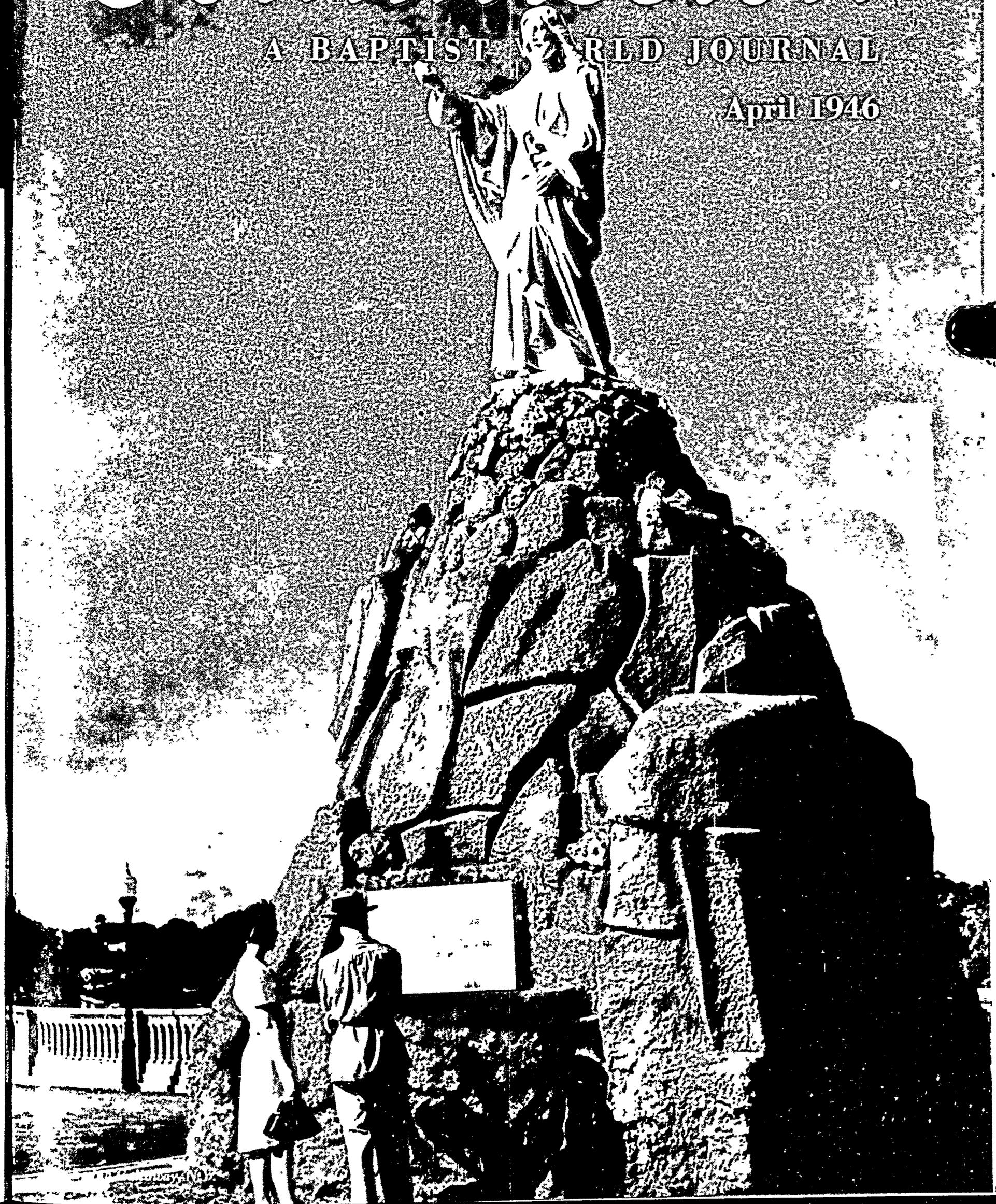


The
Commission

A BAPTIST WORLD JOURNAL

April 1946



The Commission

A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief

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We Labor Together with God

By Duke K. McCall

The basic principle of the Co-operative Program among Southern Baptists is the recognition that all of our work is ultimately missionary in its purpose.

The ancient questions as to whether the hen or the egg came first, or whether a man eats to live or lives to eat, apply in our evaluation of the various phases of our denominational enterprise. We do not have home missions just in order to have foreign missions; at the same time, foreign missions would soon wither without an evangelized home base. Theological education without a missionary aim is unthinkable, but the Foreign Mission Board would soon have a pile of money without a missionary trained for the task, were there no seminaries.

All of our agencies, institutions, and endeavors are bound up together. The healthy condition of each affects all the rest.

The first time Southern Baptists agreed upon a co-operative program was when "the messengers from missionary societies, churches, and other religious bodies of the Baptist denomination in various parts of the United States met in Augusta, Georgia, May 8, 1845, for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel." Many specific plans have been tried in an effort to implement this general purpose.

In the beginning, each agency sought its own support from the constituency of the Convention by the use of paid field agents, as well as the appeal of all other employees of the agency. The result was inevitable confusion. A balanced program was impossible. The various agencies, which should have supplemented each other, could not be co-ordinated

in their development. Neither was there any systematic appeal to all of the people for support for all of the work.

Each man gave when, as, and if a particular appeal touched his heart.

It is difficult for the average Southern Baptist to realize that we have known the solution for the problem of our confusion for only twenty brief years. The Co-operative Program, as we know it today, seems so obviously simple, sane, and certain that we cannot imagine our great denomination operating without it.

The first World War made our people conscious of their obligations to a world. This vision of worldwide opportunity and responsibility crystallized into the Seventy-five Million Campaign. A Conservation Commission was appointed by the Convention and charged with the responsibility for promoting the payment of the five-year pledges made under the impetus of the Seventy-five Million Campaign. In 1923-24, as the period for the payment of these pledges ended, a Commission on Future Program was appointed. In 1925, this Commission recommended the Co-operative Program, virtually as we know it today.

No program could have been launched under more difficult circumstances. While Southern Baptists overpledged the seventy-five-million-dollar goal by seventeen million dollars, they actually underpaid the goal by about the same amount. The enthusiasm with which our agencies had expanded their work in this period of general optimism plunged Southern Baptists into debt—local, state, and Southwide. The financial collapse in the country jeopardized every financial venture in secular and religious life. Emergencies arose so rapidly, it was hardly possible to keep track of them. The Co-operative Program survived all of these difficult days, thus indicating in its infancy that it had the character and stability which would make it a permanent part of Southern Baptist life.

The tests of adversity, however, were hardly more severe than the tests of prosperity. During recent months, all of our institutions and agencies have felt that we were in the years of plenty, during which resources must be gathered for possible lean

The secretary-elect of the Executive Committee of the Southern Baptist Convention shows that a co-operative program was launched May 8, 1845, but was officially adopted only twenty-one years ago.

years ahead. The habit of special appeals which had developed out of the demands of an era of debt have clung to our agencies.

The habit of designations of gifts has clung to our people. For a while, it appeared that our co-operative effort might be split asunder by perfectly sincere, and honest, and worthwhile appeals.

In September, 1945, the Executive Committee of the Convention determined upon a new venture in the realm of the Co-operative Program. A double division of funds was determined upon, whereby the first three million dollars of undesignated South-wide receipts would be used for the operating program of the agencies, while all above that amount would be divided in terms of the pressing capital and endowment needs.

If Southern Baptists will use it, it is now possible for the Co-operative Program to care for every need of every agency. A 50 per cent increase in undesignated gifts to the Co-operative Program during 1946 is necessary to reach the goal.

The basis of the Co-operative Program is the every-member canvass in every Baptist church, as each of us as individuals determines, first, what share of our possessions we will give to God.

The next step is for the church in which the individuals are united to determine what share of its income will be used beyond its own borders.

In the third step, the state convention must evaluate local needs in terms of world needs, and on that basis divide what it receives from the various churches co-operating with the state convention.

The fourth step is the division by the Southern Baptist Convention of funds received from the co-operating states.

The Southern Convention must think about training missionary-minded pastors for the local church, and so provide for theological schools, while keeping another eye on the need for rebuilt hospitals in war-ravaged countries abroad. Thus, it divides its receipts to all those things which ultimately contribute to the saving of a world.

The present table of percentages for Southwide causes provides, after taking care of certain preferred items, for the following division:

| | | |
|--|----|------|
| Foreign Mission Board..... | 50 | % |
| Home Mission Board..... | 23 | 1/3% |
| Southern Baptist Theological Seminary..... | 4 | 4/9% |
| Southwestern Baptist Theological Seminary..... | 4 | 4/9% |
| Baptist Bible Institute..... | 4 | 4/9% |
| American Baptist Theological Seminary..... | 2 | % |
| Relief and Annuity Board..... | 10 | 1/3% |
| W. M. U. Training School.... | 1 | % |

A gravest danger and greatest challenge revolve around our realization

that the Co-operative Program is an effort to conquer the world for Christ by our united strength. It is not just a table of percentages for the division of funds; it is the channel for reaching all of our people for all of our work. It is not just a program to which we give; it is the carrying out of Christ's commission, in which we participate. As we labor together in the Co-operative Program, we must realize that we co-operate not only one with the other, but that we are laborers together with God.

What is C.C.O.R.R.?

Several years ago, even before America entered the war, it became evident that the Christians of this country had a very real Samaritan obligation to the peoples who were suffering so desperately in the war-ravaged regions of the world. We could not answer that challenge individually or as individual churches. Not even as denominations. Therefore, a number of the leading denominations gathered together to do the work which is now represented in the Church Committee on Overseas Relief and Reconstruction.

We worked together largely of necessity. Only so would our presence and program be tolerated by military and government authorities. But we found working together possible and desirable because our program was based on such essential Christian teachings as the Sermon on the Mount and the Parable of the Good Samaritan, on which surely all Christians agree.

The churches chose various areas in which they felt there was a special Christian obligation and in each of these areas they asked one established agency to use their personnel and channels to administer the funds sent by the American churches. The agencies so designated are:

- The American Bible Society
- The American Friends Service Committee
- The International Missionary Council, Orphaned Missions
- Y.M.C.A., War Prisoner's Aid
- Y.W.C.A., World Emergency Fund
- World's Student Christian Federation
- Church Committee for Relief in Asia
- World Council Service Commission

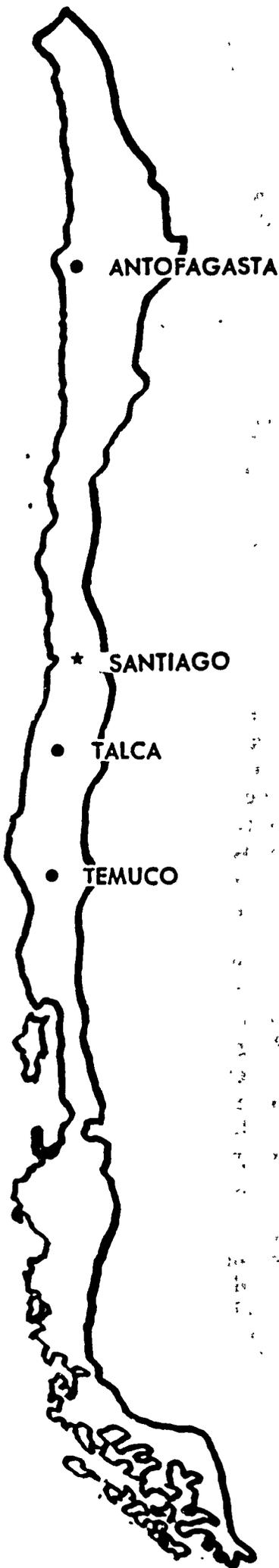
At the present time by far the greatest part of the program is administered through the Service Commission of the World Council of Churches and the Church Committee for Relief in Asia, each operating through church groups in their respective areas. Within the last year—since the end of the war—it has become evident that in most areas funds alone are not enough. Funds are very necessary for re-establishing the life of the churches, supplementing inadequate pastor's salaries, making it possible to get theological and layman's training centers under way and in other directions to restore physically depleted churches and make them worthy centers of service and evangelism in the reviving communities.

Under present conditions, however, the churches have been forced more and more into a position of social service and for such programs they need physical goods which, because of shortages and rationing, money cannot buy within the areas served. It has, therefore, become tremendously important that the churches also send the wherewithal to carry on a ministry of material relief and we have responded with quantities of bedding, clothing, shoes, diapers and layettes; trucks, bicycles, and food concentrates. These are sent by church people to the United Church Service Center warehouses (New Windsor, Maryland, and Modesto, California; others to be announced), from which they are forwarded overseas for distribution through the churches there to the needy people of the devastated areas.

ELSIE THOMAS CULVER

Chile Knows the Co-operative Program

By Georgia Mae Ogburn



One of the youngest of the mission fields of Southern Baptists, Chile is an example of how the Co-operative Program functions in the expansion and spread of the gospel overseas.

As every well-informed Baptist knows, the Baptist work in Chile was started by W. D. T. MacDonald, a Scotch Baptist who later became a naturalized citizen of the United States and a missionary of the Foreign Mission Board. Mr. MacDonald had worked and struggled through those early years by himself, and the work finally grew so large that he was compelled to ask for help. He applied to Brazilian and Argentine Baptists, then to Southern Baptists in North America.

The Foreign Mission Board responded in 1917 by appointing Mr. and Mrs. W. E. Davison. Mr. MacDonald and Mr. Davison worked for several years with the Chilean brethren without any financial aid for general evangelism. In 1920 they applied for a supplement to the funds already available; and soon the Co-operative Program began to bear fruit in Chile.

Rapid progress was made in the evangelization of South Chile and the establishment of churches in this area. In spite of years of discouragement, both financial and spiritual, the growth of the mission was steady and continuous. The missionary personnel was increased during those first years but during thirteen depression years no new missionaries were sent. Eighteen missionaries have been appointed since 1938 to strengthen the working forces in Chile. The success of the Co-operative Program has made this increase in missionary personnel possible.

The educational program which was started by Baptists in Chile, first with the Baptist College in Temuco and the layman's institutes, and later with the seminary, has decisively influenced the evangelistic effort. From the school at Temuco students who found Christ there have gone to testify

of him in various professions. Each year the school has two revivals in which large numbers of students make a profession of faith. Christ is presented to them also through the chapel programs and Bible classes. It is truly an institution of evangelism.

The layman's institutes have been a source of the preparation of many, young and old, who have gone back into their communities to teach and preach. These institutes are particularly effective for those members of the many churches who want to give their best to Christ, but who cannot qualify as full-time Christian workers.

Chile has forty-eight churches but only sixteen national pastors. From the seminary, a recently-established institution, young men go to fill pastorates and other places of leadership in the churches. Many of these young people make tremendous sacrifices for good preparation. The large majority of them are financially unable to pay for three or four years of study, and Southern Baptists through the Co-operative Program are making this urgently needed preparation possible.

The progress of missions since Southern Baptists undertook the Chilean project has been most encouraging, and gives promise of greater things that can be done toward evangelizing this little country.

Up and down the length of Chile there are thousands who have not heard the gospel message and there are other thousands who have never seen or read the precious Word of God. They need to know the truth that makes them free from ignorance, superstition, fear, and sin.

