones*, a sort of truck made into a rude bus, and even by oxcart. The lerer colony, near-by towns, public buildings, the hospital, churches, schools, and market places were all visited. The homes of the people who have been won to Christ in the years that Argentine Baptists have been working in Paraguay were open to us.

The gospel has proved itself. We

need more of the same effective preaching, and a healing and teaching ministry to help meet human need in Paraguay.

Other evangelical groups are at work in the country. The Disciples have an excellent school in Asuncion with about a thousand students from grammar through high school age. The Brethren have a thriving church there, and a launch which plies the Paraguay River carrying the gospel to the river towns. The New Testament Missionary Union has effective mission work also in the capital, and in many of the interior towns. We are not alone in our efforts to help Paraguay.

Yet the need is still great and the Baptist message welcome in this nation which is reaching toward full democracy. The burden of Paraguay is ignorance, disease, economic destitution, low moral standards, and



Pastor and Mrs. Rogelio Brarda and their baby welcomed the missionaries to Asuncion.

spiritual darkness. Now is the time to help lift the load and give the good news of salvation through Jesus Christ our Lord.

In the market place we saw a Paraguayan woman. In her face was the dignity that comes from the splendid Indian and Spanish heritage, but in her face one saw the marks of toil. The basket of wares she carried on her head was the burden of her body. Her mind had not had the enlightenment of schooling nor had her heart the peace and joy that come in response to the love of God. She represents Paraguay. Paraguay needs us. Paraguay shall have us!

Missionaries

How Daily Newspapers Helped a City-wide Missions Program



A few of the 112 column inches of space which the Roanoke (Virginia) newspapers gave to the week of mission emphasis, when one man accepted the responsibility for using the press to help make that week successful. He felt the conviction of the prophet who said, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Whenever a missionary comes to town, that's news! When nine missionaries came to Roanoke, it was headline stuff.

Both local newspapers published the fact that schools of missions were to be held simultaneously in seventeen co-operating Baptist churches in the city, and throughout the week they carried day-to-day coverage of the progress of the schools. Their combined daily circulation of 70,000 made them a valuable promotional medium for the missions emphasis week.

The attendance the opening night was 1,339. When the count was taken again on Wednesday night the attendance had climbed to 1,540. Pulpit announcements and bulletins of churches helped, but they reached only a fraction of the church membership. Pastors and missionaries agreed that the support of the local press had boosted attendance at the schools of missions.

Those who were interested in saving all the clippings were surprised to discover that they totaled 112 column inches—about three-fourths of a newspaper page. In a day when newspapers suffer from a paper shortage, war news crowds out local items, and reporters are overworked, the week might easily have slipped by with no mention of the schools of missions in the papers.

The fact that the papers carried full information about the program is the subject of this article, a personal experience story on how publicity can be secured for a worth-while local event.

At our pastors' conference two weeks before the date for the simultaneous schools, I suggested that the papers should know about our plans. The job promptly fell into my hands.

Publicity takes work, but I am convinced that it is worth the effort. People have a right to know what the churches are doing. The best medium of reaching them with information about the work of the church is the

esAre News

By R. Edward Dowdy

daily paper. Seventeen schools of missions justified all the space the event could command.

Publicity is usually the responsibility of one person. Newspaper editors and reporters are members of churches and welcome an opportunity to use their talents in the work of the church. A minister or layman who has some journalistic experience is available where a professional newspaperman is not. For the amateur publicity man, I offer the following testimony.

When the job was assigned to me, I went immediately to the city editor of each newspaper. Two or three hours before the next edition is due on the streets is the time to see a city editor; he can't talk to anyone as the deadline approaches. After he had been told about the general program, I asked when he would like the first story for his paper. (Please note that the question was "When?" not "If.") He said that the following Saturday was the best time to "break the story," and on the church page. Sunday's paper could carry another story with a picture. Copy for each of these was turned in on Friday.

These advance stories, appearing one week before the schools began, announced the faculties, the dates and time, and the participating churches. One of them carried a four-column headline.

The news was already getting around when the pastors made their pulpit announcements. The newspapers elaborated on the facts which the church bulletins merely announced that Sunday morning.

Saturday before the schools started, the church page of the afternoon paper published the complete schedule of appointments for the missionaries who were to speak in the co-operating churches on Sunday. Although another denomination had a teacher training course on for the week, and they had publicity, too, we got the headlines because I submitted my story as early as Wednesday. It was another case of "getting there fustest with the mostest."

A last-minute change in personnel gave us an additional story. It was news when Rev. J. H. Hagood was to substitute for Miss Alda Grayson in the previously announced schedule.

Each morning edition and each afternoon edition during the week when the schools were in session carried some news item about them. The city editors used most of the copy exactly as submitted. Each editor expected me to be there on time with the story, and he saved space—often on the front page of the local section.

Publicity materials were furnished by both the Foreign Mission Board and the Home Mission Board. A brief sketch on each missionary provided facts for the stories. A newspaper mat for several of the missionaries made it possible to have pictures in the papers. A mat is a cardboard reproduction of a newspaper cut, used in printing a picture. It is less expensive to make a cut from a mat than from a photograph. The editors used two of the four mats I submitted.

Each day's appointments provided fresh, up-to-the-minute news for the press. To avoid monotony in the daily announcements, I gave each story a different emphasis or "lead." The attendance on Monday evening was featured in Tuesday morning's paper. This is how it was done: I turned in the story during the afternoon with a blank space for the actual figure on attendance. I arranged with one of the missionaries to tally the reports as the speakers came in from their engagements Monday evening, and have the total ready when I called his room. At ten o'clock I called the

newspaper to give the figure to fill in the blank in my story.

Tuesday the missionaries were guests of the ministers of the city at luncheon. A reporter from each of the papers was invited to attend. This gave them an opportunity to meet the speakers who would appear in the churches and to get firsthand impressions of the schools of missions. The next editions of the papers carried full stories with quotations from the luncheon speaker.

The newspapers sent reporters to cover special appearances of members of the team when they spoke in school assemblies or missionary meetings.

At the end of the week I wrote a summary story, quoting the missionaries as "tired but highly gratified" at the response which they met in our city. The committee which made the arrangements was recognized. All had worked faithfully and the public expression of appreciation was deserved.

A story to *The Religious Herald*, the Virginia Baptist paper, appeared in the issue immediately preceding the schools. When the week was over, an article was dispatched to the state paper, and *Southern Baptist Home Missions* and *THE COMMISSION*.

Roanoke had an aggregate attendance of more than 10,000 in its "mission emphasis" week. That was not an accident. But the attendance could have been doubled if the publicity campaign had begun six weeks instead of two weeks before the schools began, and if the radio stations had been used as the newspapers were. We had a story to tell and we had no right to hoard it.

SOUTHERN BAPTIST RADIO PROGRAM

S. F. LOWE, Director

January 7—"Prayer for a Stricken World".....Dr. Wallace Bassett, Dallas, Texas
January 14—"Hitherto—Henceforth".....Dr. M. E. Dodd, Shreveport, Louisiana
January 21—"Victorious Surrender".....Dr. W. A. Criswell, Dallas, Texas
January 28—"My Fighting Congregations".....Chaplain William C. Taggart, Coral Gables, Florida

February 4—"Baptist World Fellowship".....Dr. Louie D. Newton, Atlanta, Ga.
February 11—"In Business With God".....Mr. James L. Kraft, Chicago, Illinois
February 18—"Is It Nothing To You".....Dr. C. Roy Angell, Miami, Florida
February 25—"Sharing Christ With The Nations".....Dr. M. T. Rankin, Richmond, Virginia

March 4—"The Foundations of Freedom".....Sen. Walter F. George, Washington, D. C.
March 11—"God's Word In a Bewildered World"....Dr. K. Owen White, Washington, D. C.

March 18—"Christ's Church Building A Better World"....Dr. Duke K. McCall, New Orleans, La. •

March 25—"Christian Patriots Facing The Future"....Hon. Pat M. Neff, Waco, Texas
Music By Baptist Hour Choir

Your Centennial Dollar

A PICTURE STORY BY MARJORIE E. MOORE

You have heard it said by those who are not well informed that only a dime of every dollar given to the church goes to missions. That reveals a misconception of the meaning of "missions"; the very business of the church is missions and every dollar contributed through the church goes to missions.

To see what happens to your missionary dollar, study these pictures. Tom and Annie Laurie Freeman have an income of \$1,500—Annie Laurie's salary as a stenographer while Tom finishes dental school. They pledged \$3.00 a week for 1945, and (below) Annie Laurie is shown signing the pledge during the Every Member Canvass.

On semimonthly pay days, her salary check is deposited (1), and each Sunday the church envelope is prepared (2) to be dropped into the collection plate (3) during morning worship. The church to which the Freemans belong has a secretary and two assistants to count the contributions Monday morning (4) and record all gifts from members. That church finances its work with one-half of its regular receipts and sends a check each month to the state mission treasurer for the other half. That church co-operates with a state convention which sends (5) one-half of all funds received to the Executive Committee of the Southern Baptist Convention in Nashville.

For ten years Postman George G. Johnson of Richmond has delivered mail for Treasurer Frank T. Crump (6). The Executive Committee receives its mail through the Sunday School Board's postoffice and (7) the postmaster delivers it in person to the treasurer's assistant.

