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The Commission

A BAPTIST WORLD JOURNAL

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

JULY-AUGUST 1945

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Contributors to this Issue

Brooks Hays is Congressman from the Fifth District of Arkansas, Little Rock.
Tucker N. Callaway, Atlanta, is an appointee for Japan, and a member of the class of '45, Southern Baptist Theological Seminary.
Crea Ridenour, Caryville, Tennessee, is an appointee for Latin America, and a member of the class of '45, Woman's Missionary Union Training School.
Lindell O. Harris, Cayuga, Texas, is an appointee for Hawaii, and a member of the class of '45, Southwestern Baptist Theological Seminary.
W. A. Criswell is pastor of the First Baptist Church, Dallas.
I. N. Patterson, missionary to Nigeria, West Africa, is now on furlough in the States.
John D. Hughey, Jr., appointed in 1943 missionary to the Russian-speaking peoples of central Europe, is working in a refugee camp near Cairo, Egypt.
Jane Carroll McRae and her husband, J. T., are missions volunteers, now in training at Winston-Salem.

Our centennial issue was forty pages and cover, which compels us, because of the Government paper-rationing program, to make the June and July-August issues of THE COMMISSION sixteen pages each.

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Let Us Apply Christianity

By Brooks Hays

My friend Senator Fulbright, who is recognized as an authority on foreign policy, recently told a Washington City audience that efforts to establish an international organization for peace are based upon the assumption that this is a Christian nation and that Christian principles can be made to prevail in the world. This view admits the churches to a considerable share in the great enterprise.

As a member of Congress, I am aware of the necessity for legislative craftsmanship of a high quality. It will require great skill to construct a world government based on democratic principles and yet capable of dealing effectively with threats of violence.

It is not my purpose, however, to treat in this short statement the particular moral standards which any successful world government must embrace. The organized Christian bodies, including Southern Baptists, are doing a good job of defining these requirements. It is my purpose here merely to list some of the essential missionary activities for which we must assume responsibility, and to emphasize the relationship of these activities to the Government program.

Christians do not win wars; they win new opportunities, in this case another chance to prove the soundness of our ideals of human service.

The foreign mission enterprise is based upon those ideals. Already its results are visible in terms of American prestige and friendships in other parts of the world.

Then there is Frank Laubach's story of what his teaching career under missionary auspices accomplished in the Philippines. Illiteracy has been practically abolished in certain parts of the islands as a result of his efforts and those of his associates. In the final analysis it will be work of this character rather than commercial ties (valuable though such ties may be) that will make our country secure in the affections of other peoples.

Mr. Laubach drives home the value to America of having friends among the peoples of areas heretofore neglected but now aspiring to better things. This is not the primary purpose of Christian missions, of course. The program involves something more basic even than international friendship. It is devoted to the welfare of individual men and women, wherever they are, not to political forms, but the relationship of mission endeavors to the problem of maintaining a stable and efficient world government should be apparent.

England pioneered the foreign missions movement but we have outstripped our British brethren and by reason of superior resources will carry even heavier responsibilities in every phase of rehabilitation. Both in Europe and elsewhere there is increased interest in a Christian teaching service. Three out of five persons in the world cannot read or write. And they will be taught—either by those who believe in our ways or by those whose objectives are contrary to ours.

Nutrition standards of the world must be raised. There are emergency food requirements which must have immediate and substantial relief. Our benevolence in the war has been unprecedented. Dictated by enlightened self-interest, it has nevertheless provided an incredible demonstration of mass co-operation.

Some of these activities will continue but the significant contribution in the future will be the men and women who go as emissaries of the Government or as our missionaries. We can through human agencies help the others to help themselves. It is the only practical way to reconstruct and enlighten other nations. Ultimately it is the food to be grown in their own soil and under the cultivation of their own farmers that will provide better nourishment for them. The most effective teaching and preaching will be their own but we must first equip them for the job.

Considerable emphasis will be placed upon the medical, agricultural, and educational phases of our mission program. The American people have no more effective means of sharing the really important things with other people than through its church extension and mission agencies.

Our trade interests incline constantly toward South America and the Orient but we must not overlook Europe, particularly the continent's need for new moral foundations. If Christian forces do not sustain the hope that the terrible evil currently expressed in Nazism can be distilled from the life of the continent, then that hope will not survive at all.

Finally, we must be adamant against any exploitation by American interests. It will not be easy to prevent that but, if we are alert to the moral aspects of the new international problems pressing upon us, we will take a firm stand on this point.

The missionaries are right. The world needs more than police. It needs healing and practical instruction and an appreciation of other people which is the essence of applied Christianity.

The House called Bethlehem



Photos by Moore

Missionaries Train in School

Southern Baptist Theological Seminary

By Tucker N. Callaway

I could about as easily paint a picture of the Grand Canyon on a postage stamp as tell you in three hundred words how the Southern seminary has influenced my life for missions.