People continually ask me, "Why send missionaries to the South Americans? They have Christianity." Those who have visited any one or a few of these countries, or those who have worked there have become acquainted with the type of Christianity Catholicism has presented to these peoples, and they in turn have become convinced that that form of worship—in

most cases, little short of paganistic—is inadequate to draw the heart of men close to the heart of God to reveal to them that eternal love. It is quite a different experience for one to be motivated in his worship by a spirit of love, and to be driven to church by fear and superstition.

The thousands in Chile who do not embrace any religious faith are a large majority of the population. Only about one and one-half per cent are listed as evangelical. There are many ways in which the Co-operative Program can help.

First of all, there is the urgent need of further evangelization, especially in the central and northern sections of Chile, where 75 per cent of the population of the entire country live in the Central Valley, and a fifth of the population in the capital city of Santiago.

Another opportunity for the presentation of the message of light is through an adequate health program. This help can come largely through missionaries with nurses' training, and by providing medical supplies and equipment for one or more clinics. This work has been started by funds granted by the women of the South through the beyond-the-goal gifts of the Lottie Moon Christmas Offering, but there is need for more. Chile has splendid physicians and surgeons, but the nursing service is entirely inadequate to meet the needs of the people for immediate care, and also for the presentation and operation of a practical health program.

The country has an effective social security program, but there are thousands who do not receive the benefits of this service, especially those in the rural sections, and those among the families of the beneficiaries. The tu-

Photo by Chaskel, Santiago, courtesy Howard Bryant



Photo courtesy Cecil McConnell

A beautiful building in Santiago houses the Woman's Missionary Union Training School of Chile, of which the author of this article (shown left) is the principal.



Photo by Moore

berculosis mortality rate in Chile is the highest of any civilized country in the world. The death of hundreds of young people each year challenges Christian forces to do something to alleviate the suffering and save life.

The city of Santiago is the center of the university life of Chile, and each year there come to study in the university a number of young Baptists. The temptations and frustrations are numerous, and their opportunities for counsel and help from already overloaded missionaries are limited. There is a significant service for someone who can devote his entire time to working with and through these Baptist university students.

Without the help of the Co-operative Program, Chile could not have been so extensively evangelized during the past twenty-five years, but with the help of an enlarged Co-operative Program, Chilean Baptists can do much greater things for God.

Eighteen missionaries have been appointed for Chile since 1938, and the twenty who attended the midwinter (July) mission meeting in 1942 were photographed in a seminary class-room. Seated, left to right—Mrs. W. H. Bryant, Cornelia Brower, Agnes Graham, Ethel Singleton, Georgia Mae Ogburn, and Ruby Hayden. Standing—W. H. Bryant, H. C. McConnell, Mrs. McConnell, L. D. Wood, Mrs. Wood, James W. McGavock, Mrs. McGavock, R. Cecil Moore, Ann Lasater, Mrs. Moore, W. Q. Maer, Mrs. Maer, Ruby Howse, and Marjorie Spence.

Annual Survey

By W. O. Carver

"The Year of Grace 1945."

Such is the title which the *International Review of Missions* gives the survey of the world from the missionary standpoint in the January number. The method this year differs from that of previous years. The materials for factual reports from most parts of the world are too limited and too indefinite for satisfactory review in detail. It is well, therefore, to have a more general survey which dwells on outstanding facts and analyses of the situation facing missionary statesmanship as it plans for a new campaign in the world now before us.

Two major interests dominate the fifty pages of the survey. First, consistent with the policy of the *Review* is the promotion of the principle and practice of Christian co-operation in work and of church union as its goal. It will be recalled that the *Review* officially represents the International Missionary Council, which is itself committed to unification so far as and as rapidly as Christian sentiment can be developed in its support. The eagerness of the editors in this direction somewhat unduly influences the annual surveys.

The second dominant concern is religious liberty. In connection with almost every part of the world, the survey introduces that topic. Progress is reported here and there. For the most part the record has to take account of difficulties, trends, and positive influences which already are working or prospectively will militate against full freedom for the missionary enterprise, and also against the achievement of religious liberty where it has not existed. It is even indicated in a number of regions where there has been a very large measure of freedom that restrictions loom as imminent.

We have to note again, with regret, what we called attention to last year. While the editors are vigorous, out-

spoken, and aggressive in advocacy of religious freedom for the Christian churches and their organizations in relation to political restraints and controls, they manifest a deplorable lack of enthusiasm for, or even appreciation of, the importance of local and individual freedom in relation to ecclesiastical organizations. As last year in the case of Japan, again this year the editors seem quite willing to take advantage of political coercion in the direction of the movement for unification of Christian forces in different countries.

It is quite obvious that some religious leaders need to think more clearly and courageously concerning freedom from ecclesiastical oppression and constraints. It is not from the Roman Catholic Church alone that violations of religious liberty come, as we have pointed out in our notes from time to time.

Encouragement

The survey rightly takes an optimistic attitude wherever possible. In nearly all fields there are encouraging facts. Everywhere there are at least gleams of promise for the progress of the Christian religion as a world enterprise and as a factor in world redemption. The *Review* does not evade the discouraging facts. It states them clearly and forcefully, balancing them over against the essential optimism of the Christian conviction and passion.

Methods Suggested

The most important feature for practical procedure lies in regional conferences under the auspices of the International Missionary Council. It has been possible already to hold some of these. Others are projected within the next twelve months or so for every region.

Along with this is the eager promotion of Christian councils for each

country, or where political units cannot be found for this, regional councils will be set up. It is through these councils that the general strategy proceeds in the conduct of regional conferences.

Education, medical, and social work are stressed as the lines of most urgent need. However, there is an exceptional and refreshing recognition of the urgency of evangelism. There are accounts of vigorous movements for evangelism promoted both by the national Christians and by the missionary organizations. Furthermore, there is a gratifying stress on the need for emphasis on the Christian factor in our missionary education. There is also advocacy of effective means of introducing Christian influence in secular education. There seems to be a distinct danger of being so much concerned to have only the highest types of educational and medical institutions as to overlook and neglect the need for schools and medical care for the great masses of the people in backward countries who would not get any benefit for a generation from the limited number of highly perfected institutions. Missionary bodies will need to guide themselves at this point. The great masses should not be denied all help while we build only ideal methods.

The rapid extension of the movement for popular literacy is one of the major methods which challenges very speedy attention to religious literature for the masses along the lines of primary understanding. It is deplorable that, in all the large, wise planning proposed and reported, the surveyors take no account of our dependence upon the Holy Spirit for wisdom and power. He is referred to only once vaguely as "the spirit [note the small "s"] of God."

The Divinity Myth in Japan

One of the most revolutionary events in the aftermath of the war is the frank, definite repudiation by Emperor Hirohito both of his own deity and of the superior race myth of the Japanese people. At one stroke he removes the foundation for the most serious obstacle which has stood in the way of the spiritual liberation of the Japanese people. A terrific shock has been administered to the whole Shinto mythology, tradition, and influence. For the first time in a millennium the

(Please turn to page 21)

The Camp of Hope

By Charles E. Maddry

About the turn of the century, Basil Lee Lockett was a student at Baylor University. With a group of fellow students, some of whom later became ministers and missionaries, he was earnestly studying the Word of God and praying for light concerning God's will for his life. He heard the eloquent and matchless R. J. Willingham, secretary of the Baptist Foreign Mission Board, plead for recruits for Africa. Many still living remember that unforgettable hour when waves of missionary fervor and enthusiasm swept the great audience at Waco like the waves of the sea in the grip of a mighty storm. Young Lockett went down before that spiritual storm, and forever thereafter, Africa with the tragedy of her sorrow and sin was written on his heart.

He graduated from Baylor University in 1903 and entered the Southern Baptist Theological Seminary in the fall of that year.

During the Baylor days he had won the heart of beautiful, gentle Josie Still who graduated from Baylor in 1904. They were married and she studied with him in Louisville for two years. After finishing his seminary course, Mr. Lockett knowing something of the desperate need for Western medicine in West Africa, decided that his ministry in the dark continent would be more effective, if along with his preaching and teaching, he could practice the healing art, also. He therefore entered Baylor Medical College in 1906 and took his degree in 1909.

The Locketts were appointed as missionaries of our Foreign Board for Nigeria in 1909, but while waiting for passage they spent a few months at Swink, Oklahoma, where Dr. Lockett preached the gospel and practiced medicine. Sorrow came to darken the

home of the young missionary couple. A baby boy was born but lived only a few hours. The mother was frail, but in a short while the Locketts were on the way to Africa, to martyrdom and to glory.

For six months the new medical missionary gave himself unreservedly to the study of the Yoruba language and made commendable progress in the mastery of this difficult tongue. Later he was to become proficient in the use of the vernacular in his medical work and in his preaching.

While studying the language, he also made a splendid beginning with his medical ministry through the dispensary he had established. The people came in crowds seeking treatment for their ailments and maladies, many cases wearing the ju-ju tied around the neck, arm, or leg, as a panacea for their ills. It consisted of either a snake's tooth, a chicken head, a wisp of hair, some feathers, a kola nut, or a small piece of iron. Dr. Lockett treated hundreds of people for worms, one of the common and universal ailments of the Yoruba people. The need for medical service in Nigeria was indescribable.

Through the years of preparation for a life of missionary service together in Africa, young Lockett and his wife had followed the gleam that at last led them to Abeokuta. They were busy and happy in the work of language study, teaching and healing. Suddenly the young wife was stricken desperately ill. The European doctor and Father Coquard, the Catholic doctor, came and together with the young husband did all that love and medical skill could do. An operation was performed in the desperate hope of saving her life, but just six months after Josie Still Lockett set foot on African soil, she slipped quietly away. They laid her to rest beside the Lumbley children in a quiet corner of the Ijaiye churchyard.

During her illness Mrs. Lockett had exacted a promise from her husband, that, in the event of her death, he would take little Esther, their small daughter, home to her grandmother. Overwhelmed with the grief that all but engulfed him, Dr. Lockett at once started on the journey of 10,000 miles to Henderson, Texas, where he placed

his precious baby in the arms of Grandmother Still. In four weeks he was on the way back to Africa.

The crowning work of Dr. Lockett in Nigeria was the founding of the leper colony, located some three miles from Ogbomosho. Like every great work of uplift and mercy, it began in a very humble way.

One day one of the brightest students in the senior class in the college came to the hospital for examination. There had developed two copper colored spots on his knee, and they were growing. Dr. Lockett examined the student and at once decided that he had leprosy. The poor boy was greatly alarmed and distressed, thinking that there was no cure for leprosy. Dr. Lockett procured some chaulmoogra oil, an oil distilled from a nut that grows in the tropics, and began at once to treat the student. A small shed was erected near the hospital, and Dr. Lockett began treating all lepers who were willing to come. In two years' time the student's case was arrested, and he was back in college. He graduated with honors and became a teacher in the day school of Ogbomosho.

It is estimated that there are 60,000 lepers in Nigeria, and it has become a serious problem for the British Government authorities. The Nigerian Leper Association, learning of the success of Dr. Lockett in treating lepers and looking toward the beginning of a larger work for lepers, approached him with a proposition. The Government proposed to furnish the funds necessary for the establishment of a leper colony near Ogbomosho. The land, buildings, equipment, medicine, and a shilling a week for the food of each patient was furnished by the Government.

Dr. Lockett supervised the laying out of the grounds, the clearing of the farms, and the building of the cottages. The nurses and the hospital staff assisted with the treatments, and thus began one of the most beneficent and far-reaching missionary projects ever undertaken by one of our missionaries to Africa. Dr. George Green suggested the name of the colony, *Ago Ireti*, which means camp of hope. The work has grown tremendously, and the Government now proposes to enlarge the capacity of the colony, provided our mission will furnish a full-time director for the work.

(Please turn to page 21)

What of UNRRA?

By John D. Hughey, Jr.

In January of this year I completed eighteen months of service with the United Nations Relief and Rehabilitation Administration. For more than a year I had the rather unusual experience of working for both the Southern Baptist Foreign Mission Board and UNRRA. The Board loaned me to UNRRA while continuing to pay my salary. In August, 1945, the Board released me for direct employment by UNRRA.

Most of my time for the past year and a half has been spent working with refugees in the Middle East, first as a welfare officer in a refugee camp and then as a repatriation officer, with the responsibility of escorting refugees from Egypt and Palestine to their homes in Greece and Yugoslavia. I do not have a great deal of firsthand knowledge about the work of UNRRA outside the Middle East—and the program there is rather limited—but even a limited knowledge gives me the right to make certain observations.

I believed when I entered its service, and I still believe, that UNRRA is a noble experiment. It represents the first effort of the nations of the world to co-operate on a functional level. It is a concrete attempt at international co-operation to relieve the distress of the war-ravaged world. Idealism and unselfishness entered into the foundations of the United Nations Relief and Rehabilitation Administration. Just criticisms can be leveled against its work, but not against the ideals which led to its founding.

UNRRA began operation nearly two years ago. During this time it has sent food and clothing in rather large quantities to Europe and Asia, and has thereby saved thousands of people from starvation and exposure. It has not sent enough, but this is due to a shortage of supplies and a lack of transport and not to any unwillingness on the part of UNRRA to re-

lieve suffering. It has given food and maintenance to thousands of war refugees from Europe in the Middle East and to many more thousands in the "displaced persons" camps in Europe. It has already arranged the repatriation of many of these refugees.

UNRRA is doing a job which needs desperately to be done—and that with a measure of success. We must admit that the organization is not as efficient as it should be and is not accomplishing as much as it should. This is due in part to a fundamental weakness of the organization: it is unwieldy and top-heavy, with too many departments and too little co-ordination.

But some of the difficulties of UNRRA come from circumstances beyond its control. Among these are the shortage of supplies, the subordination of UNRRA to the military, and the ever-present problem of nationalism. If these difficulties and others are borne in mind, there will be less criticism of UNRRA and a greater willingness to give the organization every possible assistance in the important work it is attempting to do.

The work of UNRRA must continue for another year or two. Food and clothing must be sent to Europe this year if mass starvation and freezing are to be prevented. Perhaps by next year Europe can supply most of its own needs, but not now. Food and clothing must be sent in large quantities to China—great, heroic, starving China. Medical, industrial, and agricultural relief must go to that needy country. The repatriation job in Europe and the Far East must be continued and brought to a successful conclusion.



UNRRA Photograph

UNRRA has arranged the repatriation of at least 30,000 European refugees from Egypt and Palestine, and tens of thousands within Europe have been aided to return to their homes.

UNRRA has begun the job of relief, rehabilitation, and repatriation, and must continue it. The cost of relief administered by UNRRA is enormous, but is nothing compared to the cost of war. The waste in the administration of relief by UNRRA is great, but is nothing compared with the waste in the conduct of war. There would be no less waste if the American Government ran the show. The inefficiency of the United Nations Relief and Rehabilitation Administration is deplorable, but it is probably no less efficient than it would be if it were the United States Relief and Rehabilitation Administration. In fact, it compares very favorably with such domestic relief organizations as WPA.

The task of relief and rehabilitation should not be left to UNRRA alone. It needs the help of private agencies in relieving physical distress, and it must leave almost entirely to these agencies the matter of spiritual rehabilitation. Actually, physical relief and spiritual rehabilitation should go hand in hand. Non-political agencies such as the Foreign Mission Board of the Southern Baptist Convention cannot alone handle the enormous problem of physical relief, but they can help with this and they can make a valuable contribution to the spiritual rehabilitation of the world. They can offer fellowship and encouragement to their Christian brothers and sisters in the war-ravaged areas as they attempt to build character, strengthen faith, and restore the Christian ideal.