The Convention has authorized that half of the



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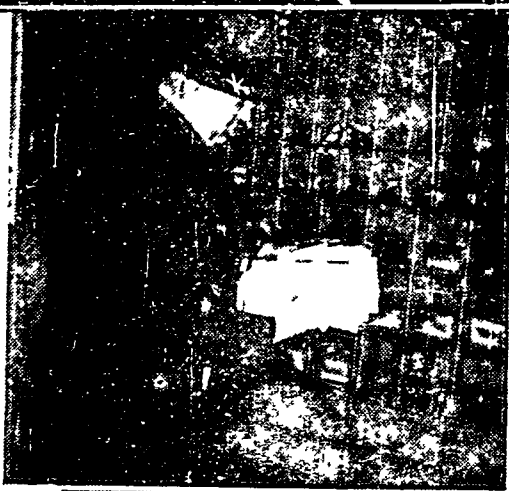
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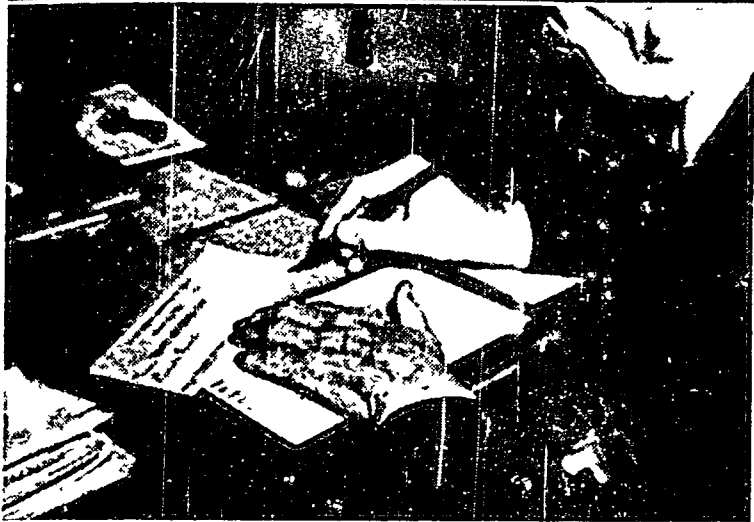
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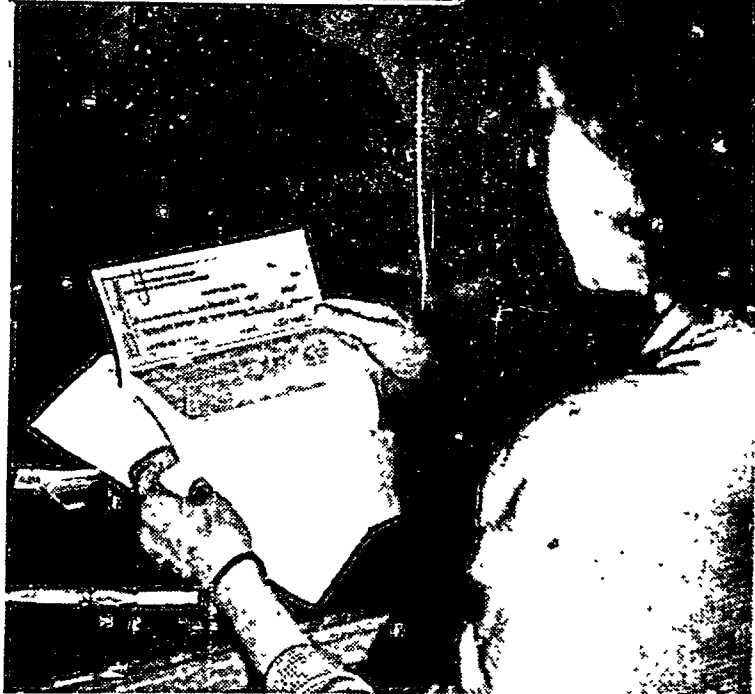
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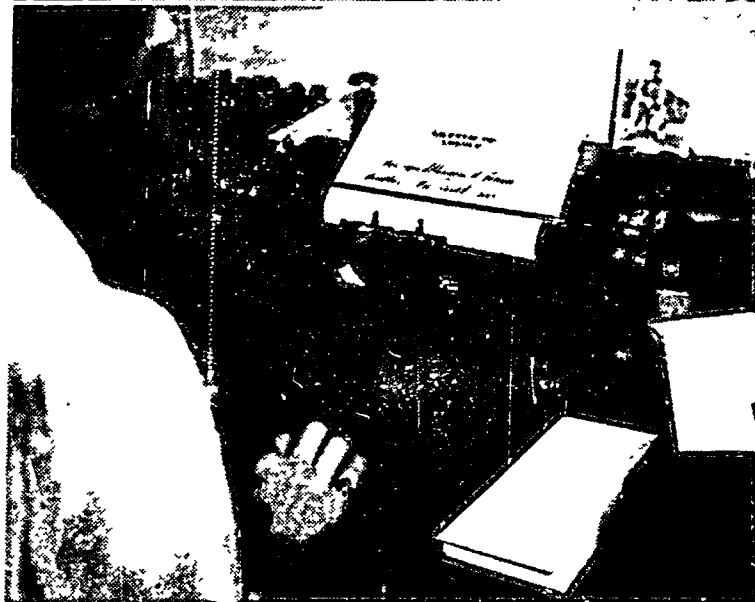
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money from all the states shall be used in foreign mission work, and the Southwide treasurer dispatches about three checks a month to the Foreign Mission Board.

The Board's assistant to the treasurer gets the mail from Box 5148 (8) twice daily, and the secretary to the executive (9) opens it. The checks are deposited, and letters of credit (10) are air-mailed once each quarter to the mission treasurers in foreign countries, who are authorized to draw upon them for cash to pay salaries and other mission expenses.

For his own and others' protection, every person who handles mission money, from the collection plate to the foreign country, is under bond. Of the \$156 Annie Laurie and Tom will give in 1945, \$78 will be disbursed by their church, \$39 by their state, and \$39 by Southwide agencies. Of the \$39 sent to the Foreign Mission Board, more than 90 per cent will actually go overseas.

Homes as Missionary Forces

The life story of Jesus as told by Doctor Luke has for many of us a new meaning when we note the attention he gives to the home all the way through his record. Read again the Gospel by Luke and you may be surprised by his many pictures of homes and houses; the home of Zacharias and Elizabeth, the home of Joseph and Mary, the house of Simon (4:38), the house of Levi (5:29), the house builded upon the rock (6:48), the Centurion's house (7:6-9), the Pharisee's house (7:36), the demoniac's house (8:39), the house of Jairus (8:41, 49-56), the house of Mary and Martha (10:38-42), the house of a friend (11:5-8), the rich man who thought more about his barns than about his household (12:16-20), the house with a shut door (13:25-27), the house of a Pharisee ruler (14:1-6), the house with a lost coin, the house with a lost sheep, the house with a lost son (chapter 15), the house of the rich man (16:19-31), the house left behind (18:29), the house of Zacchaeus (19:1-11), the house chosen for the Supper (22:10-13), the house on the road to Emmaus (24:29-35). Yet Jesus after he began his public ministry had no home of his own (9:58-52).

One of the most impressive of these pictures is the house of the Gadarene demoniac. When he had been liberated and changed by the power of God, he besought Jesus that he might be with him, but Jesus sent him back to his home saying, "Return to thy house and declare how great things God hath done for thee." He had an experience attested by a changed personality, and his ministry as a missionary must begin with his own home.

A study of missionary biographies yields convincing illustrations of the Christian home as a missionary asset. Out of one hundred and twenty-seven missionaries whose biographies were so studied, all but four or five had come from homes with family altars. Moreover, on mission fields there is no more convincing proof of the reality of the Christian religion than Christian homes in which the Spirit of God abides.

In his autobiography, *Pioneering in the New Hebrides*, John G. Paton tells us of his childhood home: "No hurry for market, no rush to busi-

EDITORIAL

ness, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented at least our kneeling around the family altar, while our High Priest led our prayers to God, and offered himself and his children there. And blessed to others, as well as to ourselves, was the light of such an example!"

When we win a home for Christ, whether in America, Asia, or Africa, we may be making a mighty contribution to world missions. In the world missionary enterprise let us begin with the homes.

Missionaries to Roman Catholic Lands

When the Edinburgh missionary conference was held in 1910, the leaders planning that program did not include Roman Catholic lands in their agenda. But a few years later they realized the necessity for bringing Roman Catholic countries within the range of their discussions, and subsequent missionary conferences, including Madras, faced the problems and possibilities of work in areas where the influence of the papacy was strong.

Why should evangelical Christians send missionaries to countries where Roman Catholics constitute the major religious groups? Why send missionaries to any land? The answer to such questions brings us back to Christ's Commission to go into all the world and preach the gospel to every creature. Beginning with our own Jerusalem, we are to be Christ's witnesses in adjoining communities and countries and unto the uttermost part of the world. If we really believe that all men, everywhere, are lost in sin without Christ, and that only the grace of God, made available through faith in the crucified, risen, and reigning Saviour, can save men from the devastation wrought by sin, we are under inescapable obligation to tell the whole world about that salvation and to beseech men to be reconciled to God.

This is particularly true wherever we find people who are trusting images, idols, ritualism, ordinances, or any deed or device of their own to save them. The Law and the Prophets and the Apostles are one in proclaiming the futility of any plan of salvation except faith in the living God.

We carry the gospel message to South America, to Africa, to Asia, for the same reason that we tell the good news in North America: men need the living God and they can find him only in Christ, God manifest in the flesh, and not in dead formalism and vain works.