Some of the factors in this institution which have aroused in me a deep concern for the Christian world mission enterprise are:

The friendship of fellow students as we have been knit in the strange intimacy of dormitory life.

Midnight study. Desperate prayer.

The reading of stimulating books.

The fearful joy of preaching in the Louisville slums.

The shattering impact of mighty sermons in our chapel.

Missionary Days.

A quiet, intangible, never-speaking "Something" which is the traditional spirit of the school.

These and such things as these have spoken to my heart of world need. As the rose has a fragrance, so does this school—missions is in the air.

One thing is above the others. More than all else at the seminary, the spark of missions has been struck in me by the impact of consecrated Christian lives. There were classmates—J. W. Richardson, among others, who lived across the hall from me, friendly, tall, gentle, intense in his love for music, given to the Lord for service in Nigeria.

Then how can I tell the influence of two roommates—Glenn Morris and Carl Hunker—both of whom are now dedicated to foreign lands?

I will always thank God that he let me know Bette Ishibashi, a student at the Training School. Without a doubt, acquaintance with the way Christ is able to bless others through her life helped my heart yield when God's call came for me to go to Japan.

Other students helped win me to the cause of missions. There were professors, too. I could well list the whole faculty for each made a definite permanent impression. Three had particular influence. Dr. E. A. McDowell touched me through his active interest in the Negro. In the classroom, in the chapel exercises, and in his books Dr. W. O. Carver did much to put the world on my heart.

More than any other perhaps, Dr. H. C. Goerner opened the way for me. While he taught me Hebrew, church history, comparative religions, Christianity and current thought, and missions, he also taught me Jesus' attitude of love toward all men everywhere. It was during a chapel hour which he conducted that God called me into foreign service.

The Southern Baptist Theological Seminary is a mighty tool in the hand of the Father to shape world-visioned men.



Moore

Missionary Roy F. Starmer of Bucharest, like many another missionary before him, is completing the requirements for a doctor's degree at Southern Seminary, under Dr. Hersey W. Davis.

to the future, but certain that God was leading in my coming. I found missions in the center of the school life. Our professors opened the pages of the Bible to us, making us feel the urgency of Jesus' command, "Go ye," and the adequate way in which the gospel meets the demands of the present. We studied the spread of the gospel, the lives of great missionaries of all time, the needs of peoples and lands of the present.

The "Missionary Days" shared with the Southern seminary were high points. On those days especially dedicated to missions, we heard missionaries fresh from the field and leaders from state, Home and Foreign Boards speak of their work. Those were hours of dedication. When need is so great, how can we do other than answer the call of God?

In the chapel of the Training School on special days hangs a beautiful purple and gold flag. At the top are large stars representing the different fields of work into which Training School graduates have gone in our own land. Beneath them are smaller stars, some of them gold now, for those who have gone out to foreign shores in the service of God. I count it a great privilege to enter soon into "foreign service."

W. M. U. Training School

By Crea Ridenour

One Sunday afternoon my class of Negro boys and girls were looking at a picture of the G. A.'s who had sent them valentines. "Teacher, those girls are white," one lad observed. "Do you teach white children, too?" Another boy answered him: "Teacher's white, but it doesn't matter to Jesus' people what color you are."

Our oneness in the love of God is a truth that has come to me vividly in my years at "House Beautiful." Our gospel is the only answer to the bitterness and prejudices, the hatred and death that now fill our world.

I came to the W. M. U. Training School in the fall of 1943, uncertain as

← The 1904-5 catalog of the Southern Seminary admitted that "for years it has been customary for the wives of married students, and sometimes other ladies, to take some studies in the Seminary as visitors in the various classes." That school year, Louisville women provided the first home for the "other ladies." In 1907 Woman's Missionary Union provided a school for them in Louisville. In 1940 that school moved to its new building on Lexington Road. The 1944-45 student body filled it to capacity, with 129 boarding students and 105 day students, a record enrolment for Woman's Missionary Union Training School.

Southwestern Baptist Theological Seminary

W. D. Harris, Fort Worth

By Lindell O. Harris

Intangible values are not easy to estimate. Just as one cannot measure love or faith by any of the methods of modern science, neither can one measure, as he would like, the benefits of a truly great institution. The contribution of our school at Fort Worth to my life in these five years has been tremendous. This service has been rendered along four distinct lines.

First, the personal touch of faculty and students. The sincere interest shown by each teacher toward the individual student is a signal help to that student in learning to cope with the vast number of problems involved in religious work. The impress of a great teacher's personality becomes a permanent part of the student. Along with this comes the thousands of friendships, many of them to be life long, made with students from many states and countries.

Second, the desire for intellectual pursuit. I have always hungered for knowledge, but it took the seminary to instill into me a permanent desire for independent, constant study. Here I learned to want to continue studying even when there was no pressure. It was here that I learned thoroughly that there is no substitute for study. The challenge of the intellectual giants of past days and ages bid those who will to come higher, with *excelsior* as the watchword.