MEN AND THE CHRISTIAN

Men Do Not Know

I believe in men, and believe all of Christ's program rests primarily on them. At the same time, they do not know their responsibilities. They do not know the world's needs. They have been neglected. Our leaders and teachers know these needs so well they have taken it for granted and have failed to show our world needs to that great group whom we call laymen. We have not stressed these needs among the laymen as much as among the women. When they are as well informed, I believe their response will be as great.

COLUMBUS ROBERTS
Columbus, Georgia

Taxpayers Believe in Missions

In a recent sermon on "What Baptists Believe and DO" I heard one of our good pastors tell of the activities of our men. He described the Brotherhood, the deacons, and the fellowship of men in our churches; but when he came to missions, he stated that was the interest of Woman's Missionary Union.

Considering the shape the world is in today, I wonder if missions is not also a man's job. If those charting the future of Christian missions do not perform their part with vigor and intelligence, our laps will be left full of problems still unsolved.

Non-Christians and nominal Christians still seem to think of missions superficially. They have not awakened to the fact that the war has brought on conditions in which spiritual forces will be needed to supplement the U.N.O. and occupational armies and globe-trotting politicians.

Missions may take more than dollars and adherence to methods of the past. We may find it necessary to explore anew the present-day problems of the world, and train personnel qualified to meet the changed situation.

Returning servicemen tell me that social, moral, and economic conditions, not to mention religious conditions, on foreign continents where they have landed or been forced down, impress them that only where Christian missionaries have gone is there decency, hope, and understanding.

Millions expended for missions will do what billions of government spending will not do. Not only the Christian imbued with desire to heed the divine command, but any taxpayer should hereafter have an interest in missions which he has been prone to regard as not much more than a commendable activity for the women of his church.

The war has reduced the size of the world. We are now tied up to other nations with obligations expressed and implied. Missions must take on new meaning in the program of every church and every individual.

HUGH STEPHENS
Jefferson City, Missouri

World Missions for Peace

World missions today is the greatest challenge preachers, teachers, and Christian laymen have ever faced. At no time before have opportunities and obligations been so great.

I understand that Southern Baptists have under appointment 550 foreign missionaries. We should send 10,000 quickly. NOW IS THE TIME.

Christian laymen have an unprecedented opportunity to make their lives count in Christian service. They should reinforce our leaders, help plan, encourage, pray, and finance the greatest missionary effort the world has experienced.

Laymen must use whatever talents they possess, be it one, two, or five. The talents of most laymen are in business, in producing wealth. If this be true, let us use our talents to the utmost in financing the world missionary effort. It will take money and plenty of it; but we can feel we are having a real part in spreading the gospel of Christ. When men and women are saved we can feel we have had a part in it.

I firmly believe that God is expecting Christian people to take advantage of the opportunities now open to teach the Christian way of life.

The fighting part of the war seems to be over but nothing short of the spirit of Christ can bring about the peace for which we fought. All Christians in the homeland are to missionaries and world missions what all America's resources, transportation, and equipment were to our fighting men in foreign lands during the war.

World leaders, politicians, hard-headed business leaders cannot secure lasting peace if they do not use the Christian spirit in trying to solve the problems they face.

Christian people should immediately send every efficient missionary to China, Japan, Germany, and many other countries.

If real and permanent peace is attained, it must be by teaching the gospel of Jesus Christ, the acceptance of Christ, and the practice of his way of life.

WILLIAM FLEMING
Fort Worth, Texas

The Layman's Part

When Jesus said, "Go ye into all the world and preach the gospel," I believe he included the layman just as much as the active preacher and missionary. All of us are not called and, therefore, cannot go out as preachers and missionaries; however, every Christian is called upon to share in this great opportunity for service and should and must do his part if the gospel is to be carried to all men.

We laymen can give of our means in order that those who are called may be sent. We can support and equip the missionaries on the field. The Lord has entrusted to

WORLD MISSION ENTERPRISE

us as individuals the responsibility of carrying the gospel to all people. If we fail, then the work fails. It is our job. If the layman, whether rich or poor, contributes the funds to carry on the missionary work in the same measure as the Lord has prospered him, then those who can and are willing to go will be able to teach and preach this gospel to all people.

In addition to the giving of his funds, the Christian layman can do much through prayer. The world would soon be turned to Christ if all the laymen who profess his name would dedicate themselves and their means to God, and then seek daily divine guidance through prayer and consecration. The only hope of world peace is through lives of God's people reconsecrated to Kingdom work.

C. O. MILFORD
Greenville, South Carolina

Seven of Eleven Men

To this layman, it requires devious and difficult thinking to arrive at even a semi-satisfactory explanation of why every Christian is not wholly and enthusiastically in favor of world missions. It is fully admitted by every Christian that the principles given by our Lord for our conduct, if adopted by every one, would solve the difficulties, not alone of individuals, but of all nations.

In my opinion, the day of universal peace and harmony among men will never come through bargaining among nations, unless the teachings of Jesus Christ are followed. Some point derisively to the world condition during World War II, and say "Money spent for missions did no good." The old adage, "A good deed is never thrown away," is true. I cannot concede that missionary effort was useless.

Seven Christians among eleven men who shaped China's war activities meant more than most of us know, and brought back to us sons and brothers who otherwise would have perished.

Many Christians saw no alternative to shot and shell but the Bible—the missionary and the love of God in the hearts of men. How terrible that the story has not been told to every human being! They did not know! How can they know except they be told and how can they be told except through missions?

God hasten the day when every Christian church will adopt the policy of investing for others as much or more than on themselves. If that were true today, out of the ashes and wreckage of war would quickly arise not the churches and mission stations as before the war, but a greatly expanded work of teaching people how to live with neighbors and with themselves, and to pay homage to Him, who must be sorely grieved that his children have so signally failed in carrying to the world the only solution of today's troubles which threaten to engulf civilization.

HUDSON TALBOTT
St. Louis, Missouri

Christian Men in Chaotic World

What can we do today with the opportunities set before us? We can explore these opportunities, determine their merits, make plans and preparations for taking advantage of them, and give ourselves to the task.

In a chaotic world, men with Christian ideals and purposes can and must go about the business of carrying the gospel to all men everywhere. Men in business, industry, and science—men in every walk of life and position in society—can and should contribute to this development by living righteously, by giving of time and means, by study and learning, and by uniting in efforts for accomplishing worthy and particular tasks in the church, community, nation, and world.

Some men have the training, the experiences, the vision to lead; other men will follow and get the training, experience, and vision. These leaders and followers will do their work intelligently, with love for Christ and for their fellow man.

"Go ye" is the directive to every man who knows, accepts, and follows Christ. The great work of Christ and of his church will move forward to accomplishment because men follow his call and go forth to enrich God's kingdom and glorify his name. The layman has a vital part in this work; no one else can do it for him.

H. B. BOUTWELL
Natchez, Mississippi

Increased Manpower

We face an unprecedented world situation—hunger, depression, want, chaos, hatreds, bleeding hearts, immorality, irreligion—a disturbed and dying humanity. A great opportunity and a great duty face us. The world is waiting. Its prime need and its one sufficient remedy is Christ. The gospel must be spread abundantly to the uttermost parts of the earth. That must be the program of our churches.

Laymen have ever occupied a most important place in church work—a fact not now adequately recognized. This is largely a man's world. When we think of missionary leaders of the past, we think of Paul, and Carey, Judson, Livingstone, Paton, Roger Williams, Luther, Wesley, Bagby, McCall, Willingham, Broadus, Mullins, Moody, Tichenor, Truett, and others. A reading of the Bible will show the leadership of men: Moses, Abraham, David, Solomon, and others. The apostles were all men. Pastors are men. Deacons are men.

The prime need today in the Christian program is increased manpower. Laymen should be missionary inclined. They should realize their duty in this respect. They can be good missionaries, at home and abroad. Mere giving on the part of the layman is not enough. There should be Christian living, testifying, trying to reach the unsaved by every possible means. "Go ye" applies to laymen, as well as to preachers. All laymen, instead of just a few, should be interested in the spread

of the gospel. All, whether one-talent, three-talent, or ten-talent men, should use to the fullest every talent given them.

Missions have come of late, it seems, to be regarded as the woman's task of the church. Women today in our churches have come to be much more active than men, in Woman's Missionary Union and other agencies. More young women are volunteering today for mission work than men. We laymen are not attending the services of our churches as regularly as we should. At nearly every service far more women attend than men. This does not mean that the women are doing too much, but the men are doing too little. Christian missions, today, especially foreign missions, needs the active support of laymen. Let us laymen be aroused at once to a new sense of worldwide missionary responsibility.

W. W. GAINES
Atlanta, Georgia

Next-Door Neighbors

Never since time began have so many revolutionary changes come so quickly in human affairs. Old things are passing away. New things, so large and portentous, have loomed upon the horizon of human achievements that the wisest among us are baffled and dazed to find their control and to adjust them to human safety and needs. A thousand miles have become as one. A year has become as a day. Instantaneously, through the air, we know the thoughts and feel the needs of the wide world. Each of us has become next-door neighbor to every other living soul.

Driven by dangerous circumstances, men of the nations have come to understand each other better and to have common thoughts and ambitions as never before. Never has there been such worldwide sympathy and co-operation. Men have suffered together until they have come to know for a certainty that each must be the other's keeper regardless of race, country, or condition of life.

We who know no hunger cannot live in peace and contentment while our neighbors, nearby or around the earth from us, suffer and die from want of food. We cannot comfortably live in a land blessed with the benefits of advanced medical science while millions of our fellowmen are perishing from preventable diseases. Civilized peoples are honor-bound and duty-bound to lift the darkness of ignorance from the minds and souls of benighted peoples wherever found in all the world. We are compelled by all that civilization means, so far as within us lies, to extend the hand of friendship and generosity to every mortal man who suffers for want of blessings we ourselves so richly enjoy. The road to Jericho extends around the world. We must not pass by on the other side.

Christ alone can convert the human heart from hate to love, from selfishness to altruism. He is the only hope for man's earthly and eternal salvation. Christian laymen must magnify the church as God's spiritual powerhouse out of which beams the light and goes the power of the gospel into near and foreign lands to lift and to save God's creatures. We must stop depending upon our pastors to do our work. He can do only one man's

part. Too much we laymen dream and rest while he preaches. We must pull on our boots and go, or send.

H. L. ANDERTON
Birmingham, Alabama

Home Support for Overseas Program

War, with its death and its destruction, has left misery and suffering in its wake, but now that that conflict is over we must open our eyes to the changed world. Millions of men who have traveled to remote corners of the earth have had their vision enlarged as to the need of a missionary program. Science, under high pressure for rapid progress, has brought very close to us places which were previously almost inaccessible. And those of us at home have been jarred loose from our complacency to a new realization of the need to spread the gospel throughout the whole world.

If our missionary program meets these new responsibilities and obligations, it must have support back home, from the grass roots on up. That is one of the most important things that laymen can do—support and guide that work back home in the local church.

In the local church missionaries are born. Certainly we must have more qualified young people volunteering for the mission field, and they will come from the local churches if the work there is on a sound basis.

In the local church vision is developed. "Where there is no vision, the people perish." Our laymen, our young people, our leaders must catch the vision of the work to be done for the glory of God.

The local church constitutes a prayer center which gives us the support of the Holy Spirit, without which we can accomplish nothing. Our concerted and individual prayers must be behind our missions program.

In the local church giving is encouraged and organized. That makes possible the participation of everyone in the missionary program regardless of the size of the gift, and it constitutes a steady stream of support for the Lord's work.

How shall we as laymen go about supporting and working with our local church? First of all, we must be faithful in our attendance at its services. Let nothing interfere with our consistent attendance at the meetings.

Then let each one of us individually get under the load of the responsibility of our church, to feel the burden, to assume that responsibility personally, and to use all of our abilities to promote the work of the church.

And then let each one of us individually as laymen help to keep our church mission-minded. We must be conscious of that supreme obligation that rests upon us to spread the gospel to every creature throughout the whole world. That responsibility must be with us in all of our church services, and in all of our local church work.

Missionary work and support is one of the few ways in which a man can make an investment in something with lasting value—a movement which is changing men's lives, causing new persons to be born into the kingdom of God. We may be sure that God's richest blessings will rest upon this work.

MAXEY JARMAN
Nashville, Tennessee

What the World Needs Most

It is agreed by thinking men in every walk of life that what the world needs most of all *now* is a return to religion—a sustaining faith one can live by.

It is almost unbelievable what men can do when they have a great objective. Witness our young men—peace-loving, kind, going to war and winning that war. Think of our industrialists, many of whom had never thought of the manufacturing of war munitions, changing their great plants overnight from the manufacture of peacetime goods to that of the most destructive implements of death and destruction.

With peace now opening greater opportunities for the layman in his local church, as well as our world, we find a willingness on our part to address our energies to the work of the Lord. Many of our laymen cannot make large gifts of money to carry on the Lord's work, but all can give of their time to his cause.

All cannot go to foreign fields as missionaries, but all can see that those who can are prepared by education and sufficient means supplied. The layman today says, "Lord, here am I, send me or send someone through me."

PAUL DANNA
Dallas, Texas

What Laymen Should Do

The missionary enterprise is not one for preachers and women only. Too long the men have been allowed or caused to think that. The missionary enterprise is for laymen as well as for women and preachers.

We should be given detailed specific facts about the opportunity that exists. It is not enough to tell us in general terms that this is the greatest opportunity in the world's history. "Faith always feeds on facts," John E. White used to say. So does liberality of contributions. Show our men the real situation and it will be met by those who are true Christians. I have never found any trouble in getting men to contribute needed funds when they are given a full disclosure of real need.

Let us realize that we are at a turning point in history, and that this applies to Christianity as well as to government. We should realize that this is a day of destiny for Christianity as well as for democracy. Lloyd George's declaration that it must be "Christ or chaos" is truer now than it was when he uttered it twenty-five years ago. It looks as if we are at that point in the tide of the affairs of men when if we seize the opportunity we shall go on to victory for our Lord; if omitted our immediate remaining voyage will be bound in shallows and in misery. That is from the human viewpoint. Personally, I believe our Lord's cause will go on conquering and to conquer. But a dollar spent now may accomplish more than ten dollars later on. We can save money by spending now.

We should lay out enduring plans. Let us see to it that we do not overplan and make a magnificent beginning and then drop down in depression and leave off our crusading and collapse like our tremendous Seventy-Five Million effort did. Let us enlist this time in a crusade that shall not end or waver until the Master comes. Let us laymen heroically resolve that such a

crusade is what we want to engage in. Let us tell our preachers so, and count on them for God-inspired leadership that will fire all hearts and make heaven rejoice.

R. N. SIMMS
Raleigh, North Carolina

Colossal Undertaking

It is quite evident to any thinking person that Christian people face a colossal undertaking. Pastors, deacons, Brotherhood members, and Christian leaders generally should be made to appreciate just what we are facing. There should be such a revival in the hearts of good people that they will join hands in this great task with spirituality, energy and enthusiasm, as well as a determination, with the Lord's help, to change the thinking of the multitudes from sinful, worldly pleasures to sacred things that are worth while.