We have just read an address by one of our missionaries to Brazil, Dr. W. C. Taylor, in which he recounts the trials and triumphs of the gospel in Brazil:

Eager hands now stretch out for Bibles, and Christian institutions rise above the horizon. We preach a positive gospel all over Brazil. There is liberty in Brazil for such preaching and multitudes eagerly listen. We preach the same thing to our own children in Brazil that we preach to the children of Brazilians and expect their salvation in the same way and by the same positive gospel. . . . Personally, I have not given serious consideration to the possibility of Romanism's permanent exclusion of our missionaries from Latin America. To me it has never seemed possible that starchamber diplomacy or international clericalism could ever do what the Spanish Armada, the Holy Inquisition, the Thirty Years' War, the Huguenot Massacres, the wiles of Jesuitism, the Counter Reformation, the Holy Roman Empire, were never able to accomplish. . . . I have no program to offer but to keep on proclaiming a warm-hearted gospel, told joyfully everywhere and everyday, a gospel unadulterated by sacramentalism, or witchcraft. God give us strength and spiritual wisdom that we may pass on the torch to stronger hands for the glorious days ahead.

Our Father

The prayer which Jesus taught his disciples to pray begins "Our Father." This approach brings the believer nearer to God than any other word of adoration. The child is encouraged to talk freely with the Father, voicing praise, confession, thanksgiving, supplication, intercession, and dedication.

The highest and holiest relationship which can bless any life is to be a child of God. All men are God's creatures, but not all are God's chil-

dren. We become children of God, not through physical birth, but through spiritual birth, the regenerating experience which Jesus told the Jewish scholar, Nicodemus, must precede Kingdom relationships and responsibilities.

No child of God should be content so long as anyone is outside of the Kingdom, so long as there is one member of the human family who cannot truly say, "Our Father."

Questions and Answers

Are Southern Baptists doing mission work in India?

Since many American boys in the armed forces have gone to India, we have received this inquiry from a number of our readers. Southern Baptists have never worked in India. British Baptists were pioneers, William Carey and John Thomas landing at Calcutta in November, 1793. The opposition of the East India Company forced them early in 1800 to locate in Serampore, fifteen miles from Calcutta in Danish territory. The British Baptist Missionary Society has continued to labor in Northeast India, largely in Bengal, Bihar and Orissa. It has also conducted missionary enterprises in North India in Agra, Delhi, and Simla.

The first missionary of the American Baptist Foreign Mission Society (Northern Baptists) reached Calcutta in 1835, then went on to Assam. The next year another American Baptist missionary opened mission work among the Telugus down the east coast toward Madras. This mission had a precarious existence for years. Three times the suggestion was made that the mission be abandoned. Then came the great revival when, on one day in 1878, there were baptized 2,222 converts. Among the immortals in those years were Lyman Jewett and John E. Clough.

The South India Mission continued to be one of the most fruitful mission fields of the American Baptist Foreign Mission Society. They have wrought in a marvelous way in Bengal, Orissa, and Assam, and in the original field of Burma. Canadian Baptists have labored in East India since 1867. Together with American, British, and Australian Baptists, they serve an almost continuous territory, of almost one thousand miles between Calcutta and Madras.

According to Latourette, in South India the proportion of Christians convicted of crime was less than a fifth of that of the Hindus and less than a third of that of the Moslems. The literacy rate among Christian women was more than ten times that among the non-Christian women and even higher than that among non-Christian men.

Tell us something about the missionaries of other evangelical denominations in India.

Presbyterians led in educational missions. Alexander Duff, who went to India in 1830, was a pioneer in that field. It must not be forgotten that William Carey's influence was extended most widely by translations of the Scriptures into the languages and dialects of India. The first Protestant medical missionary to India was Dr. John Scudder (1819) of the Reformed Church. All seven of Dr. Scudder's sons, several of his grandsons and granddaughters, even to the fifth generation, followed in the steps of Dr. Scudder. Five of the sons returned to India as doctors of medicine.

One of the most distinguished medical missionaries in the world is Dr. Ida Scudder (American Methodist) who has built a great hospital at Vellore. Bishop J. M. Thoburn was another outstanding Methodist missionary. He was a preacher of unusual power, a man of mighty faith. He led in the extension of Methodism to Burma, Singapore, the Malay Peninsula, and the Philippines.

Mary Reed went out to India in 1884. A few years later, while in America, expert medical diagnosis confirmed her intuition that she had leprosy. She hastened back to India to identify herself with the lepers to whom she ministered many years. Her own illness was arrested, as she believed, by prayer.

One of the most notable of the early missionaries was Henry Martyn, Anglican, who was led by reading the life of David Brainerd to become a missionary. Accepting a chaplaincy in the East India Company, he sailed in 1805 for India. When he arrived in India, he exclaimed, "Now let me burn out for God." In four years he had his Hindustani New Testament ready for the press. That year he left India to go on to Persia and Arabia. He died in Asia Minor when only thirty-one years of age. A convert from Islam, a fruit of Martyn's preach-

ing, became the first Indian clergyman of the Church of England. Latourette well says, "No Protestant missionary to India was better remembered."

A Baptist Soldier in West Africa

Chaplain William C. Taggart, who rendered distinguished service in the Southwest Pacific, well known as author of *My Fighting Congregation*, shares with us a letter which he received recently from Sgt. Floyd Parton.

For twenty-two months I was stationed in West Africa on the Gold Coast. Being a Southern Baptist, I was naturally interested in our mission work, having heard many of our missionaries speak of their teachings abroad.

On my first visit to the village I set out to find our Baptist mission, but found instead the wreckage of a building caused by an earthquake in 1939. The nearest mission is in Nigeria, some 300 miles away.

The founder of this old church had died in 1935 and from that date the people had no one to help them. I set out to start some of these people on a new road of learning of which they had been deprived so many years. The day I left we had a well-established group of Liberians, Nigerians, and Gold Coast natives. There is a great opportunity and need for our Southern Baptist mission workers in this section. I spent ten days at our mission in Nigeria and there is a marked difference in these people who have been led by our workers. I see the need of mission work more than ever before, and hope sincerely that the Southern Baptist mission board will send workers to this section of West Africa.

Missionary Snapshots

Announcement was made at the Oklahoma Convention of the gift by Mr. R. A. Lemen of Enid, Oklahoma, of \$32,400 to be invested by the Baptist General Convention of Oklahoma and income to be used to pay the salary of a missionary to China for many years to come. Dr. Eugene Hill was designated as such missionary during his work in China. This gift was a memorial to Mrs. Lemen, who died several years ago. Mr. and Mrs. Lemen were for years tithers and insisted that a part of their money should always go to missions.

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Missionary Lawrence Thibodeaux of Louisiana tells the story of the

conversion of a Roman Catholic through reading a copy of the Roman Catholic version of the New Testament: "About a year ago a young French-speaking man of this section went to his own Catholic priest and asked for a Bible. He was given the New Testament and began reading. He read many things that he had not known before and so went over and showered the priest with all kinds of questions and failed to get satisfactory answers. As he continued to read, he met one of the converts from our church. They read together and then came to see me, and also to ask questions. After reading the Bible and praying, he made a complete surrender to Christ, united with our church, and was baptized."

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World missions and Christian education are intimately related. In a new volume, *The Church College of the Old South* (Duke University Press, \$3.00) Baptist historians are quoted showing that prejudice of Baptists against education was dispelled in large measure by increasing interest in foreign missions. "The rising interest of the Baptists in foreign missions turned the tide. Enthusiasm for missions revealed the need of an educated ministry. . . ." The increased demand for ministers at home and in the foreign mission field made the churches conscious of the need for colleges in which they could prepare men for the work.

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The *Western Recorder* carries the story of the growth of missionary interest in Bellevue Church, Memphis, under leadership of Dr. R. G. Lee. A few years ago the church had a building debt of more than \$200,000, but Pastor Lee had in mind the day when the debt would be paid and offerings could be divided equally between local and outside causes. During the last associational year, the church reported total receipts of \$192,353 of which sum \$103,080 went to outside causes, thus going beyond 50 per cent for missions and benevolences. The church also reported 206 baptisms during the year. Editor Freeman calls attention to the fact that if Southern Baptists as a whole had done that well, our state and Southwide causes would have received almost sixty-five million dollars. There are 1,400 tithers in the church.

According to the *Missionary Herald*, President Camacho of Mexico has issued by radio a decree that every able-bodied literate, age eighteen to sixty, must prepare to act as teacher of at least one illiterate, age fourteen to forty. Dr. Laubach, who has led in raising the standard of literacy in all nations, recently arrived in Mexico to launch a program to this end.

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In the November issue of *Free World* are some startling facts concerning the suffering of children around the world because of the global war. The ministry of social service of the Provisional French Government reported that one million children died of hunger. There was an increase of 25 per cent in infant mortality. In Athens in 1942 more than one-half of the babies died within a few weeks after birth. In Athens and Piraeus 110,000 of the 300,000 children died. In India over one million children died and two million were left incurably ill. In Kwantung Province, China, a million perished from famine. So, around the world in war-swept countries.

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From Juneau, Alaska, we received a subscription for THE COMMISSION. One of our Baptist friends writes: "Our friends are taking offering for world relief which will be sent promptly. We will also take an offering for the Lottie Moon Christmas Offering. If we had a pastor, eight are ready to form a church."

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We have before us a very interesting report from Chaplain James A. Wood, stationed at Abadan, Iran, concerning a visit to Bahrein Island, head of the Persian Gulf, where the Reformed Church has had a mission station for some years.