Third, evangelistic fervor. One does not attend Southwestern Seminary very long until he feels this, woven as it is into the warp and woof of the school's life. In the prayer meetings, chapel programs, dormitory devotions and elsewhere, this compassion for men out of Christ radiates continuously. To attend Southwestern Seminary and not be a better soul-winner is to "miss the mark" of much of the finest that a school can offer.

Fourth, a world outlook. Southwestern Seminary is an ideal place for missionary training. The world outlook for every student is encouraged. That every nation may come to know Christ as Saviour and Lord is the broad base upon which the "heart" of the teaching and studying is built. Missionary candidates are given every consideration and help possible to

speed them as they prepare for world-wide service. The Great Commission is taken seriously, and many public appeals are made for students to surrender their lives to world missions.

Although I may never be able in deeds to repay the moral obligation I owe, yet I am able to show something of my gratitude by the way I serve the Lord of us all. To preach Christ in some portion of the world where by the grace of God I am privileged to go is the task to which I have dedicated my life.



Missionary Irene Jeffers of Yangchow (left) is one of many missionaries who have spent their furloughs in school at Southwestern Seminary.

Blood, Sweat and Tears* By W. A. Criswell

The blood of Jesus is sacrifice. The sweat of Jesus is toil and labor. The tears of Jesus are love and compassion. They abide as eternal symbols of God's way of meeting the needs of a lost world. They are indicative of the price we must pay to minister to the people, to reach the hopeless and helpless, to build the kingdom of God.

The blood of sacrifice: Nations cannot be saved without it. Homes cannot be built without it. Souls cannot be won without it. Without sacrifice we would have no Saviour—no Cross, no Calvary, no atonement, no washing away of our sins. Take the note of sacrifice out of the church and it will cease to be a church. Take it from our mission fields and they will die in neglect and indifference. With the blood of sacrifice God's people must seek to redeem the world from agony and death. We, too, are called to bear in our bodies the dying of the Lord, to fill up the measure of the sufferings of Christ, to give our lives that the world may know the true God.

The sweat of Jesus: Jesus worked at his task. "My Father worketh hitherto and I work." How easily he could have done otherwise! "Turn stones into bread," suggested Satan. Christ devoted his life to labor and blessed usefulness that he might build sure the foundations of the kingdom of God. We must work the works of him that sent our Saviour. We, too,

must toil at our task. Without toil, we cannot have great churches, mighty Sunday schools, sweeping revivals. These manifestations of heaven's favor are vouchsafed to those who are importunate, who work for them, who refuse to give up or be discouraged. The kingdom of God is built with toil, sweat, and labor. Sometimes the dull, prosaic, monotonous tasks that weary our souls are the most vital and essential. Battles are still won even in this day of science and technology by the ceaseless toil and fortitude of the slugging foot soldier. The price of our freedom and soul liberty is not only the price of blood; it is also the price of toil and sweat.

The tears of Jesus: The compassion of Jesus. He who wept over Jerusalem must weep over our world today. Does he weep alone? Is it nothing to you, all ye who pass by, that the laughter of little children is smothered in the death rattle of their homes? that hate and malice are born full-grown in the hearts and souls of millions of people?

Where are there people who love one another, whose hearts go out in sympathy and helpfulness for the wayward and the forlorn and the homeless and the stricken? Who but God's people have an answer for the needs of these pitiful times! Jesus was moved with compassion for the multitudes. Our hearts, too, must be moved with

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*Hebrews 5:7; Luke 22:44.

Other Evangelicals Serve Nigeria

By I. N. Patterson

The task of winning Nigeria's twenty-one millions to Christ is shared by evangelical missions of varying denomination and nationality. While our Baptist Mission is the oldest and, from the standpoint of membership, the largest of the American missions in the country, there are at least three British missions which are older.

To Thomas Birch Freeman, famous British Wesleyan (Methodist) missionary, goes the honor of first preaching the gospel, as we Evangelicals believe it, in what is now called Nigeria. Late in 1842 he arrived in Badagry from the Gold Coast, where he was already engaged in mission work, and proceeded to Abeokuta, preaching as he went. At Abeokuta he found a friendly paramount chief, Sodeke, and an open-minded population, which made him believe that this part of Africa was ripe for the gospel.

Before Freeman's mission could act on his report, the Church Missionary Society, representing the evangelical branch of the Church of England, sent the Rev. Henry Townsend in January, 1843, to open permanent work in Abeokuta. Resident Wesleyan missionaries arrived a few months later. The year 1943 witnessed suitable centennial celebrations of these events, sponsored by the mission societies directly concerned, but supported by Christians of various denominations.

Scottish Presbyterians, who furnished Moffatt, Livingstone, and many other great pioneer missionaries, opened work about three years later, making Calabar in southeastern Nigeria the main center of their work. Every well-informed student of missions knows something of the great work later done in this area by the Scotch factory lass, "Mary Slessor of Calabar." Though this mission has confined itself to a relatively small area, it has done intensive and very effective work.