CHARLES R. MOORE
Dallas, Texas

Love and Fear in Missions

The two most potent stimuli to human action are love and fear. Love is more powerful in the long run, but being mere human beings, we sometimes need a bit of fear to spur us on to our best efforts. No sincere Christian should need any motive for interest in, and support of, foreign missions, except the abiding love of God in his heart, the desire that all other men should have the opportunity to find that divine love, and the love of our fellow man, prompting us to help all to find the Saviour.

However, it is always true that the love of many waxes cold, and many Christian laymen have apparently been somewhat indifferent to the Great Commission in the past. Their usual excuse has been that we should first christianize the homeland; or even, sometimes, hold the view that heathen religions may be good enough for foreigners. If they are content with their religions, they say, why should we bother them by trying to convert them to ours? The latter point of view is itself a heathen one, but it sometimes finds its way into Christian hearts.

The result of the war has been to add the potent stimulus of fear to support the cause of world missions. We all fear the prospect of another war with the unbelievable horrors that will come to all mankind through the atomic bomb and the other new weapons of destruction. We must have world peace; how we can have it without a world public opinion that is powerfully influenced by the gospel, is our pressing problem. Lack of Christianity or rejection of Christianity means reliance on force rather than on persuasion; this means a rejection of democracy and establishment of militarism. This results inevitably in the horrors of war. This is the sad story of Germany and Japan; this is the reason we still fear Russia as an obstacle to world peace.

The only remedy is once more to take seriously the last command of our Lord. The leaven of the gospel, spread by Christian missionaries in the Far East, has been the one bright spot in the otherwise dismal history of total war. Christian laymen must renew their interest

in world missions, if, for no other reason, in order to counteract the heathen philosophy of force which brings on war and destruction. We can no longer say that the spread of Christianity is a home problem, or that heathenry is good enough for the heathen. We must take an active part in the spread of the gospel of Christ in order to preserve ourselves and all that is worthwhile in our civilization. In the present crisis, every Christian layman who is intelligent will devote a much larger part of his prayers, his interest, his efforts, and his money to the foreign mission movement.

B. C. HOLTZCLAW
University of Richmond, Virginia

Opportunities and Obligations

Laymen should take stock of themselves and try to realize what God has so lovingly given each of them. How dependent their lives are upon him and his goodness! How much more they have received than they deserve!

Any thoughtful man or nation should realize that they cannot live unto themselves, and that other people's spiritual and economical problems should be shared.

If they have a clear realization of these facts, and their hearts are right with God, it will be their opportunity to help, as God has prospered them, and it will be a joy in helping to send the Light to those who know him not.

BROADUS E. WILLINGHAM, JR.
Macon, Georgia

Furthering World Missions

Laymen should be faithful—

To their own church. By loyal regular attendance at its varied services; to be useful to the world we must start with our own local churches and serve in any way our churches may need us. By encouraging others to be faithful and loyal; the stronger our local churches are the better our denomination can send the gospel around the world.

In tithes and offerings. Each layman can serve world missions by faithful tithing, by seeing that his own church supports a worthwhile mission part in its budget, and by extra gifts to world missions.

In prayer for our world mission work. Perhaps no greater contribution can be made this year for world missions than by faithful praying. Our God is able to carry our prayers to individuals and nations around the world. His power through the prayers of laymen can open the hearts of unsaved the world around. Prayer for world missions also will quicken the laymen's interest and that of their churches.

A. G. COFER
Joplin, Missouri

We Must Not Fail Now

I feel a very deep conviction in this tremendous responsibility as a Christian man. I have never been so seriously concerned for missions as I am at present. We stand face to face with the necessity for missions with the knowledge that if we fail God now, chaos will reign in the world with a fury and a destruction beyond the imagination of human thinking.

God will touch the lips of men as he did in Isaiah's day and send them forth to conquer the world for Christ if they will commit their lives wholly unto God. God will have to depend upon the men, the businessmen of our day, to furnish the money to send men and women to preach Christ to all nations and all peoples. That is our responsibility as Christian men who cannot go to the foreign fields. If we fail in our trusteeship, our stewardship, and our ownership, then, there will be another world catastrophe within a generation. We can't fail God now!

The hope for peace, security, and future of the world depends upon the preaching of the gospel of our Lord Jesus Christ and the winning of the souls of men and women of every nation around the world. This is the only sure remedy for the ills of the world.

GROVER C. COLE
Fort Worth, Texas

Men's Responsibility

The present plight of the world, following years of devastating war, presents opportunities for real missionary service; but along with these opportunities come definite responsibilities.

We laymen, not only of the South but of all the world, are faced with the opportunity of renewing our missionary efforts which were interrupted by the war and of greatly increasing those efforts.

Some people have expressed the opinion that our pre-war endeavors in Japan, China, Nigeria, and other countries suffered an irreparable setback when war conditions forced our missionaries to be recalled, leave their posts or be taken prisoners, but we have read of many incidents where the valiant and faithful work of these consecrated workers paid dividends long after the sowers of the Word had left.

Many of our boys upon landing or being forced down in isolated regions have told of the kind treatment they received from the natives because Christ's way of life had been imparted to these natives by missionaries. It seems to me that World War II and the chaotic conditions which have followed have made the soil even more fertile, not only for the seed which already has been planted, but for that which we can plant more plentifully henceforth.

Relatively few of us can travel to distant lands as missionaries but all of us can contribute of our prayers and our means so that our Boards will be able to send trained, consecrated and eager workers to bring the Word of God to millions of people. And *there* is our definite responsibility.

We must be faithful stewards and share Christ's way of life by helping in every way to follow the Great Commission to all peoples. Our money will make it possible to "Teach, preach to each" and explain the simple ABC's of salvation—Accept, Believe, Confess. Our prayers will reach a listening Father and he will magnify our efforts and glorify the work.

When we think of the glorious opportunity, these responsibilities become joyous personal privileges. I am confident we will not fail our Lord and a waiting world.

C. D. HURT
Roanoke, Virginia

"This Is Our Day in Japan"

—Marshall D. Barnett

Having the opportunity to observe firsthand the conditions of the Japanese Christians, I am forwarding what information I have been able to gather in view of my many duties in the occupation of Japan.

In spite of the destruction of buildings the Japanese Christians have not been discouraged and have been meeting in private homes, business buildings, and school buildings.

In my headquarters, Sasebo, remain one Catholic and one Episcopal church building, both being put to good use. I have just begun a Bible class after much language difficulty, and last Sunday had my first genuine convert. There were three others making a public profession, but I doubt their understanding. My first is Mrs. K. Nagatomo who lived in California at one time and will be a great assistance in interpreting. Her employer, Mr. Kitamura, was an elder in the former Presbyterian Church and has been helpful in the union church.

Chaplain Henry E. Austin has been a shining light in this section. Having come through Iwo Jima and other bloody battles of the Pacific, he arrived with not too much love for the Japanese, but God changed the motives in his heart and called him to be a missionary to Japan. He has asked to be dismissed from the service here, but there is little hope that the U. S. Marines will grant the request. He is from the Northern Baptist Convention, is marrying a trained nurse, and his mother, a practicing trained nurse, plans to come to Japan with him. Chaplain Austin has won the hearts of the Japanese and has that radiance and winsomeness that it takes to make people forget bombs, hunger, disease, and hate.

The few are keeping Christianity alive during these days that the churches are torn and scattered. These few are to be depended upon. Besides there is an amazing attitude of tolerance and co-operation by the Japanese generally, toward the American and the Christian way. Now is the time to catch the pendulum of Japa-

Mr. Barnett, of the Barnett Construction Company, Dallas, has been the commanding officer of a Seabee Battalion on Kyushu. He is a deacon in the Gaston Avenue Baptist Church in Dallas. His letter written from Sasebo City, Kyushu, deserves wide reading.

nese attitude before some clique of self-centered and avaricious political power creates another Shinto movement.

We have played and toyed with missions compared to the way we put on a war. There is something lacking in society that impells us to spend three-and-one-half trillions for destruction when one-third of the amount would prevent wars for the future. We throw out our chests in speaking of accomplishments when we should hang our heads in shame. We are stepping on our own traces in our dealings with the rest of the Christians of the world. Littleness will prevail always if the vision is little.

In the midst of bombed ruins, we are able to sit with the Japanese and sing "Blest Be the Tie." From the win-



President Yoshio Mizumachi welcomed me to his office where so many other Southern Baptists had interviewed him.

dow of a home where we were worshipping with Japanese, there lay below us in the valley charred ruins, twisted steel, dirt, filth, destruction. Emperor worship is shaking today and the people are saying, "We have been cheated." The spirit of "Blest Be the Tie" cannot mature into a movement without workers of indomitable spirit backed by millions of dollars. Are we willing to step down off our thrones of self-sufficiency and draw up an "insurance policy" against destruction for our children's children?

I quote one of our Marine veterans, after attending a service in Mr. Kataro Kitamura's home. "There we were, a group of men who had fought the Japanese troops in battle, worshipping with their relatives and friends, singing tunes in our own languages, uttering something more significant than mere words." As I sat in this service with this Marine I felt a strange awareness that though he was a Methodist and I a Baptist, our missionary efforts apart as long as we worked through our respective organizations, there was nothing between us but Christ.

Five hundred missionaries could start to work in Japan today. The people are hungry for the Word. I have been in Japan only six weeks and have spoken to about a thousand people. The oft-accepted excuse that the lan-

Photos courtesy the author



Sadamoto Kawano, Seinan Gakuin chaplain, trained at the Southern Baptist Theological Seminary, was my host and interpreter. I made this picture of him with his family in their modest Fukuoka home.

guage is a barrier is an alibi that I have taken for granted in times past, but proved untrue in six weeks. No one asks my denomination, my status as a certified messenger, or my training as a Christian. A starving man does not stop to find out about the manufacture of bread; it is sufficient that he gets the bread. We have won a few in these short days, enough to prove the possibilities.

I am just as willing to fight for their salvation as I was to fight for their extermination, because I know that the peace of the world hinges on our tolerance.

I spoke to four hundred young men at Seinan Gakuin College [Baptist school], Fukuoka. Sadamoto Kawano, chaplain, was my host and interpreter. No American audience has so inspired or challenged me to give out my best. Not one pair of eyes turned aside during the thirty minutes of reverence and attention.

As I sat in President Y. Mizumachi's office, in the very chair that has been occupied by Dozier, Truett, Dodd, Maddry, Carver, Garrott, Rankin and many others, I felt a deep surge of humility. As I talked to Mizumachi, Kawano and Fujir, I seemed to be standing on the threshold of a tremendous movement—evangelism for Japan.

Out of Saga I picked up a young Japanese. He was in a worn naval uniform. His English was fair, his faith was phenomenal. He informed me that he had enough money to go to the States and study for the Christian ministry and was awaiting the opportunity to travel. He possessed a passion to participate in the new day for Japan.

Chaplain Austin talked to a similar case on the train on his way from Tokyo. Except for a few, the youth seem to have lost faith in traditions and feudal practices. This is the time for education in Japan. Military camps and naval establishments, with concrete and permanent structures complete in every respect even to steam heat, may be available for transition to Christian education, and five hundred missionaries could get to work at once.

I was informed that Seinan Gakuin School had 2,000 enrolled with 10 per cent Christians; those two hundred will soon be available for service. Out of the faculty of one hundred teachers, fifty are Christian. These people form

a nucleus for leadership in other schools.

In Nagasaki, there were 4,000 Christians of Protestant faiths before the atomic bomb killed 2,000. One Methodist, one Baptist, two Catholic, and one Episcopal church building were destroyed. Of the 40,000 Catholics, half were killed. The Protestant ministers are meeting the first Monday of every month. As far as we can determine there were no ministers killed in Kyushu. The word "atomic" is nothing for us to be proud of.

There is great need in both schools and churches for supplies and books. English is read in most places and American magazines and literature will

help to build Japanese morale again.

The pastors need warm clothing and shoes. Other items needed are: pencils, paper, chalk, ink, protractors, and all student supplies. Teachers and pastors need fountain pens. Each pastor could use a thousand Japanese Bibles right now. Chemistry and physics laboratory equipment of all kinds, music instruments and music books are needed. There is a great shortage in Japan and, if the Christian schools and pastors have supplies, they will gain great advantages.

As soon as the State Department will permit, a committee should be sent to appraise the situation, taking at least three months to cover the whole field.



The Seinan Gakuin Baptist Church, photographed in December, 1945, is one of relatively few Christian church buildings which were not destroyed by American fire bombs.



Chaplain Henry E. Austin took a picture of the service when I spoke to 400 Seinan Gakuin students, with Chaplain Kawano interpreting. The language barrier is no longer a valid excuse for neglect of evangelism among any of the world's peoples.

Back to China—

as a Marine Lieutenant

To the eyes of American servicemen for five decades, China has appeared as an intriguing mixture of fascinating variety, adventure, interesting legend, and better than average living comfort, possible with personal servants and low prices. Charged with natural expectancy and with the joy of finally reaching an important area long denied by Japanese occupation, the pilots of the first regularly scheduled Navy transport plane flying into China after V-J Day eagerly circled pagodas, temples, and rice paddies as their aircraft approached Shanghai from Okinawa.

These spirited feelings were shared by most of the passengers of the four-engined transport, particularly by one for whom arriving in Shanghai also meant, among other things, returning to a home enjoyed for ten years as the son of Southern Baptist missionary parents answering the call of Christ in that great city.

So on that clear day in the early autumn of 1945 I knew the fulfillment of a longfelt desire to enter China as a member of the forces of victory and to be one of the first Southern Baptists to view the effects of Nipponese aggression on Christianity in that populous nation.

Except for soaring prices and a dearth of motor vehicles, Shanghai, now a metropolis of 5,000,000 people, was little changed. Although here the Japanese in many respects had displayed surprisingly humane conduct, desperate privations had been experienced by the city's populace, fortunes had vanished, and lives had been lost by those who had actively opposed inroads of the Japanese occupying forces.

However, the private lives of Shanghai's millions and those of the other large Chinese cities were not bothered during the war years to the extent of Nazi family control in oppressed Europe. In fact, the Japanese at times attempted to befriend the Chinese, though in the former's own peculiar and notoriously ineffective manner. There was no concerted effort toward



Here Dan leans upon Navy and Army buddies in Honolulu.

Photos courtesy Mrs. J. T. Williams.



By Dan S. Williams

eliminating private or public Christian worship, though church and mission building space along with that of other organizations was frequently commandeered to satisfy the needs of Japanese military or civil officialdom. Driven by the unyielding determination and positive Christian spirit of the native leaders of all sects, Christian churches, schools, and Christian life flourished to an extent sufficient in itself to serve as eternal proof of the power of God. The record also is to the everlasting credit of the thousands

of individual laborers for Christ throughout China.

Baptists, as well as other Christians, in China were triumphant in living their Christianity under difficulties. The North Gate and Grace churches in Shanghai functioned continuously during the entire forty-four months of the occupation. The unswerving devotion, optimism, radiance, and strength of the pastor of the former church, Pastor Ching, whom I met again during the first day in Shanghai, was typical.

I also visited Manager Ting of the China Baptist Publication Society building and book store at 209 Yuen Ming Yuen Road in Shanghai. His window display of Bibles, tracts, and pictures in the book store was just as carefully and artistically prepared as in prewar days. Even though the building was occupied during the war by Japanese tenants, Mr. Ting had continued to issue statements of rent due and actually had succeeded in collecting small payments from the incumbents—a feat considered impossible in Jap-occupied China!