Following a conference at Bahrein with Dr. Harrison, Dr. Storm, and others, it was my privilege while traveling over land to Ur of the Chaldees to have a few hours with Dr. John Van Ess and Professor Gosselink at the American Mission at Basrah, Iraq. They made a strong appeal for some Baptist work in South Arabia. To quote Dr. Van Ess, "We've had a feeling for a good many years that we needed some church group like the Baptists to open mission work in South Arabia. Both Dr. Van Ess and Dr. Storm assured me that their church, Dutch Reformed, would be more than

glad to approve the American Mission in Arabia and Iraq taking and schooling in the language and the customs of the Arabs any missionaries that Southern Baptists might send to this area. Dr. Van Ess has been a missionary to the Arabs for forty-two years and has written several books having to do with the Arabs. . . . In the chapel service I took an offering designated to the American Mission at Bahrein Island, which amounted to more than forty dollars.

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The Foreign Mission Board recently received from Stockholm a heart-gripping letter, acknowledging receipt of \$2,000, given through the Foreign Mission Board by Southern Baptists for relief work in Romania. Our people will be interested in the following statement concerning conditions in Romania:

A number of about 3,000 pastors and evangelical leaders have been prisoned for years and even tortured and their families left to starve. Neighbors and other people were strictly forbidden to give them any kind of assistance. The last two years our society and Baptist friends here in Sweden have through our missionaries sent great sums for their support. In May last our Swedish ambassador intervened by the prime minister for their release and this morning I received a cable with the glad tidings of general amnesty including liberation of all the imprisoned Christians. Nevertheless they have to face a very difficult situation, as they and their families are without lodging, food and mainly even without clothes. I think you wish to assist these suffering fellow Christians, and in agreement with Mr. Iver C. Olsen, representative of the War Refugee Board at Stockholm, I am planning to use your large gift of \$2,000 for that purpose, which I already have cabled to Bukarest, hoping that you will agree to this arrangement.

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The *Baptist Times* of London tells a story of six men who recently walked into one of the weekly prayer meetings of a Baptist Church in Liverpool, England. They were African Baptists from the British Baptist Mission of the Belgian Congo, who had been transported to Liverpool for war duties, on account of British labor shortage. Their faces shone as the names of Baptist missionaries in Belgian Congo were mentioned. They had brought their own hymnbooks with them, and joined with the congregation in the familiar hymns "each in his own tongue."

EPISTLES

FROM TODAY'S APOSTLES

Earthquake Reconstruction

We dedicated the new building in Algarrobo Verde on October 29. Pastors Bellido and Sambrano were with me on Sunday afternoon, and Macias came on Monday to preach two nights. It was a spiritual feast for the little congregation. We had a number of professions of faith and accepted two candidates for baptism during the three days. One of the candidates is a man of my age who has had quite a history, and bears in his body the scars and bullets of former pistol battles, some of them over love affairs, others of political origin. He seems genuinely converted and will be a great help to us.

We have finally received permission to tear down and rebuild in Caucete. We have already been doing some work on the pastor's home. They expected to begin the demolishing this week. I hope to get by there to see how it is going. We were expecting permission to build our emergency structure in the city of San Juan early this week. The committee of reconstruction seems to be a committee of obstruction quite often, there is so much useless red-tape to everything.

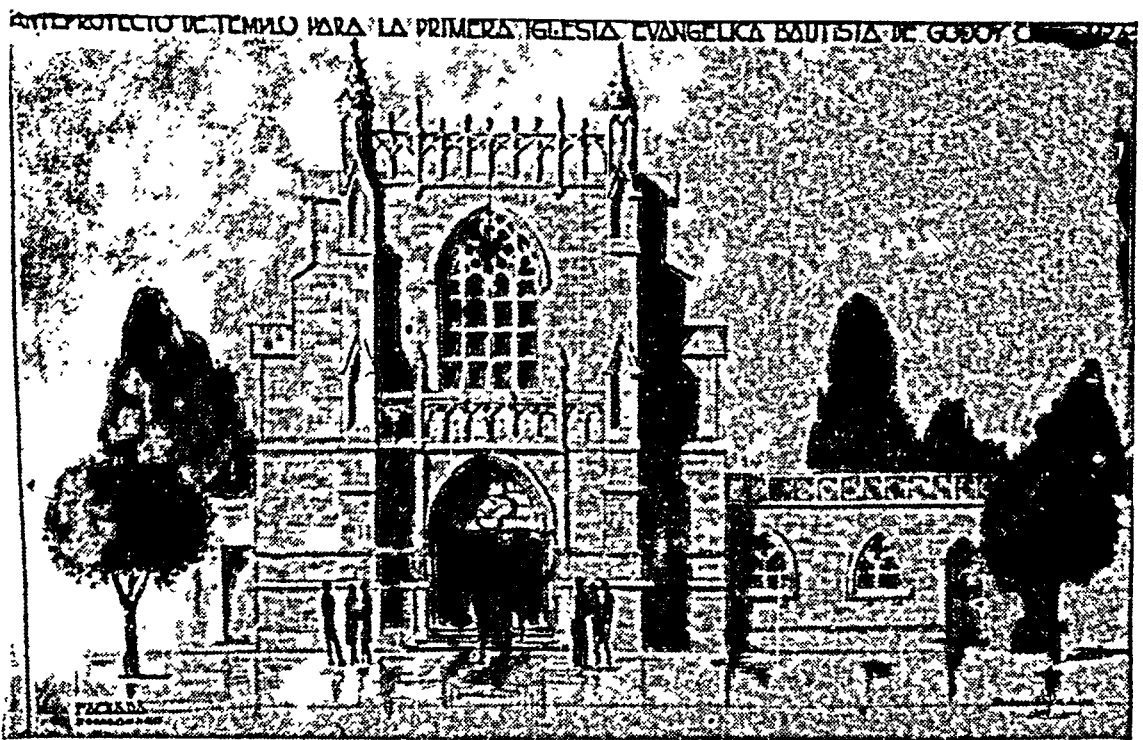
The seminary closes next week, and the San Juan church has asked Antonio Rebollo to come back and work with us during the four months' vacation. He will be a great help, as I can trust him to look after many of the meetings, and I shall make trips up there chiefly when called for some transaction in the building affairs. Rebollo seems to be one case of the prophet acceptable in his own country. Both he and the girl we have in Rosario are very much loved by all the people of the church.

Here is a photograph of the architect's drawing of the building proposed for Godoy Cruz. We want something that will look churchy, so that people will know to what use the building is devoted. We shall move cautiously in the matter and get the work done well.

JAMES C. QUARLES
Godoy Cruz, Mendoza, Argentina

Rosario Baptist Book Store

Recently Colporter Feliciano Cruzado has opened up the only evangelical book store in the city. He gives rapid service as he has a phone and a bicycle and delivers any books that anyone orders. Yesterday a pastor told me that he went



Quarles

The proposed new building for Baptists of Godoy Cruz in the suburbs of Mendoza will be erected with funds furnished by Florida Baptist women.

to buy some little book and got interested in some new commentaries; he spent \$25 before he left. Pastors get a 10 per cent discount.

We are in the second series of meetings with the Associational tent. Last week a series was held out in a country town near-by where we have rented a small hall. Results were good. Beginning this week Tiro Suizo church is using it. We have meetings scheduled right on into April when the weather will get too cold for tent meetings.

The W.M.U. Association has in recent weeks had some tremendously successful meetings. One was with the Sunbeams and Royal Ambassadors. Our largest church building was more than full. Then they had a song festival with groups from all the churches taking part, also with an overflowing crowd. Last of all they had a special evangelistic service with a speaker invited from Buenos Aires. Everybody tried to bring at least one unconverted person, and there was a crowd of them. The W.M.U. Association is now planning to get an Institute girl as full-time worker to do work especially among the children in the churches and branch works.

T. B. HAWKINS
Rosario, Argentina

Chilean Project

Our classes in the seminary and Training School began in March, and in April I was asked to become the principal of a new primary school in the First Church here. We have thirty-five pupils and teach first, second, and third grades. There are two helpers who do most of the teaching. I have classes in hygiene, science, handwork, and religion. This is,

I think, a big step forward for our work in Chile. There is need for schools here.

One excellent thing about this school is that it is a Chilean project. It was begun by them and although I am principal they really run it, including all the finances. Of course, we need a great deal of equipment yet, but we have made a good beginning. We are very grateful to many of you who have helped so much by sending the lovely collections of pictures and cards.

Last week I went to Los Angeles to an Associational meeting in the Central district. I spoke on the beginnings of missions in the States and its similarity to the work here. I also spoke to the W.M.U. Association on child evangelism. We had a very good Association and it made me realize more than ever the enthusiasm and the ability of the Chileans to direct their own work. Of course there are many places where we could use dozens of new missionaries, but we thank God for the spiritual growth of the Chileans.

ETHEL SINGLETON
Santiago, Chile

B. E. F. Chaplain

John Soren is doing a great work as chaplain with the Brazilian Expeditionary Force. I do feel that he received a call from God for this work. He did some fine detail work before he went across. Organized a choir of 200 voices and they came to First Church and sang one night. Everybody marveled at the way the young men sang. There is no telling how much good will come out of this work.

MINNIE LANDRUM
Rio de Janeiro, Brazil

Brazilian Missionary to Indians

The school and church here were greatly blessed by the visit of Francisco Collares, one of the Brazilian missionaries to the Indians. Thirty-five young people answered the call to Christian service and there were thirty conversions. This brings our number of girls in training to fifty-three. I wish it were possible for me to devote more time to this group.