From the Calabar area have gone forth quite a number of the ablest and best-trained Christian leaders of Nigeria. A number of these have made worthwhile contributions to Baptist work, and one is now the headmaster

of the largest Baptist school in Nigeria, the Lagos Baptist Academy.

Our Scottish friends were among the first of the missions to take leper work seriously, and they now have the largest leper colony in Nigeria, where about two thousand of these pathetic people receive not only hydrocarpus oil to heal their leprosy but also the "balm of Gilead for sin-sick souls."

Southern Baptists opened work in 1850, with the arrival of Thomas J. Bowen. He was indebted to the Anglican missionary, Townsend, for lodging during his first eighteen months in Abeokuta. This was only the first of many favors which Baptist missionaries have received through the years from their fellow workers of sister missions.

Primitive Methodists from Britain were probably the next group to enter Nigeria. They located east of the Niger, where they have developed an excellent work. This was merged with that of the Wesleyans when these bodies effected organic union in Great Britain some years ago, but for convenience of administration Methodist work is divided into two conferences, the Wesleyan work known as the Western Conference, and Primitive Methodist work known as the Eastern Conference.

In more recent years several smaller groups have opened missions: the Qua Iboe Mission, supported principally from Northern Ireland; the Dutch Reformed Mission, supported from South Africa; the Salvation Army, the Assembly of God, and the Seventh-Day Adventists.

The Anglican (Church Missionary Society) is the largest mission in Nigeria. Though their early missionaries paid a heavy price in death and disease, much greater continuity of effort was maintained than by Baptists. Among their first missionaries were several very able men who left a great impress on the land.

Among the liberated slaves who settled in Freetown were many Nigerians. A number of these became Christians and returned to their native

land to help spread Christianity among their own people. One of these, Samuel Ajai Crowther, translated the Bible into the Yoruba language, and later became the "first black Bishop."

Anglicans were wiser than Baptists in at least two respects. First, they early learned that no mission can make great or enduring progress without a trained native leadership, whereas Baptists depended too much on the halting efforts of missionaries speaking in a strange tongue to people whom they have but dimly understood.

Second, they recognized the power of the printed page and developed long ago a large publication and book distribution project. Baptist work of this sort is still in its infancy.

Methodists are the second strongest group in Nigeria. Like the Anglicans, they from the beginning realized the value of education as an evangelizing agency. While they probably have not spread out as much as Baptists, they have maintained more effective supervision of their work.

A close relationship has long existed between Southern Baptists and British Methodists. When our field had to be abandoned temporarily at the close of the Civil War, Methodists were asked to help look after it. They even undertook to baptize some of our candidates by "trine immersion" from a kneeling position. Later on, the first of our unmarried missionaries, Miss Alberta Newton, married Mr. Sutcliffe, the superintendent of the Methodist Mission. Many warm personal friendships have developed between both missionaries and African Christians of the two missions.

For a long time Northern Nigeria remained closed to mission effort. Even when missionary penetration was attempted it was often blocked, or at least severely handicapped, by the many restrictions imposed by a government which catered too strongly to the prevailing Mohammedan religion. Though many of the restrictions have now been relaxed, Christian effort in the North is still hedged about with many difficulties.

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Kingdom Facts and Factors

Can We Get Together?

By W. O. Carver

In two realms this question is now commanding the energies of men in unusual and urgent degree. In both realms the kingdom of God is deeply concerned.

First, there is the political sphere. The question is focused in the San Francisco Conference, less than a week old when this paragraph is written. Whether there is to be peace on earth depends upon whether the representatives of forty-six or more nations can get together on terms for founding a league for security and finding means for maintaining co-operation in the interest of all the peoples. More than once these notes have stressed the simple truth that peace can never be maintained as a primary and direct aim. It is a by-product. The balancing of claims and aims of self-centered and self-seeking sections of humanity can offer no successful road to anything more than a brief armistice.

The song of the angels on the plains of Bethlehem brings the wisdom of heaven to men who would "seek peace and pursue it." Its very simplicity eludes the wisdom of the wise and the skill of diplomacy. The song has two focal points. The first is the glory of God. That glory is the harmony of heaven and the only hope of earth. It is actual in heaven and perfect peace is there. Earth is challenged to make the glory of God its objective. Thereby earth will receive the benediction of peace. "Glory to God in the highest, and on earth." There it stands. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." "And his glory will he not give to another." "Reverent regard for the Lord" is the beginning of both knowledge and wisdom in the realm of national and international politics, as in every realm.

The other focus of the Bethlehem song is the realm of humanity. "Glory to God" and "peace among men": these are the twofold purpose and meaning of "the Saviour" born in Bethlehem. The peace of heaven is

offered to earth. It comes "to men of good will": to men who are actively set upon the good of their fellow-men. To these and these only can genuine peace come.