Most vigorously active of all phases of Baptist work in China was the University of Shanghai with its many hundreds of students rushing around to classes, conducted on three floors of the Baptists' True Light Building in downtown Shanghai. The atmosphere of intelligent devotion to learning, and of ambition to forge a new and more Christian China was due mainly

(Please turn to page 30)



Child care is more than a course in baby tending. The sacredness of human personality and the importance of moral training for children are taught along with techniques of bathing, feeding, and clothing a child's body.



Although the nursing profession does not attract Brazilian women, girls in Bahia eagerly enroll at the *Escola Domestica*, just three doors from the governor's palace on the main street. The classes are taught in Portuguese.



Interior decorating and painting, taught here by Miss Rosita Dubois, are natural arts for Brazilian young women.

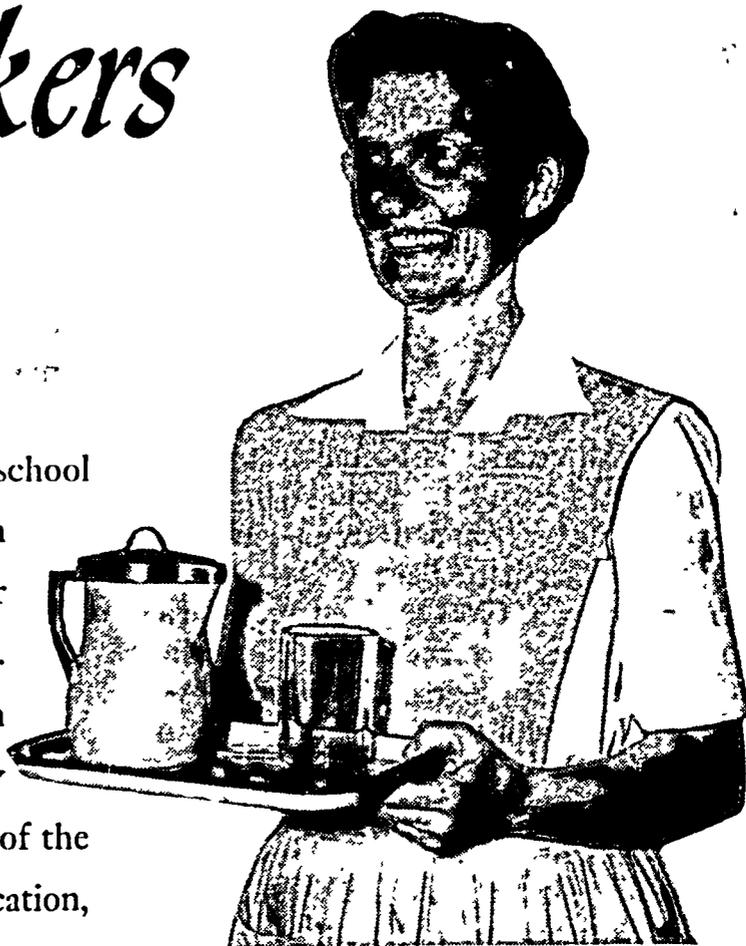


The use of a sewing machine and the art of making attractive, well-fitted clothing are the responsibility of the sewing class. When instruction is given in the preparation of food, the girls learn how to serve it well. They like to set a pretty table and be hostesses.



Brazilian Homemakers in Training

The Kate White Domestic School at Bahia, Brazil, is a mission school with a student body of a hundred young women who want to learn plain and fancy cooking, home nursing, child care, handwork, interior decorating, elementary nutrition, household finance, and English. Mrs. M. G. White discovered a need for that kind of instruction among Brazilian women when she went to South America thirty years ago, and fifteen years later she opened her home for it. Many of the students, attracted to the school because of its high standards of education, hear for the first time the evangelical interpretation of the Christian religion. Every one of the six faculty members relates her subject to the teachings of Christ, and most of the graduates become not only good housewives but Christian homebuilders. Says Mrs. White: "This year the pupils, girls and women, have shown a spirit of open-mindedness, receiving the gospel message with attention and interest." This school is an example of good neighborliness on the part of Christian missionaries.



Kate Cox White took the Red Cross Nurse's aide training at the Medical College of Virginia during her last furlough in the States.

Photos courtesy Kate Cox White



Graduation exercises are an annual February event. About ten girls receive diplomas, and thirty receive certificates. This photograph includes faculty members and graduates with diplomas on the front row. Mrs. White is seated in the center.

Two Letters

One day in January we received two remarkable letters from Japan. One of them was from a Baptist layman, Marshall Barnett, head of a construction company in Dallas. He described his visit to Fukuoka where he spoke to 400 young men, 200 of them Christians, at Seinan Gakuin. He sat in President Y. Mizumachi's office and as he talked to this great Japanese Christian, he said he seemed to be standing on the threshold of a tremendous evangelistic movement.

Then Marshall Barnett wrote, "Although they killed my son, God bridged the avarice, cruelty, calumny, crime, virulence that led us to war. I was able to overcome my personal loss and give those Japanese students a vision of what will bring harmony, unity, and peace."

The other letter was from Chaplain Harold Menges, describing his visit to the same Fukuoka school. He quoted President Mizumachi as saying, "I had one son, a fine Christian young man. My son was killed by an American bomb. I can say with all sincerity that I do not hate the Americans, nor do I hold them accountable for the death of my boy. I feel that he died as a part of the sacrifice we are paying for a new Japan."

Late in 1945 an American Christian businessman and a Japanese Christian educator were able to say, each to the other, "I lost my son, but I do not hate your people."

New Frontiers

In the past we have talked about geographical frontiers. Now we have new frontiers in every area of life—political, economic, social, educational, industrial, spiritual. The airplane, the radio, the cinema, television, and more than all, war and the atomic bomb have wrought significant and startling changes in civilization. Big powers are learning that they must work together if they are to endure, and they are not so sure now that their bigness is a guarantee against destruction. Whether we like it or not, the word Democracy has a new connotation. The whole world is learning more of four freedoms—freedom of assembly, freedom of speech, freedom of the press, and freedom of religion.

We discern not only new conceptions of international relationships imposed by a desire for world security, but we see also the wider dissemination of intelligence. The war has widened the acquaintance of every tribe and tongue. Men of Africa, for example, have gone to the ends of the earth to return with new aspirations, new ambitions, the desire to learn more about the Americas, Europe, the Orient, the islands of the sea. The world is learning to read. In many countries, the increase in percentage of literacy has

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been almost incredible. Frank Laubach, Jimmie Yen, and other names are symbols of literacy around the world. This means that we are under inescapable obligation to provide for them the right kind of literature. We

should give them the message which God has transmitted to us for human welfare.

We see also the wider and more significant interest in spiritual matters, an interest which has emerged from the global conflict. Our chaplains, thousands of them, have had in every land contacts which not only have enriched their own lives but the lives of others. The hand of the Lord in human affairs has been manifest again and again. The genuine interest of Japan in the Christian religion is one of the miracles of this generation. To illustrate: one of the most poignant and powerful appeals from Japan is found in a letter of a young Christian Japanese woman living in Tokyo. Before the war she had been driven from her home when she accepted Christ, but later she was reconciled to her family. In a letter to Missionary Maxfield Garrott, published in the state Baptist papers recently, she voiced this plea:

But now the war is over. I feel the warm prayers of my friends in America. I know you love peace deeper than any other nation in the world. It was an American missionary who led me to Christ and gave me visions for the kingdom of God. I now willingly accept, painful as it is, that your victory is God's providence.

According to the Potsdam declaration, we are starting anew as a democratic nation, but democracy can never be realized by just taking off despotic leaders and dissolving economic trusts. It can only be achieved on our awakening to the true value of human souls. How can we fully understand the meaning of democracy, being ignorant of the right conception of God? Faith in God as a creator and also faith in human beings as created after his image can alone lead us to democracy.

We must surrender unconditionally not only to the Allied Nations but to God. Then our sorrows will be changed to hopes and visions to build the kingdom of God. Only God can save Japan. Japanese common people . . . are lost sheep without a shepherd.

Oh, America, blessed nation, listen to this sincere cry of one Japanese girl. Send us shepherds. Give us messengers of God.

Some Perils

In rebuilding the world we face many perils. Some of the perils are political and economic philosophies and practices which threaten the life of a weary world. These are already apparent as provincial politicians are seeking to reconstruct the world in line with age-old concepts of imperialism, isolationism, and military power; or as radical leaders seek to stifle free enterprise.

There are many friction points of which we must not lose sight: The British Empire's relation to India; the relation of the Netherlands to the Dutch East Indies; nationalists and communists in China; joint Allied administration in Japan and in Germany; new outlets to the sea sought by Russia; the Balkan countries which for years have been termed "the powder house of Europe"; the conflict between the varied interpretations of democracy; the reluctance of some nations to grant the freedoms pledged in the United Nations charter; the control and utilization of atomic energy; civil conflict in several of the republics of Latin America; trusteeship of the islands of the Pacific; and racial tensions and industrial strife in our own country. These friction points are matters of vital concern to mission boards and agencies. Man shall not live by bread alone, but he must have bread and raiment and shelter.

There are perils in spiritual realms as well as in political, economic, educational and social areas. There is the peril of the confusion of military strategy with things of the spirit; the peril of putting misplaced emphasis on organization rather than on spiritual unity; the peril of totalitarianism and regimentation in religion; the peril of godless living by professed Christians; the peril of rationalism in religious thinking and teaching; the peril of prejudices and hatreds; the peril of assuming that religious movements gain momentum in proportion to their mass; denial of true religious liberty in some lands; the peril of colossal evils such as war, the liquor traffic, gambling, juvenile delinquency, evil literature and movies, the decadence of the home; and, worst of all, the peril of indifference to sin and suffering.

Missionary Needs

We need a clearer conception of the relationships which nations in this small world sustain to one another—"one world," as Mr. Wendell Willkie put it. We can no longer speak of people as foreigners who live just across the road or over the creek, figuratively speaking. Russia, Argentina, Japan, Iran are next-door neighbors.

We read many criticisms of Russia; some Americans distrust Russia. Let us put ourselves in Russia's place; what would be our attitude toward the United States and Great Britain, who shut Russia out of their councils for many years? We are not to forget that for nearly 150 years, since our country and Russia have had dealings with each other, there have been no major conflicts between these two great nations.

In keeping with this concept of one world and rearrangement of boundary lines, it is difficult to say where home missions ends and foreign missions begins. With Americans scattered all over the world, and men of every nation living in our own precinct, it is more fitting to speak of world missions as community missions.

We need a new evaluation of spiritual factors in building a world. This brings us back to General MacArthur's statement, "It must be of the spirit if we are to save the flesh." From the Orient, from Europe, from Latin America, from Africa, students and leaders of commerce will be coming here by the thousands. Our business leaders, many of them, will be going to the ends of the earth. How important it is that we be Christian in all of these contacts!

Before the war we sent to Japan very few missionaries, official representatives of our mission boards. But how many unofficial missionaries we have sent to Japan in recent months! A host of Christian soldiers have borne testimony in Japan the last few months to the living Christ.

We need a deeper conviction on the question of stewardship—stewardship not only of money, but of life, of influence, of talents, of opportunities, of friendships. What a meager response of Southern Baptists to the appeal of world missions when we averaged last year less than sixty cents per capita for foreign missions and have on our list only one foreign missionary for every ten thousand Southern Baptists!

Right here our laymen can make large contributions by manifesting the spirit of Christ in their business and professional dealings with laymen around the world. The gospel has been entrusted to them as well as to preachers; they can be tremendously effective in their testimony, as faithful stewards of a vital spiritual faith. Wherever they go they can be missionaries of the Cross of Christ.

We need a clear restatement of the fundamentals of our faith. One of the keenest-minded men in our country said the other day in the *Atlantic Monthly*: "In a time like ours, when civilization is in dire peril, any Christian body, if it is to gain and hold respect, must give a clear and single answer to basic questions about man, about God, about the existence or non-existence of the supernatural; about whether Jesus Christ is only an excellent human sage or God-made man for man's salvation, for man's incurable folly and weakness of will."

Our Baptist people have clear answers to these questions. Let us not be hesitant or timid in affirming our faith. The heart of world missions is the recognition, as someone has said, of the "plight of man and the power of God." Man is in need of a Saviour, and Jesus Christ, God-man, has made adequate provision to satisfy that need. We are therefore under obligation as good neighbors, as sinners saved by his grace, to tell others what the Saviour of the world has done for us and what he can do for them.

We need to relate our faith, the dynamic of our gospel, to every area of life, to every problem which baffles men individually and collectively. We must bring to bear on every relationship, social, political, economic, industrial, cultural, spiritual, the impact

and influence of Christian living. Only such a power can regenerate men and transform society—can solve industrial problems and give us the spirit of true brotherhood.

We quote from a recent declaration of scriptural principles prepared by a representative group of Southern Baptists:

To this end it is necessary to resist all inequalities of basic rights and privileges in the church and in society, which arise out of racial prides and prejudices, economic greed, and class distinctions; everywhere proclaiming and practicing human brotherhood under the will and purpose of God. . . . There can be a Christian order only as it is constituted of and by genuine Christians. Neither the world nor any part of the world can be organized and conducted on Christian principles except as there are Christians incorporating these principles. Here lies the imperative for an immediate undertaking for worldwide and thorough evangelizing of all peoples. Christian missions must be comprehensive, thorough and universal. New men are essential to a new world.

We may add that evangelism finds its fullest expression and opportunity in serving a suffering world. For as we minister to all who are hungry, thirsty, naked, imprisoned, and strangers, in the name of Christ, we are opening the way for the gospel to enter their hearts and establish in their lives the sovereignty of God.

MISSIONARY

Tidings

In the death of Dr. J. T. Henderson, Southern Baptists lost one of their foundation builders. For thirty years he served as general secretary of the Baptist Brotherhood of the South, and we are indebted much to this modest, faithful Christian layman for his untiring work in stimulating the interest of Baptist men in world missions. He was eminently successful as an educator. For a number of years he served as president of the Tennessee Baptist Convention, was moderator of the Virginia General Association one year, and vice-president of the Southern Baptist Convention two years.

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After a school of missions had been held in one of our Southern Baptist cities, the pastor at the close of the Sunday night service gave the usual invitation for membership. He was not prepared for the response. Nineteen young people who had been in the school of missions came up dedicating their lives for special service, a number of them expressing their desire to be foreign missionaries. After the benediction two or more young people joined that company of volunteers. The next Sunday there were eighteen more dedications to world mission service. The pastor had expressed the hope that in a five-year period there might be forty young people who would surrender for missionary service. Within two weeks there were forty-one. It is impossible to estimate the far-reaching influence of schools of missions.

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The winter number of *Religion in Life* carries two or three articles of special interest to students of world missions, especially "Religious Liberty," by John C. Bennett, and "The Roman Catholic Church in Europe," by Adolphe Keller. Dr. Keller calls attention to the fact that Rome is training prospective missionaries in preparation for the advance of Catholicism in the East as soon as doors open. He says that the religious policy of the Vatican is to offer the Eastern Church the desired liberty in ritual and permit the marriage of priests, but is intransigent in regard to jurisdiction and doctrine.