ALBERTA STEWARD
Jaguaquara, North Brazil

Mission Study Returns

Our week of special World Mission Emphasis has been over now long enough to evaluate it. Here in the Pilot Mountain Association three weeks ago we undertook to have a week of such a nature. You helped Brother Bun Olive line up seventeen foreign missionaries. We had also eight home and four state missionaries. We went into fifty of our seventy-five churches in the Association.

It was indeed one of the most profitable weeks we have undertaken in this Association in many years. It was especially helpful to the small churches that had never been able to have much of this type of work before. They will be more interested in our mission work from now on. I think that these weeks that are being put on now by our Foreign, Home, and state Mission Boards are the most meaningful weeks and efforts ever launched. They will bring interest that shall go on in years to come in the worldwide mission of God's people.

There were many fine things that came out of the week. One of the things alone that was well worth the week: we had over 200 subscriptions to both *THE COMMISSION* and *Home Missions* turned in. Practically all of these were new. Most of them went into homes and churches that had known little of our mission program. There were consecrations to definite mission work and many other fine things that will be reaped in years to come.

TOM S. LAWRENCE
Winston-Salem, North Carolina

Baptists of Many Nations

Out of suffering, trouble, and trial often come our greatest lessons and blessings. The whole mission enterprise for these last years has been going through a period of trial, and out of the darkness we can begin to see the rays of a brighter and better sunrise.

With the loss of all the territory and work which Southern Baptists have labored in for a hundred years and more, and with the loss of nearly all of our missionaries to the active work through

internment by the Japanese, one of the most heartening things has been to find that the Lord has a host of others, in like faith and practice with us, in this country which Southern Baptists had not yet endeavored to occupy. They are Baptists and the churches they have established among the Chinese are Baptist churches, just like those Southern Baptists have established.

From Australia and New Zealand, from Canada and the United States, from England and Scotland, there have come those Baptists who, because of the smallness of their numbers or because the group they were associated with did not seem to perpetuate New Testament Christianity at its best, went into the China Inland Mission. This mission, though not Baptist, had the spiritual discernment to settle those of like faith in one section. And behold, four-fifths of the mission, with its nearly 900 missionaries, has become Baptist. This is another testimony for the virility and vitality of the Baptist message. There are some four hundred of these still working in Free China and right out to the borders of Tibet.

Our students and other Baptists are coming and have come out of occupied China, and we hope others will come on out. There are about one hundred of these refugee students in North China. They have been sending in pleas for help; they have no clothes for this winter, and no bedding; some are ill and all are undernourished. Friends, fellow Baptists of various nations, in the China Inland Mission are glad to undertake this ministration for us on behalf of these needy little ones. Were it not for these Baptist friends we would have no wise way of meeting this need. We have just received word through a Baptist brother of the Christian and Missionary Alliance of some of our Baptist students coming out of the recent fighting area in southeast China.

No one can better utilize the opportunities of the future than Southern Baptists. We are in a position to show the widest fellowship and the most generous love toward other Baptists and Baptist groups. I stay in the China Inland Mission home, run by Mr. and Mrs. Tyler, Canadian Baptists. They show me every courtesy. Our American armed forces show a most gracious attitude to all missionaries, regardless of nation.

It has been a great joy to have fellowship with Lt. Col. Robert Cooke Buckner of Buckner Orphans Home, Dallas [grandson of the founder of Buckner Orphans Home], and to counsel with him on our various mission problems. We greatly appreciated the fellowship with Capt. L. A. Lovegren, who is to lead the new venture of Northern Baptists in the province of Szechwan after the war, and whose daughter was recently appointed by our Foreign Mission Board for China.

Members of our little group out here are holding on and going forward. Lorene Tilford has gone to Chungking to work with Dr. Hipps in the University of Shanghai. Dr. Nichols, Wilma Weeks, John Abernathy, and Arch McMillan are in Chungking. Miss Lucy Wright has gone to Kansu to help Dr. Abraham Hsu in his Frontier Mission Hospital. Dr. Wallace and his staff have successfully evaded the enemy, and are in Poseh, West Kwangsi. Miss Scarlett is lost behind the lines. We trust the Gallows are still safe in Macao. Each week end it is my privilege to serve and preach for one of our air bases and to an average attendance of 100 at each of the two Sunday services.

GREENE STROTHER
Kunming, Yunnan, China

Muleback Evangelism

The last day of September 1944 Miss Alberta Steward, Mrs. Lingerfelt and I left Jaguaquara to attend the state convention. It was eight in the evening when we started for the two-hour run to the end of the railroad in Jequie. There we spent the night in the little hotel, and early next morning were ready to travel by bus to Conquista, 125 miles away. The bus was pretty good, though crowded, but the road was rough. Now under construction, it is the strategic highway to connect the great northern part of the state to the better developed south. On this section all work is being done by hand, but an excellent road is being built.

We arrived in Conquista at 3.00 P. M., a beautiful little city in the highlands at 3,200 feet elevation. Here the climate is similar to that in Jaguaquara—high, dry, cool, and windy. Finding no room in the little hotel, we were invited to the home of a wealthy ranchman for the week end, where we were delightfully entertained.

Monday we drove over a very good road to Itatinga, a village of about a thousand people, to attend a splendid convention. Eighteen pastors and over 200 church members were present.

After the convention, Mrs. Lingerfelt and I rode muleback to Maiquinique for the organization of a new church, riding fifteen miles to the home of a ranchman believer, and twenty-five miles the next day on to the village. That night we conducted services in the little rented chapel with a large congregation crowded inside and outside. Mrs. Lingerfelt directed the organization of a W. M. S. the next day while I planned with the men for the construction of a church building. That night the church was organized with sixty-one members, three coming for baptism.

J. E. LINGERFELT
Jaguaquara, E. de Bahia, Brazil

Medical Missions

Here is my report for September of our free dispensary at the Baptist Emergency Mission, Tsunyi, Kweichow.

Summary of Cases	
Abscesses 18	Earache 3
Anger 2	Headache 4
Arthritis 1	Indigestion 9
Ascaris 19	Influenza 1
Ascites 1	Itch 122
Backache 4	Malaria 2
Blindness 1	Necrosis
Boils 11	nose 1
Burns 4	fingers 1
Bites	feet 1
dog 4	Osteomyelitis 1
insect 1	Rheumatism 2
snake 1	T.B. Sores 1
Carbuncles 3	T.B. Soreonary
Cancer 2	Typhoid 1
Colds 8	Syphilis 5
Coughs 13	Sore throat 1
Eczema 23	Toothache 1
Cord dressing 1	Whooping cough 1
Constipation 11	Wounds
Eye	blisters 1
Conjunctivitis 32	contused 15
Trachoma 31	ulcers 39
Others 4	infected 6
Diarrhea 35	incised 1
Dysentery 17	Vaccinations and
	Inoculations 71

Grand totals for month:

New cases458

Returned cases658

Total cases1,116

Expenditures

Drugs	\$6,512
Dressings	2,830
Account book	90
Mats for floor	280
Scales for drugs	200

\$9,912 (U.S. \$165)

Receipts

From Military Language School through Mr. Rankin's teaching of English	\$ 2,230
Foreign Mission's Board's Appropriation	10,000

\$12,230

Average cost per patient's visit:
\$CN 9.00 or U. S. 15 cents.

Gifts Received

Public Health Hospital: Sulphur 2 oz., typhoid and smallpox and cholera vaccines, argyrol 10% 2 oz., silver nitrate 1% 20 oz.

Mr. Chu—a patient: 40 sheets of paper—cost \$60.

Dr. and Mrs. Kao—Chinese friends: Alcohol 12 oz.; mercurochrome 2% 2



American Friends Service Committee

Malnutrition and disease among babies is heartrending.

oz.; Brown's mixture cough tablets 1 doz.; sodium sulphate, a few doses; santonin for one baby.

B. L. Nichols: Adhesive tape 2 yds x 1 in.; bandages; sulfathiazol tablets 50 7½ gr.; clinical thermometer 1; surgical scissors 1 pair; razor blades 1 pkg.

M. W. Rankin: Quinine 100 5 gr.; aspirin 100 tablets; sodium barbitol 30 tablets; eye ointment 2 tubes.

Auris Pender: Potassium permanganate crystals 4 oz.

Jessie Green: Dettol (disinfectant) 2 oz.; Alophen pills; chlorodine 2 oz.; medicine droppers 2; test tubes 2; medicine glass 1.

Wilma Weeks: Bismuth ½ pound.

Lu Yu-mei: Magnesium sulphate 6 oz.; boric acid 6 oz.; mercurochrome 6 oz.; cotton 1 small piece.

Mr. Oakes—English boy (F.A.U.): Sulfanilamide powder 5 gms.; a few bandages.

Mr. Hec Hogarth (C.I.M.); Some few medicines left in household medicine chest; some old cloths and three bandages.

Capt. Chang—Chinese Army: Chlorinated lime 4 oz.

Lucy Wright: Use of personal medicine kit, thermometers, hypodermic needle, forceps, etc.

Substitute Materials

For vaseline, use vegetable oil thickened with beeswax.

For gauze, use thin silky Chinese paper.

For bandages, use strips of Chinese paper.

For adhesive, use a paste made with alum (to keep from souring).

For tongue depressors, use spoons.

For applicators, use bamboo strips.

For reinforcing dressings, use old letters, envelopes, waste paper, or newspaper.