In a secondary, but immeasurably important, sense men must build a peaceful world order. In the primary and infinitely important sense men must receive the peaceful order. We can receive it only from "the God of all the earth," who "is no respecter of persons," who will not be the racial or sectarian God of any people.

The good-will that conditions peace must be positive and active. Men of good-will must be the instruments and agents of him who is out to bless all the families of the earth. Are Americans both willing and actively desirous that our representatives in the conference of nations and in the agencies of the peace shall consider the good of all men? Are we willing to practice that brotherhood and self-denial in the interest of all, apart from which no abiding peace can be made? Let all who will be peacemakers remember that "peace is sown in righteousness." That is the first law of international harmony.

The other realm in which the question of getting together is just now urgently to the fore is that of the Christian impact upon the world in the postwar era. This has to do with both the unity of Christians and the forms and methods of the Christian gospel as the task of the churches of organized Christianity.

Very recently two discussions of the call to co-operation have attracted wide attention. First of these was an address by Mr. John D. Rockefeller, Jr.; the second, a long, heavy editorial in the *Christian Century* which assumes the role of advocate and criterion of Christian co-operation and ecclesiastical ecumenicity. Both these are important because they represent extensive areas of superficial and confused opinion among American Christians.

Mr. Rockefeller is greatly and honestly concerned for the Christian church to be the prophet and promoter of an order of better living for people—all people. He recognizes that the Christian gospel, chiefly by means of organized churches, has produced the ideals and hopes of the good life. For him progress in the realization of these hopes is seriously hindered by the division, the exclusiveness, the fragmentary undertakings of denominationalism. His solution is a creedless Christianity devoting itself unitedly to Christian humanitarianism. A quarter of a century ago he surrendered and repudiated denominationalism. He is an exponent of a liberal, united, one-church religion devoting itself to curing human ills and promoting human welfare.

For such a church giving itself to such a task creeds are restraining bonds, theology an unnecessary incubus, ecclesiastical forms sectarian barriers to necessary co-operation. He thinks that for such a Christianity the only legitimate test is one's love of men in the name of God's revelation in Christ. The one condition of fellowship is desire to be associated in this urgently needed and most worthwhile undertaking. No definition of the person and nature of Jesus would be required. Men of good-will could be associated with this Christian ideal and undertaking regardless of their convictions concerning the Christ.

Now all this, however commendable as far as it goes positively, is in the other view inadequate and practically insufficient. There can be no vigorous, sacrificial, sustained labor in a program of humanism without its divine source and energy. Theology is essential to Christianity and to the church. For the *Christian Century* no creed means no effective or permanent church. So far as one can tell from the very long, involved editorial, the *Century* desires a creed but wishes it to be set up not at the door of the church but somewhere inside—no place is named. It would agree with Mr. Rockefeller in abolishing all definitions of belief and experience for admission to the church; but would require or at least inculcate some creed within the church. What creed, or how inculcated or how far required, the editorial does not say. Whether the editor had not yet decided or prudently refrained from saying is not clear.

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The Coptic Christians of Egypt

By John D. Hughey, Jr.

Egypt is a Mohammedan country, but not all Egyptians are Mohammedans. More than one million of the sixteen million people of Egypt are members of the Coptic Orthodox Church, which claims to have been founded in the first century by the Evangelist Mark.

In the city of Cairo there are thirty Coptic churches, some of them beautiful modern buildings and some dark underground rooms used by the Christians in the time of persecution by the Mohammedans. While waiting in Cairo to be sent by UNRRA to one of the refugee camps on the desert, I had the privilege of visiting the Coptic Cathedral, which is the seat of the patriarch of Egypt and Abyssinia.

When I arrived at the cathedral, services were being concluded in the "little church" (or chapel), and the congregation was moving into the "big church" for the main service of the day. A priest dressed in a beautiful black silk robe gave me a cordial welcome and introduced me to Mr. Labib Yacob, who volunteered to show me the church and to explain the service. He saw me looking at the icons on the walls of the chapel and said, "Notice the colors. The artists used bright colors because they wanted to show the heavenly glory of the saints."

He led me to the baptistry and said, "The children of Christians are baptized here. They are dipped three times, and they go all the way under the water, because to baptize means to put under water." He then offered to lead me into the main auditorium, but first explained that the liturgy of the church is in Coptic (ancient Egyptian), the Scripture in Coptic and Arabic, and the sermon in Arabic.

The sermon (one of the first parts of the Coptic service) had begun when

we entered the church, but this did not keep my guide from talking. After whispering that the sermon was on the Feeding of the Five Thousand, he called my attention to the iconostasis, which separates the altar from the body of the church. In the place of honor on the iconostasis, next to Christ, was a picture of Saint Mark, seated upon a throne and dressed in glittering royal robes.