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Southern Baptists have become accustomed to the announcement that foreign missions receives 50 cents out of every dollar given for Southwide purposes. This has never been true for the reason that certain priority allocations were deducted before Southwide funds were distributed. The budget for 1946 announced by the Executive Committee of the Southern Baptist Convention allocates 46 per cent for foreign missions. This does not mean that foreign missions is to receive less than heretofore, but that preferred items are recognized and deducted. The last meeting of the Southern Baptist Convention in Atlanta adopted the recommendation that eight per cent of the Co-operative Program receipts heretofore applied to debt service be set aside to provide for the operating budget of the Conven-

tion. This leaves 92 per cent for distribution; half of this amount, which is 46 per cent, goes to foreign missions.

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Evangelism is and must always be the message of salvation, and that message must never lose its vital central place in the medical, educational, agricultural, social, or industrial approach to a man and society. The missionary, whether at home or abroad, whether an ordained minister, a doctor or nurse, an agricultural scientist, or in any other form of service, keeps as his central objective the giving of this message of salvation. The medical missionary cannot separate his evangelistic from his medical Christianity. The agricultural missionary links love of soil, love of man, and love of God. Teacher, office worker, community center director, Sunday school missionary, all should base their service on the fact that the body of man is here for a moment, the soul exists in eternity. Our Lord did not have a place to lay his head, nor was he too concerned in bettering the economic level of his twelve apostles; but he did have a great compassion for the sick, the needy, and the infinitely poorer rich men, some of whom were not far from the kingdom of God. "Go and sin no more" followed the healing of the sick and the restoration of sin-sick lives.

—Our Times, Presbyterian Board of National Missions.

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In his letter to the Corinthians, Paul recounted his trials and difficulties in his missionary journeys, but he rejoiced in the sustaining power and the unfailing grace of God and, above all, the victories wrought by the Spirit of God. We were reminded of Paul's experiences by a letter from Latin-American Missions Secretary Everett Gill who described a visit to the interior of Pernambuco a hundred miles off the railroad. He tells about tons of dust, corduroy roads, mosquitoes, flies, and other trials. Then he adds, "When the invitation was given, twelve men and women, boys and girls came forward to accept Christ. There is a 'romance' in the spiritual response which makes everything else fade into insignificance."

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Evangelical religious bodies can learn some lessons from the world mission strategy of the Vatican. Recently the Pope announced the appointment of thirty-two cardinals with a wider distribution. For example, North and South America are to have fourteen cardinals instead of three; China will have a cardinal; Canada is to have an

English-speaking cardinal. *The Christian Century* points out that there will be at least one native Roman Catholic cardinal in every continent on the globe. For the first time the college of cardinals will not have an Italian majority.

The Vatican plans its missionary strategy in terms of centuries rather than years. Roman Catholics are more active among all classes in this country than they have ever been. We have been reminded frequently of John Considine's experience as related in his book, *Across the World*, in which he described a visit to the College of Propaganda in Rome. One of the priests said to the Catholic missions leader, "Every square mile on the face of the earth is charted here in Rome. . . . With the Holy See, there is no forgotten man."

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The Associated Press reports that betting on race horses in the United States last year amounted to \$1,306,514,314. This is more than three times as much as the 16 largest religious bodies gave altogether for all purposes in 1944.

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World Outlook, the missionary magazine of Methodists, carries an interesting story of 100-year-old Hunting Horse, chief of the Kiowa Indians who, half a century ago, set out to scalp a missionary and was himself converted. Since that time he has led many Indians to Christ. When he and his braves rode into the Methodist missionary's brush arbor one night and announced that they came to scalp him for preaching the white man's God to the Indians, the missionary told them that he came to tell the Indians of their own God who sent his Son into the world to save the Indians. They ordered him to preach and they would judge for themselves whether it was an Indian's gospel. The missionary preached for his scalp and, when the invitation was given, Hunting Horse let God come into his heart.

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We have a good letter from a friend of foreign missions in which the suggestion is made that every member of the church, men as well as women, should attend and participate in missionary meetings just as they are all expected to attend the Sunday school. These meetings are as profitable to men as to women. "The world will never be evangelized until

the whole church learns to work together in each organization of the church."

The Camp of Hope

(Continued from page 6)

When Dr. Lockett and his second wife were leaving for their furlough in 1933, the lepers at Ago Ireti must have had some premonition that their friend, who loved them so much, would never return. Dr. Lockett had not only ministered to their bodies, but he had also preached to them and had won many of them to Christ. It was a sad parting, both for the missionary doctor and for his helpless leper friends.

Mrs. Lockett, in the life story of her husband, gives this additional touch:

The day before our missionary left Ogbomoshu for furlough, the lepers presented him with a letter containing a gift of twenty shillings which they had saved out of their food allowance of one shilling a week. Dr. Lockett was overwhelmed and felt that he must return it. He knew that one shilling (24 cents) is the value of the food of one patient for a full week, and that their gift amounted to almost as much as the cost of the food for the twenty-two people for a week. He saw from their faces that he dared not refuse the money, however much he wished to return it. The doctor said that never before had he received any other gift as large as that in his own sight and in the sight of the Lord.

The note translated into English says:

Dear Dr. Lockett: We are happy to write this letter to you. We were very sorry when we heard that you were going home as you have been caring for us very well. We know that the people with whom you will leave us will take care of us but we long for you. Therefore we are sorry because of your home-going. May God watch over you until you reach home, and may He let you return to us in peace. If we had ten bags of money, it would be an insignificant amount as compared with what you have done for us. The help of people is nothing as compared with the help of God. The Lord will help you onward and onward.

With this pound we help you in connection with your homeward journey.

We close our word,

We are, your loving friends,

The Camp of Hope.

The doctor was very greatly moved by their great love, appreciation, and generosity. He told them that he and his

wife already had money for their traveling expenses home. Immediately the spokesman said: "Then use it to return. We have heard that people in America often do not have the money to send the missionaries back to their fields. We need you here to help us, and this will help to bring you back." Dr. Lockett prized the letter so much that he sterilized it so that he could keep it.

Kingdom Facts and Factors

(Continued from page 5)

imperial house ignored the sacred pilgrimage and report to the supreme goddess of the Japanese sacred mystery. It will take long for this epochal rescript to work out its meanings and implications into the thought and practice of the Japanese people. The Government no longer provides for the maintenance of Shinto shrines or officially encourages pilgrimages to them.

Whether Hirohito will, as predicted in some quarters, go on to an open profession of the Christian faith cannot, of course, be forecast. For him to do this would certainly involve the prospects of dangerous mass movements into Christian churches under motivations quite other than Christian conviction and experience.

In this connection, attention must be called to the marvelous insight, ability, courage, and success of General MacArthur's administration, of his great responsibility as the executive of the occupation and administration of the Japanese empire.

It is also most gratifying to have testimony from various sources and involving various connections, of the total impression which the members of the American Army are making upon the Japanese people. At first, a devilish secularism gloried in reporting dissipations and excesses and even crimes committed by soldiers. No doubt there were facts to justify these reports of sensational newsmongers, but as the full affects come in, it is quite clear that by and large our soldiers are among the greatest assets for recovery of Japanese confidence, hope, and friendliness toward the American Government and people. One of the most competent missionary observers says unequivocally that the G. I. Joes constitute the most powerful missionary force ever to have entered Japan.

EPISTLES

FROM TODAY'S APOSTLES

China

JANUARY 22, 1946

Since the first arrival of missionaries from Chungking and America after the close of the war, we have had genuine Christian fellowship. God has brought us closer in prayer and meditation than ever before. Our thoughts are so much alike that they must have been directed by the divine Spirit. In the meetings we have had, there were clear manifestations of the working of the Spirit among us. We hear reports with eagerness and praise, we pray with earnestness, and we plan with a vision of glorifying God in the greatest way.

All of us together feel so vitally concerned over the different phases of our Baptist program, our hearts throb with joy—a thrill of joy as we view the opportunities and a thrill of the challenge as we see the problems that lie before us. Every fiber of our souls vibrates for the Lord. And you know, when a group of God's servants catch on fire with his Spirit for his mission, the chords of our souls tune harmoniously together in a sacred melody at his throne of grace. I cannot help but feel the burning desire within me to exert every ounce of my energy and every minute of my time for the hastening of his Kingdom. With the help of God we are looking for greater things for the Lord in China in the near future.

From January 15 to 17 deputation teams were sent out by the All-China Baptist Relief and Advisory Committee to visit some of the important Baptist centers in Kiangsu Province. One team, including the Rev. Y. C. Ching, Mr. Princeton Hsu, and Dr. McMillan, went to KwenShan, Soochow, and Wusi, three neighboring cities along the Nanking and Shanghai railway. Another team, including the Rev. Charlie Chi, Dr. D. F. Stamps, and myself, went to Chinkiang and Yangchow, two cities on the opposite banks of the Yangtze River, not far from Nanking. Space here allows me to mention only a few of the pressing needs in those cities.

1. *The urgent need for workers, both missionary and Chinese.* The opportunity is immense and consequently the need for workers is appalling. It is hard for you to imagine that the biggest church in Yangchow is without a pastor. The big hospital is waiting for reopening and needs doctors and nurses for its staff. Missionary homes, both in Chinkiang and Yangchow, are great temptations to

troops to occupy if there is nobody living in them. It is true on all sides that the harvest is ripe and the laborers are few. We need to train more church workers, but we also need to provide a program that will challenge the best of them and a living salary to keep them happy in the work.

2. *The great need of closer fellowship among workers in each locality as well as among workers of the whole country.* There seems to be no trouble for Chinese workers to get along with missionary friends, but they must get along harmoniously with each other. We feel that effort must be made to train Chinese workers to co-operate with one another. They are to glorify God and not man.

3. *The need of local support.* The great foundation of our Baptist work in China must rest upon the support of our native Baptists. The churches in China are like younger brothers to their older brother churches in America. At the beginning, the younger brother needs the help of his older brother but when he grows old enough he should learn to stand on his own feet if he is to become self-supporting. We must put our shoulders under the load. This last war gives us a golden opportunity to develop and encourage self-support. May the Lord help us to grow.

HOWSON LEE
Shanghai, China

[NO DATE GIVEN]

Since you left here more than three years ago, this is the first time I have written you. Shih Chin T'ang, by the Grace of God, did not enter the Chi Tu Chiao T'uan (Japanese National Church) although the Japanese continued to threaten us and tried to entice us. Thank the Lord, your teaching in the W.M.S. and Brotherhood caused them to know they should not enter the Chi Tu Chiao T'uan, so the brothers and sisters preferred to go to jail or have the church closed rather than to go against the truth. Thank the Lord, he did not let the devil be too active. Except for dangers from the fall of 1942 to the spring of 1943 we have been peaceful. Last spring the church piano and chairs, and beds from the school, were taken by the Japanese. We did not take these things too much to heart, as we knew the Lord would manage it.

During these more than seven years of fighting, Shih Chin T'ang has not one time missed a worship service. Since you have been away these three years, Shih Chin T'ang has not had financial difficulties. Although there was the great famine, the church members have shown the grace of joyfully giving beyond their ability. Every week over two hundred attend services. Mr. Wu and I worked together until September a year ago when

he went home because of his father's illness. He is teaching a school at home like Shih Yu with forty pupils.

Peter Lee, by the help of an American official, got back Ku Lou property on September 15. Now he has changed the True Light School to a Cheng-Shiah (a regular middle school). These years no English has been studied in Chinese schools. The Chinese Government Cheng-Shiah schools will be coming back to Kaifeng soon. Those students not knowing English will not be able to enter, so True Light this term has very many students. They attend school at Ku Lon. They receive boys and girls both and also have night classes in English.

On December 12, 1944, Miss Della Wong came to Kaifeng and returned to the west in May. She was a help to all our churches.

On September 29 at 9:00 A.M. Mou Jaing Kuang was called by the government. I was called at 10:00 A.M., but when I got there he was not through. They questioned me for only ten minutes or so, but questioned him for two and a half hours. They asked why they entered the "Wei Tsu Chih" Chi Tu Chiao T'uan. I said that Shih Chin T'ang did not enter. The officer was very much surprised. I told him why we did not enter—that our American lady missionary early told us of Japan's plans for the churches, so the church members with one heart did not enter. He wrote; he questioned.

At last he wrote, "Not afraid of threatenings; doesn't love gain; just all for the Christian way. Spirit fine." Leaders of all churches were called for questioning one by one. I think it was just a procedure and unless some accusation is brought against one later, there will be nothing to it.

Finally, please come back. This is the whole of Shih Chin T'ang's invitation, because there are many church matters that cannot be settled unless you return. The brothers and sisters await your being sent of the Lord to instruct them. Many with tears want to see you and ask after your health.

For over three years Lien Ching's ten churches have had meetings in only three places, because so many died, and many fled. The villages have no one in them. The waste fields and dilapidated houses are pathetic. Now some are returning. There is no church now at Li Tso, but a few worship in a home because the church building was burned by the Japanese.

From this spring when Miss Wang led meetings at Yuan Fang, the church there is much better. Kno Hua Fu goes every month to Chang Chuang to lead a meeting.

HAN CHIANG I
Kaifeng, China
(courtesy Mrs. W. Eugene Sallee)

JANUARY 1, 1946

I arrived in Tsinan on December 17, by plane from Shanghai. I have finished my work with the government and am now back in regular mission work. Culpepper will be the same, as soon as he can get back to his station. The communists have cut all railroads leading to Tsinan and the only way to get here is by plane. There are American army personnel living here and an army plane comes three times weekly. I was able to bring all my things with me without cost. The Provincial Government wants me to continue as liaison officer as long as there are American soldiers stationed here. I will do what I can voluntarily and as I have spare time.

I have met with wonderful reception on the part of all the people in Tsinan. America's help during the past few years of the war in China has done worlds of good to help seal the friendship between our two nations. I was pleased and rejoiced to find that all the Chinese pastors and evangelists have kept on the job through these trying years. One dear brother died at his post a few months ago. They have suffered terribly in many ways. Most of them have not had sufficient food and clothes for themselves and families. Only in one instance has a preacher taken up some other work to help meet the need for food, but he kept on preaching.

Our main church here in Tsinan was occupied by the Japanese army for a few months, then evacuated and turned back for worship. Our mission property has suffered only in a minor way. The Japanese have done nothing to keep it in repair since the day they occupied it. I was fortunate in arriving here before the Japanese moved out of our school and residences. My house had been occupied by a Japanese colonel who kept it in good condition inside. Much of our furniture is still here, but the most expensive things are lost. Still I consider we are much better off than in other places where not only the furniture, but the floors, windows, and doors were taken out for fuel by the Chinese puppet soldiers who occupied them after the Japanese moved out.

I was privileged to be invited to attend the Japanese signing of the surrender for this part of China on December 27, exactly eight years since the Japanese army entered our city. It was an auspicious occasion. The Chinese Government officials purposely waited till December 27.

I hope all our missionaries can get back just as soon as possible; get in on the ground floor, so to speak. I have already seen that every one is going to be needed and many more, if we expect in any adequate way to enter the wide open doors for all phases of mission work open to us

now and through the coming years. The Chinese Christians and other leaders seem to want our help more now than at any other time in the history of our work.

JOHN A. ABERNATHY
Tsinan, Shantung, China

NOVEMBER 12, 1945

In the hot summer, when we were at loss about the future of our work due to inflation and the approach of the Japanese near to Chungking, we were overwhelmed with joy on receiving an unexpected letter from Dr. Greene W. Strother in which he said: "Sometime ago I received a cable from Mr. Buxton, treasurer of the Foreign Mission Board, Richmond, that they were sending you U. S. \$5,000 through the United Clearing Board."