Equipment

Most of our equipment has been loaned by one of the Christians here whose daughter has gone to America to study. Treatment table, foot rest, charcoal stove. Four straw mats under which we have

put lime and straw. A desk, a table, a small medicine box, and a book shelf for drugs, a pigeon-hole rack for a desk, two chairs and a stool.

An inventory of instruments is simple: 1 pair thumb forceps, 1 pair hemostats, 1 pair surgical scissors, 1 pair nail scissors, 3 spoons, 1 2cc. hypodermic with 2 needles. During the month we used less than one pound of cotton and about 200 sheets of paper (tissue thin but tough) for dressings.

We make all our own ointments and vaseline as well.

Observations

I've found sulfathiazol or sulfadiozene 5% in vaseline very good for trachoma. (It was recommended to me by Dr. Frank Newman of the Presbyterian Mission.) Boric acid powder and chlorinated lime have made good wound cleanser—called Eusol.

We boil our instruments once daily on the kitchen stove. Toothpicks as applicators help in our aseptic technique.

We have no doctor in the dispensary, but nearby Chinese doctors have helped in difficult cases. There is a public health hospital about fifteen minutes from here, and the superintendent and his wife have been very friendly. I send many patients to them.

Most of our patients are very poor and could not afford to pay, but we have had some from rich circles, too. Our policy has been not to take any pay lest we get in bad with the hospital and doctors. Miss Lu Yu-mei, one of our frontier missionaries, has been helping me, witnessing as we minister to the sick. She had six months training as a nurse in the Nurses' Training School in Shantung University, and she helps very intelligently in the treatments.

The dispensary hours are 10-12, but in reality they have been nearer to 9-5 with half hour for dinner. Many days we've seen more than 90 patients, and one day we had 103. Today only 69!

The rapid clearing up of eczematous ears and faces has been a loud-speaking advertisement, and people have walked in from villages four miles away. Some obstinate cases of diarrhea and dysentery have greatly cleared up. A few babies have not improved, and one died within a few days. Malnutrition among babies is heartrending. Ulcers have been hard to get cleared up, but a few have healed.

A boy's face burned with hot oil, and a leg wound which the patient had treated with lime until a large area had sloughed off, healed so quickly that we can but acknowledge the Great Physician's touch.

The Mandarin-speaking missionaries of the Baptist Emergency Mission have been very gracious in telling the waiting patients the gospel story. LUCY WRIGHT

China

NEWS FLASHES

By Gene Newton

Arrivals

Rev. and Mrs. W. E. Allen, Brazil—820 North Twelfth Street, Fort Smith, Arkansas

The furlough addresses of the missionaries from China who arrived in late November are as follows:

Addie E. Cox—% Mrs. O. G. Kelly, Yazoo City, Mississippi

Katie Murray—Rose Hill, North Carolina

Margie Shumate—37 East Main Street, Christiansburg, Virginia

Births

December 4 a daughter was born to Rev. and Mrs. W. J. Webb, El Paso, Texas.

Marriage

December 1 Miss Vera Hartz of Richmond, Virginia, became the bride of Lieutenant Roy M. Newton, U.S.N.R., son of Dr. and Mrs. W. C. Newton, formerly of China, now residents of Richmond.

Sympathy

Sympathy is extended Dr. J. Franklin Ray and members of the family in the death of Mrs. Ray at Inglewood, California, last October. For thirty-six years Dr. and Mrs. Ray served as our missionaries in Japan.

Change of Address

Dr. and Mrs. Robert E. Beddoe are now at 4721 Sherman Avenue, Galveston, Texas.

In the Service

The son of Rev. and Mrs. George A. Bowdler of Argentina has recently been inducted. He is Private Wm. S. Bowdler, 33861001, Co. B, 1st Regt., A.S.F.T.C., Chemical Warfare Service, Camp Sibert, Alabama.

L. D. Wood of Chile is a chaplain in the United States Army.

Prisoner of War

Lieutenant George W. Sadler, Jr., who has been missing in action since September 18, is a German prisoner of war, according to information received by his parents December 2.

Jamaica Baptist Guests

Representatives of the Jamaica Baptist Union, Rev. R. A. L. Knight and Rev. D. A. Morgan, recently visited the Foreign Mission Board in the interest of relief for Jamaica Baptists following a hurricane which destroyed property estimated at \$200,000. They presented their needs to the War Emergency Council, and a sum of \$10,000 was pledged to help in restoring church buildings on this island of the British West Indies.

Evacuation in Free China

Jessie Green, Auris Pender, Wilma Weeks, Manly W. Rankin, and Buford L. Nichols have left Tsunyi, Kweichow Province, and a cablegram brings news of their safe arrival in Chungking.—A later cablegram: "Pettigrew, Pender, Green, Rankin proceeding America."

Working with Chinese

Lydia Greene came to Richmond January 1 to work with the Chinese of the city. She works under the auspices of the Richmond Baptist Missionary Circles. Miss Greene, appointed to China in 1925, specialized in work with children in and near Canton.



Secretaries Rankin, Sadler, and Gill heard of Baptist work in Jamaica from D. A. Morgan and R. A. L. Knight who appealed to Southern Baptists for help.

Staff Party

Dr. and Mrs. Charles E. Maddry were honor guests at a buffet supper December 19 given by the home office staff in the headquarters building on Monument Avenue.

The guest list, limited to the employees of the Board in Richmond and the wives, included about fifty. The party was planned by members of the staff, with the assistance of Mrs. M. Theron Rankin, Mrs. George W. Sadler, Mrs. Everett Gill, Jr., Mrs. J. W. Marshall, and Mrs. E. C. Routh.

A Christmas tree was the "centerpiece." Gifts about its base were distributed during the evening. Dr. Maddry received a pen and pencil set, and Mrs. Maddry a pair of white doeskin gloves, as special remembrances from their associates in the office.



Missionaries in Texas last November were rounded up for Gaston Avenue (Dallas) Womens Missionary Society meeting and given places of honor at the head table. The men present are Dr. R. E. Beddoe and Dr. Wilson Fielder.

Studying Missions

By Mary M. Hunter

In the early months of last year Foreign, Home, and state Mission Boards decided that conditions at home were favorable for promoting a great movement of church schools of missions among Southern Baptists.

Today the Foreign Mission Board is happy to announce that 1944 records the largest number of schools reported any year in the history of church schools of missions. It is inspiring to note from the reports that thousands of men, women, and children gathered in Southern Baptist churches last year to study textbooks on missions and to hear missionaries tell the story of Christian work on foreign, home, and state mission fields. The results of the schools of missions have been quickened interest, enlarged vision, and a more active participation in Kingdom affairs; increased contributions boost the promotion of the work at home and abroad.

We regret that limited space forbids printing all 1944 reports. We give some of the outstanding features of a few of the schools:

District 14, Texas, September 4-29 reports 53 churches with an average attendance of 3,000 in 221 classes. Missionaries of Foreign, Home, and state Mission Boards delivered 382 addresses to a total average attendance of more than 18,500.

Liberty Association, North Carolina, September 24-29, reports eight dedications to Christian service. Sunday school for deaf established by First Baptist Church, Thomasville. Excess offering \$340, after all expenses

were paid, was given to world relief. Subscriptions to *THE COMMISSION*, 78; *Southern Baptist Home Missions*, 32; *Biblical Recorder*, 23.

Atlanta Association, Georgia, 20 churches in school held October 1-6, report 88 classes for all ages from Primaries to adults with an average attendance of 1,856 each night. There were 87 dedications to Christian service.

Pottawatomie-Lincoln Association, Oklahoma, October 23-27, reports two conversions, eight dedications to Christian service, one church mission organized, two churches pledge contribution to supplement salaries of pastors of small country churches. Excess offering of \$20 given to Association budget.

Catawba River Association, North Carolina, August 30-September 3, reports average attendance of 2,000 for six nights. Excess free-will offering amounting to \$303.95 after expense of school was paid was given to world relief. Sixty-nine subscriptions to *THE COMMISSION*, 39 to *Southern Baptist Home Missions*.

Lincoln County Association, Kentucky—three churches enrolled 174 in mission study classes. The free-will offering of \$150 in excess of expenses of the school was given to Co-operative Program.

Cape Girardeau and Charleston Associations (Missouri) schools held in September reports: average attendance of 1,228 in 114 mission study classes; 102 subscriptions to *THE COMMISSION*; 198 to *Southern Baptist Home Missions*; 7 to *Word and Way*. Free-will offering \$1,305.65. As result of schools of missions held in 1943 the increase in gifts to Co-operative Program for 1944 amount to \$1,958.86.

Roanoke, Virginia—17 churches co-operating. The two daily papers in Roanoke carried headline articles concerning the school program on the church pages and articles each day during the week. Publicity given by local press amounted to 112 column inches. There was an aggregate of more than 10,000 at the schools of missions services. The nine missionary speakers were entertained at the Patrick Henry Hotel.

Nashville, Association, Tennessee—October 30 to November 3—27 churches co-operating enrolled 1,409 in 90 mission study classes for all ages with an average attendance of 1,373 for five nights. School also re-

ports 1,200 at a Sunday afternoon rally. "Report from one church indicates 10 per cent increase in total budget."

In practically all the states in the Southern Baptist Convention plans have been made for many associational-wide and city-wide schools of missions programs during 1945. The number of requests that reached the Foreign Mission Board by December 1 for foreign missionary speakers for this year, indicated that there will be far more schools than speakers available. It is highly important that any church or association expecting to have a Schools of Missions program during the year, should make plans early and get in touch with the state, Home, and Foreign Mission Boards as soon as possible in order to secure speakers. Enlist the churches and set the date at least four to six months in advance. Some programs are planned for a whole year ahead.