"You will notice that censers are hanging in front of the pictures. They show that the prayers of Christians rise like a good odor to God." He then turned toward the crystal chandelier in front of us and said, "We have lights in our church even if the sun is shining, for Jesus is the light of the world and he said we are to be lights of the world, too." Finally he said, "Do you know why the pulpit is elevated? It is because what is said there is higher, more important, than what is said anywhere else, and people ought to listen to it."

His explanation ended there, for he had to leave and go to his office in the Ministry of Finance (Government employees work on Sundays even though they are Christians), but before he left he urged me to visit him

*A Baptist missionary
on duty with UNRRA
found Christian friends
in a Cairo cathedral.*

in his office and promised to take me to some more of the Coptic churches.

After Mr. Yacob left, I went to a pew in the rear of the church, where I could see both the congregation and the altar. In front of the altar there was a large choir of boys. To the right were the women, most of them dressed in black, as is customary in Egypt. The rest of the church was filled with men, some identified as Egyptians by their fezzes, some as Arabs by their turbans. All were very reverent during the service.

Since I did not know the language of the liturgy, most of the service had little meaning for me, but two bits of symbolism appealed to me very much. At one point in the service the members of the congregation shake hands with each other to show that they are true friends and not traitors like Judas, and at another point they spread out their arms and reverently bow their heads to show their desire to receive the Holy Spirit.

When the service was over, one of the priests took me into the church office to meet the archpriest. There I received a most gracious though dignified welcome. My conversation with the archpriest was unfortunately limited by his inability to speak English and my inability to speak French very fluently, but I spent a very pleasant half hour in his office. Before I left he took me to his home, which adjoins the church, and introduced me to two archbishops who were his guests for the day. We all sat down together and drank Turkish coffee. They asked me about my church—they knew nothing of Baptists—and I asked them about theirs.

Though we were poles apart in many respects, I sensed that we were in agreement upon the Fatherhood of God, the Lordship of Christ, and the brotherhood of man. As I bade my host good-by I said, "I feel that we are brothers in Christ, and I pray that God may bless you and all you do in his name." He clasped my hand and said, "*Mais oui, nous sommes frères.*"

Elements of weakness and of error have no doubt crept into the Coptic Church during its long struggle for survival, but these should not blind us to its elements of strength. For keeping a spark of Christianity alive in Egypt and Abyssinia through the years, we salute our friends, the Coptic Christians!



No live births in the village for five years . . . three-fourths of the villagers dead from starvation . . . the remaining shreds of humanity ill with malaria and dysentery. No homes standing except bamboo sheds at the edges of bomb craters . . . only a handful of children left, and they lifeless creatures with ugly, grossly distended bellies . . . and haunting eyes. No food . . . no clothes . . . no medicine . . . no hope. Until the Friends came.

An aged nondescript truck of the Friends Ambulance Unit India Service coughed its way down an elephant trail bearing condensed milk, mepacrine, multivitamin tablets, and Friends. The dying head man of the Indian village saw the Red and Black Service Star, the emblem of the Friends Service Committee, on the sleeve of a young American and called his chant of hope to his people. He remembered other years when that star had been a star of hope to all who hungered.

Part of that milk was sent by Southern Baptists, who gave \$5,000 for this purpose to their fellow Christians, the Quakers, with their capable relief workers in India. The total shipment of \$100,000 worth of American milk was made possible by contributions from many churches and national agencies who are "friends of the Friends" and look to this numerically small religious group to reach for them those who are in need. The Friends estimate a world membership of about 175,000, of which some 115,000 are in the United States, as compared with 13,000,000 Baptists.

In the past year the Friends have handled over \$2,000,000 of foreign relief money as well as tons of used

clothing and other gifts. In India alone about 30,000,000 multivitamin tablets were given to the undernourished last year and the shipments continue at the rate of 6,000,000 per month. A \$50,000 order of food has already reached France this year. During the present war Southern Baptists have given a total of \$37,500 of their relief funds through the Friends, most of these contributions being used for refugee work in Europe.

There is a reason for the universal trust in the Red and Black Service Star. The young doctor with a medical team in India does not ask, "Are you a Quaker? Are you a Christian? Are you pro-British or pro-Allied?" He merely asks, "Are you ill? Here is medicine." And the relief workers ask only, "Are you hungry? Here is food." Quakers always have been keenly sensitive to the needs of their fellow-men. Their concern for suffering man is a basic part of their faith. In past history they have led the way as champions of the slave, the prisoner, the exploited laborer, the underprivileged child.

The A.F.S.C. goes further than the dole of temporary relief. It is more concerned with the removal of the causes of war and strife than in mopping up the results of man's violence. Quaker service tries to strike at the cause of the ill rather than to cover

up its effect. It ministers both to the aggressor and to his victim in order to bring them into harmony. It is irrevocably opposed to all violence and coercion.