A little later, your kind letter came telling us about the fund and authorizing us to use it according to our judgment for relief work. Before I tell you how we have made use of the money I want to thank you and members of your Board for your kindness and thoughtfulness in sending us the generous gift. I cannot tell you in words how much happiness it has brought to hundreds of destitute women and children.

The W.C.T.U. of China has opened ten relief institutions for women and children during the war, four of which are appropriated to the following institutions: The Victory Nursery, the Herman Liu Memorial Orphanage, the Chengtu Industrial Center for Young Women Refugees, and the Wartime Women's Service Center. The last was organized after the fall of Kweilin. The money was used mainly to buy food and fuel.

Now our war with Japan is over. Thanks to the gallant services of your boys and the mighty atomic bomb, the long hoped-for final victory is ours at last. Though we are a victorious country, we are far from getting peace. As a Christian worker, I hope you friends will pray for us, for without peace we can do nothing. Moreover, after eight years of unprecedented suffering most of our people are on the verge of starvation and we simply cannot stand another war. If the present crisis is not saved early, our trouble may develop into a third world war. What a danger!

Though civil war goes on up north, people in West China are gradually traveling to and fro between here and the coastal cities. Mr. Ling, acting president of the University of Shanghai, has just returned from a trip to Shanghai. In the University Board meeting, which was held day before yesterday, he reported about the condition in Shanghai in general and our University in particular.

His impression was that Shanghai is poor and half of our students are unable to pay their school fees due to recent in-



Photo by Arch McMillan

Mr. Ling, acting president of the University of Shanghai, in Chungking, attended the University Board meeting.

flation. A large sum of money is needed to repair the campus and subsidize the teachers. He hoped that by next semester the university will be able to carry on its work on the Yangtze-poo campus. The Szechuan work will be closed at the end of this term.

I am sure you will also be interested to hear some of the plans we women have made under the W.C.T.U. For the first time after the war, our board of directors met last Tuesday. Besides reporting on our work among women and children during the last eight years great appreciation was expressed for those who have enabled us to carry on our work till this day.

Next, we proceeded to discuss our future plans in postwar China. The following resolutions have been passed:

1. To establish a woman's school in Chungking to help eliminate illiteracy.
2. To move our memorial orphanage to WuHan, Dr. Liu's native place, where most of our war orphans came from.
3. To move the Victory Nursery to Shanghai where there are many business women who need service.
4. To establish an old ladies' home in south China.
5. To open a Chinese institute of international culture in Peiping, in co-operation with foreign friends abroad and in China, to bring closer understanding and help establish permanent world peace.

The last named was Dr. Liu's idea. We thought that the best way to commemorate his life and sacrifice is to put this idea into practice and realize his unfinished work.

We call the plan a "perfect system." We hope that you will give us guidance and pray for our success. Madame Feng Yu-hsuing is the chairman of our board.

We have in her a fine leader. We two have been elected to attend the 17th World's W.C.T.U. Convention in Toronto, Canada, next year. If we find it possible to come, we will try to visit our friends down south. What a pleasure it will be for all of us to meet again.

My children are quite grown up. The second boy, Gordon Kwang Hua, has graduated from the Central Military Academy. The big one, Franklin Kwang Sen, is still under training in the mechanized unit, while my baby daughter, Martha, entered Chialing College in the fall. They are all well and wish to be remembered to you all.

FRANCES W. LIU
(MRS. HERMAN C. E.)
Chungking, Szechuan, China

Brazil

DECEMBER 4, 1945

Some two months ago we organized here in Campina Grande a Y.W.A. We have wonderful possibilities—who knows, just how great they are!

These twenty-four girls that you see in the picture are not all of our possibilities. We meet twice each month; one meeting is for a program that we find in our *Royal Service* magazine. We do not have a separate magazine for Y.W.A. girls but *Royal Service* includes many interesting things about our young people. The other meeting is a prayer meeting. We always have an interesting program. Brazilian girls like to be on program, especially if they can recite some poem or sing some special song.

Each meeting I am teaching a book on the women of the Bible and by giving one woman each meeting. I shall be able to complete the book of twenty-four women within a year.

Some of these girls can neither read nor write, but others are quite advanced in their studies. It is our motive to train them to be soul-winners and it is our prayer that many will feel the call to dedicate their lives to help spread the gospel. We have in Recife a fine training school for girls and each year some dozen or more girls graduate from this school.

What do they do? They are covering Brazil, going out into the deep interior. Many of them are going back to their home towns to take the gospel.

IONE BUSTER STOVER (MRS. S. S.)
Campina Grande, Paraiba, Brazil

JANUARY 1, 1946

December quickly slipped away and as 1946 came on the scene we were in prayer. Our Sion Baptist Church was in a full meeting and many friends were present. At twenty minutes to midnight we closed a special service in which our folks brought thank offerings to raise a fund for the making of alterations in a



Photo courtesy Mrs. S. S. Stover

The new Y.W.A. at Campina Grande was organized with twenty-four young women. Mrs. Stover is shown in the picture with them.

house we have recently bought for the permanent church home. The offering came to 6,206 cruzeiros and we hope to raise it to ten thousand. We thus came into the new year in a spirit of thanksgiving and joy and hopefulness for the future.

Pastor Alexander Freitas wrote me a letter the other day and one thing he said was this: "Last Sunday I preached three times, I baptized two candidates in the river, and at the night service I made an appeal and three persons came forward." This brother is about eighty years old now, but his heart is on fire to win the lost to Christ. He was in his prime when we came here thirty-one years ago. He has had a very fruitful ministry.

Pastor Saturnino Pereira writes from Jequie, a county seat town where we have a good church. After telling of some rather serious trouble he has been having among the church members he adds: "In spite of all this the work is going along in a fine way. Two weeks ago we had 180 in Sunday school and last Sunday 140. All the night services are a joy. The house is regularly packed full."

Pastor Abilio Pereira Gomes gives half time to his church at Rio Novo and the other half as evangelist of our General Board of the Bahiana Convention. A letter from him says: "The work in Rio Novo is going fine. Last Sunday I baptized five candidates and there are others awaiting baptism." He also enclosed for me to forward to Recife the church's regular monthly payment on a loan taken from our Church Building Loan Fund to purchase a residence for the pastor of the church.

A few days ago Pastor Pacifico Monteiro da Costa came here to the city to make arrangements for getting a loan from our North Brazil Loan Fund for the Maiquinique Baptist Church to help finish their church house. He is from the extreme south of our field of work, right

next to the state of Minas Geraes at Ribeirao do Salto. This church is five leagues away. Both these churches are in the Municipio (County) of Macarany which is a very large territory. There was no evangelical work at all in the seat of government (Macarany). Then seven believers from Maiquinique moved into the town and at once they wanted to start work. They wrote the pastor about it. He made a visit of several days, preached four nights, and there were twenty-six decisions. And so the nucleus of a new church has come into being. Now there are fifteen of these people awaiting baptism. The pastor organized a Sunday school and it is going with enthusiasm. This new congregation is under the care of the Maiquinique church and they are already raising money and looking around to find a place where they can build a temple to the worship of the Lord. The pastor has engaged a young man who has just finished the course of our Ginasio Taylor-Egido in Jaguaquara to go there very soon and open a primary school and have charge of the congregation.

A month ago I mentioned the general elections in Brazil for president and for a Congress. Well, the counting of votes has been going on for a month and now the result as to president has been announced. The winner is General Eurico Gaspar Dutra. He will take office on January 31 in Rio de Janeiro. There will be an elaborate ceremony.

The results of election for the Senate and for the Camara (house of representatives) have not been announced. These two bodies will meet as one body—as a Constitutional Convention—for the making of a new constitution for Brazil. It has been decided that the elections for state officers will not be held until thirty days after the new constitution has been declared in effect.

M. G. WHITE
Bahia, Brazil

Palestine

JANUARY 9, 1946

This letter is one of the most difficult it has ever been necessary for me to write, for to write of Henry Hagood as dead is a thing impossible. He went very suddenly and most unexpectedly after being ill only three days.

Mr. Callaway, Mr. Lindsey, and I had come to Nazareth on Wednesday, January 2, for the executive committee meeting. Henry was with us all during the first session that evening, a long one which lasted until after midnight. The next morning he awoke with a bad sore throat which seemed to ease a bit during the early part of the morning session, but toward the latter part of the morning he ceased to take oral part in the discussions except when absolutely necessary. At noon he looked very tired and worn and said he was going to bed, asking us to carry on without him. That afternoon Dr. Doris Wilson of the E.M.M.S. Hospital was in for tea and examined him, confirming his own diagnosis of streptococcal throat infection, and she put him on sulfa drugs immediately.

The next morning his throat was a bit worse, and Dr. Wilson sent down a prescription with which to paint the inflamed part periodically while continuing the sulfa treatment. That morning he felt a bit better and we held the morning session of the meeting around his bedside, with Henry joining in upon three occasions in a whispered voice. It was obviously an effort for him to speak, because of the extreme soreness of his throat, and toward the latter part he only listened. After lunch he said he was very tired, and requested us not to come into the room at all.

The next morning, Saturday, Mr. Callaway and Mr. Lindsey left on the early bus for Jerusalem without seeing any of us again, and as I was scheduled to go to Haifa for our first services there—at which Mr. Hagood was to have preached—I waited until later in the morning. Mrs. Hagood and I both realized that Mr. Hagood's throat had not responded to treatment and that it was much worse that morning. I suggested that Mrs. Hagood call Dr. Wilson to come down to see him and she did so immediately. But the doctor was engaged with a very difficult maternity case at the moment and could not leave. About mid-morning I went on to Haifa, prepared to go on with plans for the opening of the Sunday school, and Mrs. Hagood again called the doctor.

As Dr. Wilson still could not come, she sent the assistant doctor, who came down, and ordered immediate hospitalization. So he was taken to the hospital, and stringent treatments of sulfa drugs and penicillin were begun. Dr. Wilson said they realized then that Henry's heart was

involved, in that the pulse was extremely rapid, indicating a weakening of the heart, but there was nothing to indicate in any way that it had gone as far as it had, and while they watched it carefully, their concern was for the seriousness of the throat infection. Death was not even considered.

During the afternoon and evening Mrs. Hagood remained with him, returning just long enough to check up on the babies. She says that the pain and soreness in the throat continued to increase, fretting Henry because nothing eased his suffering. About ten o'clock he dropped off into a doze. Some time had passed when quite suddenly he sat upright in bed, opened his eyes, and fell back.

The doctor was called, and artificial respiration attempted, but nothing could be done. Dr. Wilson says that his heart had just taken as much as it could stand, and then without warning snapped.

It was more than illness that caused the weakened condition. As surely as if he had deliberately laid his head upon a block, Henry Hagood gave his life for the mission he loved beyond all bounds. It was not even the work he loved because he never reached the work in Damascus which was the heart-strings of his life. It was purely for his greater love and devotion to God's world mission.

Ever since he and Mrs. Hagood arrived in Palestine on June 1, 1945, he has been under a terrific strain. Traveling in this land today is most difficult and wearing. Yet week after week, he faithfully made the trip from Jerusalem to Nazareth for the week end, enduring the strain and difficulties of an Arab bus. Sometimes it was necessary for him to stand the whole way, under circumstances that have been more laborious and tiring than any of our crowded train conditions of recent years at home. I have seen him return to Jerusalem completely exhausted.

The Nazareth situation was an ever-present burden upon his heart. Difficulties of the church of years past were brought to him along with many new and difficult ones. Beneath the exterior lay a nature that was as sensitive as any woman's, and the many-sided problems here ate into his very soul.

Along with this was his burden for the mission as a whole, for its future, for its every problem. I have not yet seen a new missionary with the depth of understanding and grasp of a field they have just come to that Henry Hagood possessed. He amazed everyone with his maturity of understanding and his preparation to assume his immediate place in the mission world of the Near East—from Dr. John Van Ess who took Henry as a son into

Photo by Edith Rose



James Henry Hagood (kneeling center, his wife's hand on his shoulder) died January 5 in Nazareth, Palestine, after seven months in service en route to his chosen field, Damascus, Syria. His fellow appointees surround him in this photograph, made three years ago this month, when the Foreign Mission Board celebrated its freedom from debt. The group includes: Kneeling—S. B. Sears appointed for China, J. F. Mitchell of Chile, Maurice J. Anderson of Hawaii, and Kermit J. Schmidt of Brazil; standing—Mrs. E. J. Combs and Mr. Combs appointed for Colombia, Darline Elliott of Colombia, Mrs. Sears, Mrs. J. R. Townsend and Mr. Townsend appointed for China, Mrs. Mitchell (Mrs. Hagood), Fay Taylor appointed for China, Mrs. E. F. Howell and Mr. Howell of Nigeria, Oleta Snell of Chile, and Mrs. Schmidt.

his heart last summer to the simplest member of the mission world.

His dream of the future of our mission work drew from Dr. Wysner the statement: "I have looked for twenty years for someone to plan for North Africa as you have planned for the Near East, and I have yet to find one." Often as he came to me with some idea regarding the work, I have heard him say: "I was awake last night and thinking . . ."

During the fall the repairs for Nazareth have weighed particularly heavy upon him, for he undertook to acquaint himself with every detail of plans, materials, and work. He personally supervised the work upon house and church until the week before Christmas when he returned to Jerusalem with the first attack of streptococcic throat infection. It was not as severe as this time, but he was treated with sulfa drugs and was responding. He had expected to move to Nazareth that week, but due to the delay in repairs to the house and due to his own illness we discovered at the last minute it would be impossible for the Hagoods to move before Christmas. . . .

The move to Nazareth, the day after Christmas, was typical of Palestine, filled with delays, anxieties, and plans gone wrong. He was extremely tired and worn, but kept on going, trying to supervise the work on church and house—only half finished—by helping Mrs. Hagood get settled and looking after the people as well. It was during this time that the toxic poison from that small streptococcic infection was seeping through his bloodstream, weakening his heart.

That is the diagnosis of the doctor.

The funeral service was held Monday afternoon at 1:30 in the Nazareth church. Though the tiles had not yet been relaid upon the floor, the underlayer of cement was just hard enough to be walked upon and the workmen, who had come to love Henry, worked tirelessly and voluntarily all Sunday evening and Monday morning to arrange the church so the service could be held there. Fortunately, Mr. Callaway had not returned to Beirut, so he and Mr. Lindsey came to Nazareth Sunday afternoon and planned the service with the men of the church.

As neither of the missionaries could speak Arabic, it was decided as a matter of courtesy to request the Arabic rector of the Anglican church here to translate for them, and he did so most graciously. After a brief prayer by Mr. Breaden, secretary of the Christian and Missionary Alliance, who came on Monday from Jerusalem with Mr. Eric Bishop of Newman School of Missions and Mr. and Mrs. Terrial, secretary in charge of the Jerusalem Y.M.C.A., Mr. Bishop read a passage of Scripture in Arabic and spoke a few words of the need of faith in Christ and the power of that faith.

He was followed by Mr. Callaway who

spoke of his association with Henry, of his love and respect for him. Mr. Callaway said that one thing one could always be sure of was that, even in moments of almost violent disagreement with Henry, one loved and respected him because one knew that he was absolutely sincere.