Dr. T. C. Gardner, director of Baptist Training Union Convention of Texas, writes of mission study in Baptist Training Union:

"We are encouraging our Training Union members constantly to master mission studies. It thrills me through and through to observe that such a large number of our boys, girls, and young people are surrendering their lives to be missionaries at home and around the world. This, I think, is due largely to the emphasis placed upon missions by the Training Union."

February is a most significant month for the study of missions at home since it immediately precedes March with its Annie W. Armstrong Week of Prayer and the offering for home missions for the observance of which the most careful preparation is necessary. Vital to efficient preparation for the week and the offering is the study of home mission books. Some classes will be using the book published a little while ago, *Baptist Missions Among the American Indians* by Carl Rister. Others will take the brief *History of Home Missions* by Joe Burton. Many young people will study *The Westward Way* by Amy Compere Hickerson.

Immeasurably essential also is it that faithful praying precede the week of prayer and offering for home missions.

BOOKS

Any book mentioned may be had from the Baptist Book Store serving your state.

The Foreign Policy Association publishes a booklet every month or two called the Headline Series. Three recent ones are of unusual timeliness and interest: "A Peace That Pays," by Thomas P. Brockway, "On the Threshold of World Order," by Vera Micheles Dean, "Skyways of Tomorrow," by Burnet Hershey. These are 25 cents each, and ninety-six pages of readable, authentic information.

Another excellent series of pamphlets is published by the Public Affairs Committee. The current Public Affairs Pamphlet is "Social Work and the Joneses" by Ruth Lerrigo and Bradley Buell. Missionaries are interested in social service because they help to meet human need. The pamphlets are 10 cents each, and may be purchased in book stores or subscribed for at \$1.00 for twelve pamphlets, each delivered on publication.

Argentine Riddle by Felix J. Weil (John Day, \$3.50) is current history at its best. Reviewer Everett Gill, Jr., says: "Written by a native Argentinian of marked ability as an educator, journalist, and financier, the 'riddle' of Argentina is frankly discussed in a style acceptable to scholars and understandable to laymen. It is the story of the struggle of the landed gentry and vested interests with democratic industrialization. A high tribute has been paid by Dr. A. Curtis Wilgus, distinguished professor of Hispanic American History at George Washington University: 'There is no study in English comparable to it, and in consequence I plan to make it required reading in my classes this fall.'"

The Tempering of Russia by Ilya Ehrenburg (Knopf, \$3.00) is a revealing story of Nazi cruelty in the Russian invasion, written in the form of a diary from July 3, 1941, through July 14, 1942. The author is probably the best known newsman in Russia. Here is a glimpse: "Our resistance has allowed America to think the world tragedy through to end. . . . Our resistance has allowed England to recover her breath after her serious de-

feat of the first two years of the war. . . . Our resistance has saved the neutral countries. . . . Our resistance has saved Sweden from war and occupation."

Andrew J. Grajdanzev, research associate of the Institute of Pacific Relations, has produced a well-documented study of social and economic changes in Korea under Japanese rule. In this book entitled Modern Korea (John Day, \$4.00), he says, "Much of the credit for actual achievements in Korea in education belongs not to the Japanese Government, but to private organizations, especially Christian missions. . . . Korean youth flocked to the missions, not only in search of religious truths, but also because these missions represented American democracy in a land of serfdom."

One of the most gripping books of the year is the story of the death of the brave Basque Republic, assassinated by Franco, Hitler, and Mussolini, with the blessing of the Pope and the "strict neutrality" of the United States and Britain. The story is told in Escape Via Berlin by Jose Antonia Aguirre (Macmillan, \$3.00). The author is the handsome, brilliant, liberty-loving former president of the Basque Republic, now professor in Columbia University. Caught with his family at Dunkerque, he disguised himself and traveled straight into the lion's mouth, Hitlerite Germany, which, as Franco's ally, had a price on the president's head. His miraculous escape from Germany is one of the sagas of the second World War.

An American Program, Wendell Willkie's posthumous volume (Simon & Schuster, \$1.00), is a clear statement of the views of an honored American on vital issues such as federal power and states' rights, the Negroes, social security, labor, tariff and international trade, foreign policy, demobilization, and other questions of concern to American citizens. He wrote into these chapters his own thinking concerning matters on which he felt that the political platforms should have been more explicit.

Caesar and Christ is the third volume in the Story of Civilization by Will Durant (Simon & Schuster, \$5.00). It is his attempt to guide modern man through the long centuries of Roman history. Says Reviewer J. Hundley Wiley: "He distills the meaning from this oft-told story in a powerful nar-

rative in which history and philosophy are mingled together. This method he calls 'synthetic history.' He surveys the grand scheme of things entire—Roman politics, religion, economics, literature, morals, art. There may be errors in historical detail but the reader finished the volume with a sharply-etched panorama fastened in his mind. We hard-pressed moderns would do well to read it. Two-thirds of the volume is given to the rise and fall of Rome, and the remainder to a description of the victory of Christianity."

The dramatic story of modern Italy's greatest character has been charmingly written for teen-agers, but adults will hardly resist Garibaldi by Nina Brown Baker (Vanguard, \$2.50), the biography of the man who with unflinching purpose and courage fought for the unification of Italy against the Austrians, French, Spanish, and the Papal State.

Three in the Jungle by Karena Shields (Harcourt, Brace, \$2.00) is a juvenile book on Mexico. In the jungles of Chiapas, former site of the great Maya civilization, three youngsters have a weird adventure but get to know each other and a part of the world that was new to them.

Another book by a chaplain is distinguished by the fact that its author received the Legion of Merit award for service at Tarawa. The Leather-necks Come Through (Revell, \$2.50) is Wyeth Willard's testimony to Christian faith in men of courage.

For those who need facts on the current status of beverage alcohol in American life, George B. Cutten has produced Should Prohibition Return? (Revell, \$1.50). In view of the economic, moral, social, and financial hazards created by the traffic, the author's answer is, Yes.

Envoy Unextraordinary by Donald Dunham (John Day, \$2.00) is an interesting book which gives brief but informative glimpses of the life of an American consular official who served in Berlin, Hong Kong, Athens, and Aden. The book is valuable to those Americans who know nothing of Government foreign service.

Similar to this volume is Shanghai Lawyer by Norwood F. Allman (Whittlesey House, \$2.50), a story of twenty-six busy and eventful years as a consular official and as editor of an old but very modern Chinese language newspaper.

COLOR

A Story of the Races of Men

The fire was burning brightly. It sent long, dancing shadows in among the tall pine trees. It lighted up the tepee not far off.

It shone upon the ruddy face of the Indian chief, as he bent above the arrows he was feathering.

It shone on the face of the boy beside him, his fine, eager eyes intent on the father's busy hands.

"What are you thinking of, my son?" asked the chief, after a long silence.

"Those pale faces today," the boy answered slowly. "I did not know, my father, that there were men whose skin was a different color from ours."

The old chief grunted, as he laid aside one finished arrow and reached for another.

"There are many things, my son, that you will learn as the years go by," he said. "See now, what colors can you find here in these feathers?"

The boy touched the little heap of feathers with strong, slim fingers.

"There are feathers of all colors," he answered, thoughtfully, "just as there are birds of every hue. Here are red, and blue, and white, and yellow . . ."

There was a silence for a long moment. Then the old Indian spoke again.

"And is it not the same with flowers?" he asked. "Are there not flowers of all colors here in these woods?"

The boy nodded. "And then, there are the rabbits!" he exclaimed suddenly. "There are brown rabbits, and black rabbits, and white ones! I had never thought of it before."

"As it is with the birds and with the flowers, and with the rabbits, so it is with men." The chief stared into the fire. "In this land where once were only red men, now are others. There are men with white skins, and men with yellow skins—and some with brown, and some with black. But we are all men. The Great Spirit made us all."

The boy was growing sleepy. He stretched out beside the fire—his head pillowed on his arms.

"It would be a strange world if there were not many colors; I should not like it half so well," he murmured.

"All the ways of the Great Spirit are wise and good, my son." The chief gathered his things together and stood up. He looked from the boy beside the fire to the tall dark pine trees, and up to the starry peaceful sky. "He who planned the glowing colors of the birds—the varied tints of the flowers—planned also the different colored skins of men! His ways are wise and good."

The wind stirred among the pine branches; the fire crackled and sputtered. Far away, a night owl hooted. But the Indian boy slept.

—FLORENCE M. TAYLOR

From *Missionary Stories to Tell*, \$1.00, published by the Missionary Education Movement. First published in *The Pilgrim Elementary Teacher*, March, 1936. Reprinted by permission of the publishers.