This philosophy explains why the A.F.S.C. is impartial even when involved with controversial problems. It explains why the Committee engages in war relief or aids the victims of industrial dislocation rather than being drawn to relieve natural disasters which present no problem of human conflict, and in which other agencies, such as the American Red Cross, can operate more effectively.

Such a record of faith and action lead the nations of the earth to admit the Friends for relief work even in time of war. They remained in France even after the war had begun and other groups were barred. They worked throughout the war in Spain, helping victims of both armies. They followed in the wake of the battle of North Africa. Their gray uniform dots the face of the earth in far-flung places.

In China the A.F.S.C. provides personnel and supplies for the Friends Ambulance Unit. The 105 men and women who are carrying on the work are scattered over terrain of Free China from the coast to the interior Yunnan province. The organization consists of British, Canadian, and Chinese workers, plus fifteen Americans. (Arch MacMillan, former managing editor of THE COMMISSION, was a convoy leader for one of the units). In a decrepit fleet of trucks converted to burn charcoal and other substitutes for liquid fuel, these units transport 80 per cent of all civilian medical supplies in Free China for various relief agencies. These drugs and medical supplies come over the "hump" from India by air at a cost of \$5,000 per ton. The ambulance teams take them over the tortuous roads as far as 3,000 miles to deliver them to the missions, hospitals, and clinics where they are needed.

The F.A.U. of China also operates several medical teams providing care

for wounded and sick soldiers and civilians, undertaking public health work in malaria and bubonic plague areas and fighting against typhus through establishment of delousing stations in strategic places. Two of the units are directing a colony for lepers at Salachi and five are helping in the training activities of the Chinese Industrial Cooperatives which are promoting new production and skills suited to present Chinese conditions.

In Europe the relief program is centered largely in refugees and children. Numberless refugees from all over the continent have escaped into the neutral countries either for permanent residence, or as a stop-over on their way to the Americas. Committee workers in Lisbon expedite their journey with visa aid, or help with more immediate financial assistance. A total of 631 refugees have been sent to a camp at Casablanca, where they will be taught trades, from shoe mending to gardening and rabbit raising, to help to care for themselves until they can return to their homes.

The present program in France includes supplementary meals to thousands of school children; milk clinics for 100,000 infants, village rehabilitation, feeding and distribution of clothing in internment camps, and children's colonies giving complete care to hundreds of children. Similar programs are in effect in England, Italy, Spain, and other areas.

Post-war reconstruction will be a major aim of the Friends, as it was twenty-seven years ago. In the first years after the last war countless Russian, Polish, and Serbian peasants were saved from starvation. The people of entire provinces were given seeds, tools, sheep, horses, as well as food and clothing. Stationed at one gateway from Russia through which were pouring the returning refugees, a Quaker anti-typhus unit helped to save Europe from the threat of this terrible disease. In Poland, a large business in embroideries was developed to help the women; an orphanage and an agricultural school were established; and large scale farming measures aided 25,000 families.

In Germany two periods of child-feeding were maintained. During the first feeding program the Service Committee co-operated with an American fund-raising committee under the leadership of Herbert Hoover; during the second, a similar committee was led by General Allen who, returning from Germany as commander of the American Army of Occupation, aroused public sympathy for the suffering there.

Experiments already under way in India indicate the trend of postwar reconstruction following the present conflict. Centers have been established where widows (who number in the hundreds of thousands and are social outcasts) and children can learn to make their living by handicrafts. Small sums are loaned to artisans to enable them to secure the tools of their trade to become self-supporting.

Quaker workers are mediators between the people and the rulers. They are easing political tension by bringing opposing groups together in the common work of relief. The Viceroy lends his support. Gandhi has given his blessing. Good-will is even stimulated toward America on the part of the Indians. The A.F.S.C. has become a sort of global trouble shooter, spreading its soothing oil of human kindness on the turbulent waters of internal and international strife.

Such is the testimony of a religious group which for three hundred years has devoted itself to an active program of constructive good-will as the alternative to war. And around the earth the destitute and impoverished victims of war resound their chorus of "Blessed are the Peacemakers!"



The red and black star of hope, emblem of the American Friends Service Committee at work all over the world.



Milk, sent by Southern Baptists through the Friends last year, saved the lives of children in India.

Courtesy American Friends Service Committee Philadelphia.

Supported by the Friends, Civilian Public Service men provide dental care for people in Puerto Rico.



Where Angels Fear to Tread By Jane Carroll McRae

Here Comes Tomorrow

These observations were suggested by the title of a recent book dealing with economic and industrial problems and possibilities in the postwar period.

No promise is made to unregenerate sinners that they may safely postpone their decision to repent and believe. "Today if ye will hear his voice, harden not your hearts." No scriptural encouragement is given to believers to wait until another day to attend to duties which should be done today. We know not what a day will bring forth. We must work the works of him who sent us while it is day, for the night comes when no man can work.