Then the blind member of the Nazareth church, a man whom Henry had won to his heart by his confidence in him and his respect for him as his equal, spoke for the church. His words were simple, yet they stirred the full church. He said that he had asked to represent the church before all others because of his love for Mr. Hagood. They, the church, had prayed long for a *Cacese*, had longed for one earnestly, and at last God had honored their prayers and sent them one. He had been a man greatly prepared and had seen fit to lead them as an equal, sharing with them from the beginning his vision and plans and hopes for them. He had come to them with God's messages for them. And now, in the beginning, he had been taken from them. Why they did not know, but he left still his vision, his plans, his hopes—and themselves. It was their task to carry on his work.

Mr. Lindsey closed the service by reading a passage of Scripture and speaking briefly upon the responsibility that lay upon those of us who remain to fulfill the vision of work which Mr. Hagood shared with us all.

From Nazareth we went to the cemetery belonging to the Scottish Church in Tiberias for the interment. Henry had been to Tiberias several times and loved the lakeside, its quietness and beauty. The superintendent of police, through Mr. Bishop's efforts had lent us the use of a police tender to convey the casket, and the pall bearers were the men of the church who knew and loved the *Cacese*. Several others, Moslems and Christians, whom we never knew Henry had touched, came requesting that they be permitted to share in bearing the beloved burden.

We had secured a bus and all those who wished were able to go with us to the lakeside. There, on the lower slopes of the hills surrounding the lovely lake which Jesus had so loved, in the gentle tones of the early setting sun, James Henry Hagood was lowered and laid to rest by hands that knew and loved him. Because neither of our men had been registered by the Government, it was necessary for the Rev. G. L. B. Sloan, Scottish rector of the Scottish church in Tiberias, who also knew Henry, to perform the actual interment service. Then one of the members of the indigenous Arabic group here read briefly from the Scripture and it was over.

As Mrs. Hagood and I stood by the grave, the gray twilight softly covered the whole surrounding, but in the far distance to our left standing clear and

majestic, Mt. Hermon caught and held the rose tints of the afterglow. Below us, Galilee lay like a mirror reflecting the tones of color and tints in all her placidity. Henry lies in the midst of those things he loved most in this land. Far away Mt. Hermon guards over him and at its foot lies the city of Henry's heart, Damascus.

After eleven years of steady dreaming and preparation to take up the work he felt God had called him to, he, like Moses, came so close, yet never quite got there. Across the lake on the crest of the hills lies the boundary of Syria, the country he dreamed of, pled, worked for—yet never reached.

Someone said the other morning that though he had been here such a short while, the influence of Henry's life upon those he touched in this land is immeasurable. Young and old, big and little, prominent and unknown, all mourned our loss and felt it their own. People who had only met him a few times felt he was of themselves. One Arab woman of Nazareth expressed what many have said: "When we met and spoke with Mr. Hagood, we felt he was one of us." One of the British staff at the hospital where Henry had joined in so many activities and Bible studies said: "He came as one of us, and we came to love him that way."

Mrs. Hagood has just handed me, strangely enough, Henry's Goodspeed Testament in which is written in the fly-leaf these words:

"That Jesus, the Christ, may more personally and adequately be revealed to and merged into my feeble personality—through the power of the Holy Spirit—by His divine words and doctrine couched in my native tongue in words and phrases most easily understood—that I might decrease in His increase. November 14th, 1941."

Yesterday, as the word of Henry's passing went through Jerusalem, telegrams came to Mrs. Hagood covering the range of class, from Yasmin, our simple Arabic maid, to Mr. Mansur, the Arabic assistant in charge of the Y.M.C.A., among the highest in Arabic social standing.

Mrs. Hagood has expressed her desire to remain on the field and continue as she and her husband had planned. She will go on with the baby home, assuming the charge of it in place of her husband, and I am moving immediately to Nazareth to work and live with her. Together we will care for the children as they come in, as well as see that work goes on in the church. We are arranging now for Brother Elias Saleeba to be here instead of in Haifa. It is easier to secure a room here than in Haifa, and with him to take care of the preaching, we feel it will be possible to go right ahead with the work.

KATE ELLEN GRUVER
Nazareth, Palestine

BOOKS

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

The clearest and most discriminating appraisal of modern China we have read is Randall Gould's *China in the Sun* (Doubleday, \$3.50). The author had considerable experience as a member of the editorial staff of the *Shanghai Evening Post and Mercury* and was later editor of the American edition. He has recently returned to Shanghai to resume his duties with the China edition of the *Post and Mercury*. He also served for some time as Far East correspondent of the *Christian Science Monitor*, which rates his ability as a journalist.

He holds the opinion that Russia will protect her interests along the border and that there will be no conflict between Russia and China, provided China unifies herself and presents no menace to Soviet security. He has an illuminating discussion of China's industrial and agricultural policies, and concludes with a strong chapter on "China's Place in the World of Tomorrow," reminding us of the problems which China faces in its internal life and in its relationships to Russia and Japan on one side, and Southeast Asia and the Indies on the other side.

Of special interest is his comment on missionary activities. "In my view, their general effect has been to give a stabilizing influence both in China and at home, owing to their sympathetic attitude toward things Chinese, coupled with their usually long experience on the Chinese scene."

He has a chapter on "Have Christian Missions a China Future?" He admits that the war has changed his attitude toward missionaries and that he has a higher opinion of them after observing their faith and fortitude during the war.

If one were to sum up the change of attitude on the part of businessman toward missionary, it would include frank and unstinted admiration of the staunchness shown under fire by a great many missionary men and women. . . . We non-missionaries were prompt to concede that we were learning something of high serene courage uniformly shown by the

missionaries everywhere in the path of Japanese conquest. . . . Christianity in China has risen to meet its tests victoriously. Its prestige was never higher than at the end of its wartime travail, nor was there ever such prospect for future constructive work. The attitude of the Christian missionary in self-questioning, self-improvement, and eager search for more fields of service seems to me to demonstrate a continuing force with great future implications for good. . . . I believe that they are bound to be a leading factor in helping China to find right paths.

Religion in Higher Education Among Negroes, by Richard I. McKinney (Yale University Press, \$3.00) is not only an illuminating study of the objectives, attitudes, and accomplishments of Negro colleges, but a revealing discussion of the place of religion in the colleges and universities for all Americans. It is a book which workers in the field of religious education may read with profit.

Key to Japan, by Willard Price (John Day, \$3.50) is something of a "tourist's guide" for the G.I. and his home folks—an entertaining and informing volume of the author's observations on all sorts of subjects Japanese, including Korea, Manchukuo, and the South Sea Islands. A large proportion of the information is presented with an accent on things unfavorable, but there are highly constructive hints for future improvement. Lacking the objectivity of Embree's recent *The Japanese Nation*, the book has instead the warmth of personalized narrative and observation. The author doesn't hesitate to express judgments and forecasts without showing their basis, or statements of fact without documenting them, but the book as a whole is quite a useful one, and indubitably interesting.

W. MAXFIELD GARROTT

Told Under the Stars and Stripes (Macmillan, \$2.00) is a compilation of children's stories of Americans of various national origins. It is good reading, for most of the stories are written by those of the origin referred to in the stories, and they give deep insight into intimate details of the lives of the children. This is an educational book with high standards of scholarship but for missionary education it is weak because it glorifies life as it is lived. Children's "swear" words presented as humorous, mention

of a hero priest drinking, and the abundance of slang make it less valuable than it otherwise might be.

JANE CARROLL McRAE

Noel F. Busch's *Lost Continent* (Harper, \$2.50) is so superficial a description of postwar conditions in Europe that it has little value for students of missions.

In Him Is Life, by Robert H. Beaven (Abingdon-Cokesbury, \$1.50) is a stimulating endeavor so to restate the Christian faith as to resolve conflicts between Conservative and Modernist theological views. It is not clear on the personality of the Holy Spirit, the atoning ministry of Jesus, and the power of prayer. One of the strongest sections in the book is the author's discussion of the relationship between culture and freedom in the chapter, "The Life of Man with God."

The Rev. B. C. Land, Florida Baptists' director of stewardship and promotion, has prepared a booklet of 91 pages, *Florida A Mission Field*, which is an interesting and illuminating presentation of missionary needs and resources of that rapidly growing state. Similar studies should be and doubtless will be made of other states.



Choir Pulpit GOWNS

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His Brother Gave It to Him

Moses didn't have a brother. Not even a small brother. To tell the truth, he didn't even have a sister, not even a baby one. In fact, Moses didn't have a mother, or anybody except Big Thomas, who was the best father any boy could ever have.

Big Thomas was the tallest man in all that Nigerian village. Besides, he was the schoolteacher. And besides that, he was pastor of the church. No one in all the world was so kind as Big Thomas. But Moses sat on a stump under a banana tree and thought about how wonderful it would be to have a brother—a big brother.

Around a bend in the trail Moses could hear the shouts of the other boys as they played in the village clearing. They were watching Muhongo learn to ride his beautiful new bicycle. It was all red and blue with great wheels and wide handle bars. Muhongo's brother had come from Lagos that very morning to bring it to him. His brother *gave* it to him!

Now Moses' legs were too short to ride a bicycle. He was so small that the other boys called him "Moses-in-a-Basket", like Baby Moses. He was just a mite of a boy because he had been sick so much. So Moses didn't especially want a bicycle. But he wanted a brother.

On the stump under the banana tree Moses sat and dreamed of having a brother. At his feet was a big gourd pail. But Moses had forgotten that he was on his way to the spring to get water. A big dragonfly buzzed and buzzed over Moses' kinky head, trying to remind him, but Moses kept on dreaming. A little green lizard scuttled around and around at his feet to try to remind him, but Moses kept on dreaming.

Then Big Thomas came down the path. Moses didn't dream any more. He grabbed that gourd and

flew to the spring so fast that Big Thomas and the dragonfly and the green lizard all sat down to laugh.

"A quick trip for such a small boy," said Big Thomas as he took the heavy pail. "But I feel like running just like that, I am so full of good news."

Now Moses was a first-rate teaser, but he couldn't tease the news out of Big Thomas until the supper was all in the big pot boiling over a bright fire. Then Big Thomas sat down on a log and pulled out of his pocket a bundle of papers. One was full of pictures.

As Big Thomas pointed to a big, beautiful building, he said, "Here you and I will study for many days so that I can come back to the village and be a better teacher and pastor for our people, and you will be my fine helper."

Then Big Thomas turned to another picture, one of a man all dressed in white. "Here is the good doctor who will make you grow strong again. He will make you grow tall—so tall you can even ride Muhongo's bicycle!"

Moses slid off the log and stood close by his father's side. "But Father, we have no money. Who gave us so much—to go to school and to a doctor?"

Big Thomas looked far across the tops of the palm trees toward the setting sun. "Over in America there are many Christians who send gifts every year, wonderful gifts for schools and hospitals and churches."

"But why, Father?" questioned Moses.

Big Thomas did not answer quickly. He looked back toward the sunset and said quietly, "Because they are our *brothers*, little son."

Moses looked down at the pictures of the buildings, the doctor, the teachers and nurses. As his fingers went from one picture to another, he said over and over, "My brothers *gave* them to me! My *brothers* . . ."

By Jane Carroll McRae

Studying Missions

By Mary M. Hunter

COLORED SLIDES

The two sets of natural-color transparencies on Mexico with accompanying narration and musical background recorded on regular twelve-inch discs are now in the audio-visual library of the Foreign Mission Board. The records are the common commercial type (78 r.p.m.) such as can be played on any phonograph or record-player.

The Board is now prepared to send a set or the two sets of standard two-by-two-inch slides and an album of phonograph records. They require a standard two-by-two-inch slide projector, a screen, and a home-type record-player or phonograph.

Both of these color-sound slide programs portray mission opportunities and mission work in Old Mexico. Both programs are narrated by Dr. Theodore F. Adams, a Richmond member of the Foreign Mission Board. The color-sound slide program which should, if possible, be shown first, is entitled "Bridges to Tomorrow." It requires sixteen minutes for showing. The second, "A Letter Home," requires twenty-four minutes showing time.

Simple instructions for the presentation of the program are included in each album. The better the phonograph, the better the quality of the sound. A modern electric phonograph, with a volume control, is the most common type and should be used whenever possible. For the successful rendition of this program, it must be arranged and presented with greatest care.

1. "Bridges to Tomorrow"

A portrayal of the majestic beauty of Old Mexico, the living conditions and needs of the people. Mexico is a land of contrasts, where antiquity and today dwell side by side.

2. "A Letter Home"

A colorful report of the glorious work and appalling needs in Old Mexico presented by one of our

missionaries. Here both missionaries and national leaders are seen at work.

Rental fee for each color-sound slide program (slides and album of record): \$1.00, plus transportation costs.

The programs may be ordered from: Miss Mary M. Hunter, Foreign Mission Board, Box 5148, Richmond 20, Virginia.

SPRING CLASSES

We are recommending that groups who have not already used the 1944-45 series of mission study books arrange spring classes. The next three months offer one of the best periods for catching up in mission study. We are hoping that all classes which are behind in the study courses will give right of way to the older series this spring. The 1946 series, which will be off the press in the summer and fall months, will crowd out the possibility of using the worthwhile series of previous years. The books discuss present-day aspects of foreign missions and the significant and encouraging opportunities presented to Southern Baptists in their foreign mission work today.

Write to the Department of Literature and Exhibits for the mission study folder, listing Foreign Mission Graded Series (mission study books).

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for helpful materials in the Young People's groups, and to make large use of the audio-visual library of the Foreign Mission Board.

The Department of Literature and Exhibits offers folders, pamphlets, and teaching helps for mission study books. These are free upon request.

SUMMER CAMPS

The Foreign Mission Board calls the attention of program chairmen of Southern Baptist encampments, conferences, assemblies, state camps and groups, to the folder listing foreign mission study course books which are available from the state Baptist book stores, and to the pamphlets, leaflets, and other literature on foreign missions, which we shall be glad to furnish to the summer gatherings free of charge. We sincerely hope that wide use will be made of this material.

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The Lord's Prayer

MATTHEW 6

6 "Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.

2 "Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. **3** But when you give alms, do not let your left hand know what your right hand is doing, **4** so that your alms may be in secret; and your Father who sees in secret will reward you.

5 "And when you pray, do not be like the hypocrites; for they love to stand at the street corners, that they may be seen by men. Truly, I say to you, they have their reward. **6** But when you pray, go into your room and shut the door, and pray to your Father who is in secret; and your Father will reward you.

7 "And in praying do not heap up words, as the Gentiles do; for they think that by many words they will be heard. **8** Do not be like them, for your Father knows what you need before you ask him.

9 "Our Father who art in heaven,
Hallowed be thy name

10 Thy kingdom come,
Thy will be done,

On earth as it is in heaven.

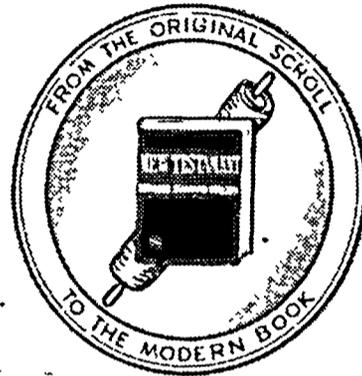
11 Give us this day our daily bread.

12 And forgive us our debts,

As we also have forgiven our debtors.

¹ Or our bread for the morrow.

6. 1: Mt. 23. 5. 6. 4: Col. 3. 23-24
6. 7: 1 Kings 18. 25-29. 6. 8: Mt. 6. 32.



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