For Sunbeams and Story Hour

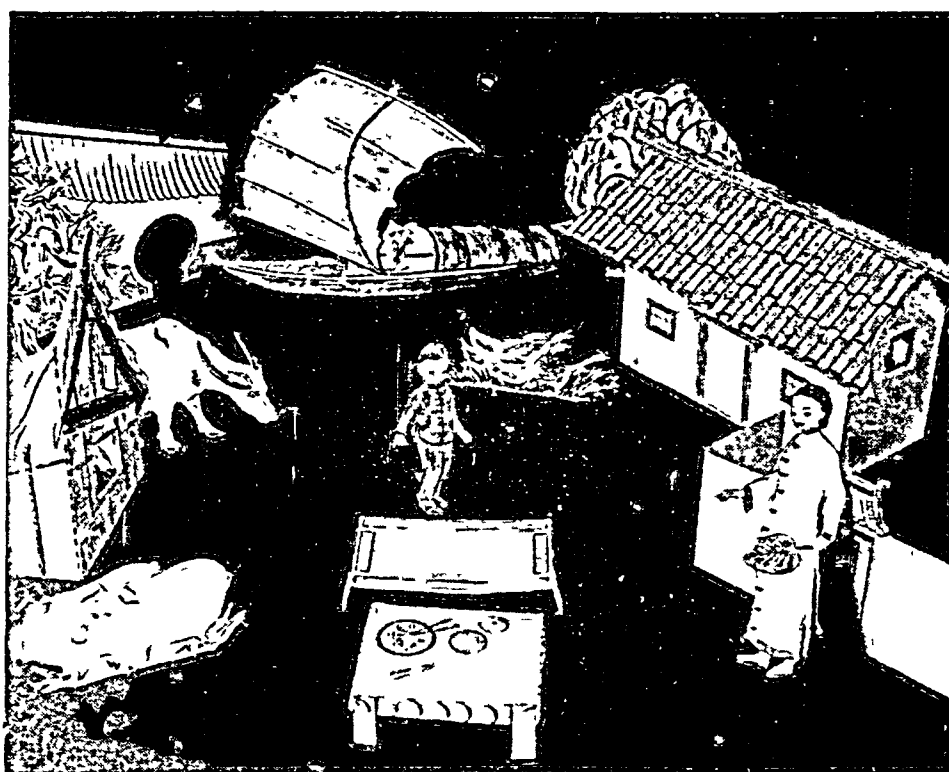
youngsters

T'ing Wing and His Magic Kite is a crayon book with a story about young T'ing Wing and his father, a flying fighter in the war. Four cardboard inserts may be cut out as shown in the picture. They give a good idea of T'ing Wing's neighborhood, family, animals, and sampan.

The book is nine by twelve inches, and costs 75 cents. It may be ordered from United China Relief through the Baptist Book Store in your state.



Cuts Courtesy U. C. R.



February Birthdays of Missionaries

- 1 Alice Maude Griffin (Mrs. Bennie T.), 404 North Washington, Bryan, Texas
James Alexander Herring, 408 Jones Avenue, Greenville, South Carolina
- 3 Georgia Cantrell McCamey (Mrs. H. D.), 3833 Purdue, Dallas, Texas
Mary Lucile Saunders, 610 West 116th Street, New York 27, New York
P. D. Sullivan, Caixa 111, Florianopolis, Santa Catarina, Brazil
- 4 Mina Garrett Jackson, 108 Idalia, Columbia 58, South Carolina
- 5 Robert F. Elder, Calle Almirante Brown 714, Temperley, Buenos Aires, Argentina
Pauline Sheriff Jackson (Mrs. S. P.), Governador, Valadares, Minas, Brazil
Meta LaTuille O'Neal (Mrs. J. Paul), 204 Virginia Drive, Homewood Branch, Birmingham 3, Alabama
Lila F. Watson, 512 South Williams, Columbia, Missouri
- 6 Hattie Mae Gardner, 231 Russell, Fayetteville, North Carolina
E. Mona Hall Tatum (Mrs. E. E.), Bible Institute of Los Angeles, 554-558 South Hope Street, Los Angeles, California
- 7 Mattie Baker, Rua Homem de Mello 537, Sao Paulo, Brazil
- 8 Katie Murray, Rose Hill, North Carolina
- 9 Gladys Yates Blackman (Mrs. L. E.), 410 Oakwood Avenue, Raleigh, North Carolina
- 10 Alice Wymer Reno, Warren State Hospital, Warren, Pennsylvania
- 11 Mary Hammond Baker (Mrs. C. A.), 120½ Birchwood, Louisville, Kentucky
(Miss) Clifford I. Barratt, Greenwood, South Carolina
Ruby L. Wheat, 2611 Russell, Berkeley, California
- 12 Dr. J. B. Hipps, 10 Dai Chia Hang, Chungking, China
Ruth Randall, Rua Dona Delfina 38, Rio de Janeiro, Brazil
- 13 Cora Hancock Blair, General Urquiza 186, Buenos Aires, Argentina
Carolyn Switzer Neely (Mrs. T. L.), Cartagena, Colombia
- 15 Juanita C. Byrd, 1901 Linden Avenue, Nashville, Tennessee
- Martha Linda Franks, 514 South Harper Street, Laurens, South Carolina
- Olive A. Lawton, Ridgcrest, North Carolina
- 16 E. M. Bostick, Jr., Saluda, North Carolina
Sammie Guynes Johnson (Mrs. L. L.), Caixa 184, Bahia, North Brazil
Ola V. Lea, 514 South Aycock, Greensboro, North Carolina
John Mein, Caixa 221, Pernambuco, Brazil
- 17 Christine C. Chambers (Mrs. R. E.), 3842 Humphrey Street, Detroit 6, Michigan
A. Scott Patterson, 309 South McDonough Street, Decatur, Georgia
- 18 Mrs. L. M. Duval, 226 Douglas Avenue, St. John, N. B., Canada
- 19 Jenell Greer, Box 7, Kekaha, Kauai, T. H.
- 20 Chaplain Harold Hall, o-462739, Hdqr. 22nd T. D. Gp., Camp Hood, Texas
Ivan V. Larson, 4539 Forest Avenue, Kansas City 4, Missouri
- 21 Dr. J. H. Humphrey, Mooreland, Oklahoma
Margaret Marchman, Franklin, North Carolina
- 22 Agnes Graham, Casilla 20-D, Temuco, Chile
- 23 Flora Dodson, 1614 Rosewood Avenue, Louisville, Kentucky
Alma Graves, Box 998, University of North Carolina, Chapel Hill, North Carolina
Dell Spencer Mewshaw (Mrs. R. E. L.), Box 355, Baylor University, Waco, Texas
- 24 Euva Majors Bausum (Mrs. R. L.), 5608 Tramore Road, Baltimore 14, Maryland
Mamie Sallee Bryan (Mrs. R. T.), 4218 Fairfax Avenue, Dallas, Texas
Lora A. Clement, Macao, Kt., South China
- 25 Annie Gay Gaston (Mrs. J. McF.), 422 North Florida Avenue, Deland, Florida
Mary Lou Appleman Gillis (Mrs. C. O.), Ramon Falcon 4100, Buenos Aires, Argentina
Louise Heirich Hill (Mrs. Eugene L.), 2724 North Park, Shawnee, Oklahoma

Jane Wilson Lide, 601 Nome Street, Florence, South Carolina

- 26 Rosalee Mills Appleby (Mrs. D. P.), Rua Ponte Nova 709, Belo Horizonte, Brazil
Yinogene Martel Alexander McNealy (Mrs. W. B.), Postal N35, Goyania, Goyaz, Brazil
- 27 Pauline Pittard Gillespie (Mrs. A. S.), Stovall, North Carolina
Stephen Pomeroy Jackson, Governador, Valadares, Minas, Brazil
- 28 J. V. Dawes, P. O. Box 30, Novata, California
Annie Jenkins Sallee (Mrs. W. E.), 1906 South Fifth Street, Waco, Texas
Edith Felkel Humphrey (Mrs. J. H.), Mooreland, Oklahoma
- 29 Ruby B. Hines, Caixa 178, Recife, Brazil

Concerning ..The Commission..

In one mail just before Christmas, THE COMMISSION received two church-budget subscription lists, one of 497 names from the First Baptist Church, Waco, Texas; the other, 435 names from the First Baptist Church, Enid, Oklahoma. From Broadway Church, Fort Worth, a request came the same day for 200 copies, with the assurance that, after the holidays, a list of approximately 500 subscribers would be sent. Three or four days preceding this date we received a budget list of 466 from First Church, Roswell, New Mexico. A small church sends fifteen. Lists, large and small, are being received daily. The cost is only 4½ cents a month for each subscription, with magazines mailed to individual addresses, and accounts carried in the name of the church; payments may be made monthly or quarterly by the church treasurer.

★ ★ ★

Isn't it significant that one of the first questions considered by the Foreign Mission Board of the Southern Baptist Convention, when the Board was organized a century ago, was the publication and distribution of a missionary periodical? Such a magazine was considered indispensable. The necessity is much more apparent these days. Help us to place THE COMMISSION in every Baptist home. Here is a letter, just come, from a mother who writes: "I want my children to have a missionary magazine like THE COMMISSION."

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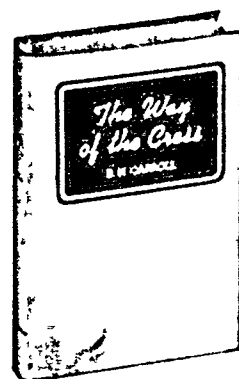
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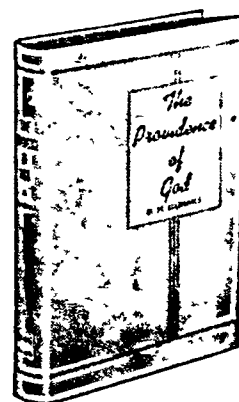
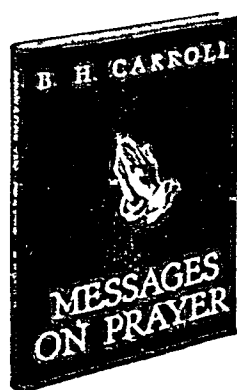
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