But we have scriptural warrant for planning for the days ahead. Jesus taught that a man building a house should count the cost beforehand. So with a general leading an army to battle. Jesus said more than once that his hour was not yet come. But in the shadow of the Cross he said, "The hour is come." He had planned for the tomorrows. In the Sermon on the Mount he said, "Be not anxious for the morrow." Tomorrow comes for many of us. What should be our attitude toward tomorrow?

The followers of Jesus should not face tomorrow with dread, or anxiety, or despair. Neither should we be apathetic or indifferent. In these days of unprecedented world need we must be tremendously concerned about the multitudes of men, women, and children who are dying of starvation or are perishing by the weapons of war. No one should dare in these days of poignant suffering and sorrow to be profligate in the expenditure of life and money. We are our brothers' keepers. We shall be called to account for our failure to minister to the hungry, and thirsty, and naked, and sick, and imprisoned. To everyone of us, in these days of unprecedented trial, come the tomorrows with their heavy responsibilities and inescapable obligations.

How should we face tomorrow? Tomorrow brings its opportunities for service and for witnessing. Tomorrow, around the world, there will be open doors and many adversaries. Never in any generation have there been such clamant and challenging calls as will come to us tomorrow. Millions of war sufferers, particularly in the Orient and in Europe, will cry out for food and clothes. We must be good neighbors to these perishing multitudes. We dare not be indifferent to their pleas, else we shall hear at the Judgment the words of our Lord, "Depart from me, for I was hungry and ye fed me not, naked and ye clothed me not, sick and in prison and ye visited me not."

Tomorrow comes with a message of hope—hope for a just and durable peace, hope for a warless world, hope for a worldwide revival as, beginning in America, men shall turn to God with broken and contrite

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hearts. Here comes tomorrow with high purposes, holy resolves, and adequate preparation for the extraordinary tasks of the new age. Let tomorrow be preceded by hours of unceasing confession and intercession. Without God

we can do nothing, but we can do all things through Christ who strengthens us.

Here comes tomorrow with dedication of life and money and talents to the big business of world missions. In every nation our men and women in the armed forces have borne witness to the grace and power of God. Many of them have gained new revelations of God as they have met Christian natives in distant islands and continents, trophies of missionary endeavor. As we gird ourselves for tomorrow's duties, let us catch the spirit of Jesus who, as he faced the morrow with his Cross, cried: "The hour is come that the Son of man should be glorified. Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit . . . For this cause came I unto this hour."

Here comes tomorrow with open doors and adversaries, with its disciplines and crosses, with its trials and triumphs. But we hear the voice of him who says, "If any man will come after me, let him deny himself and take up his cross and follow me." We place our hands in the nail-scarred hand to follow where he leads, even unto the ends of the earth.

World Evangelism and Scriptures

During World War I, Dr. John R. Mott had direction of the work of ministering to prisoners of war, of whom three million were Russians. When he saw the opportunity for evangelism in prison camps he got the leaders on both sides to agree to such ministry. Then he enlisted great Christian laymen around the world in the support of that blessed work. Personally he set to work to raise money to help, impartially, the prisoners behind barbed wire fences on both sides of the conflict. He enlisted hundreds of workers in the neutral countries to direct the expanding program.

When the present war came, Dr. Mott said that he could not get away from the compulsion of the opportunity to serve millions of prisoners of war, of whom there are several million. Hundreds of thousands of prisoners of war have been liberated in recent weeks by allied forces.

An effective ministry has been rendered through the distribution of Scriptures. In five years, 6,520,000 copies of the Scriptures have been distributed. In 1944, 2,700,000 copies of the Scriptures and Scripture portions were given out. Requests are coming for far more copies of Bibles, New Testaments, and Scripture portions than we are able to supply. Mr. Frank H. Mann, one of the general secretaries of the

American Bible Society, told us recently that we have practically a Bibleless Europe. Plates from which Bibles were printed have been melted and made into bullets. The probability is that Bible plates in China and Japan have been destroyed. We were printing the Bible in eight languages and dialects in the Philippines. All of the Bibles that go into these lands must come from the United States or Great Britain.

Southern Baptists have been making generous contributions to the American Bible Society for this unprecedented service, but we must do far more, for this is the greatest single evangelistic opportunity we have. Mr. Mann gave us one example that is typical of many others. He read to us a letter from a young Army officer, in which he told of a recent experience when he and three other men were adrift on a life boat and found a New Testament which had been provided by the American Bible Society. He wrote: "It seemed like an angel of God coming to us. We were in the water two days and we were sustained by the message of this book. We thank you for it. When I return home I intend to study for the ministry."

Mrs. F. W. Armstrong

In the Home-going on Mother's Day of Mrs. Armstrong, for twelve years president of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, Southern Baptists lost one of their wisest and most aggressive missionary leaders. The contribution which she made to Southern Baptist life and thought is illustrated by two significant meetings of the Southern Baptist Convention.

In 1927 when the Convention met in Louisville, the duties and personnel of the executive committee of the Convention were enlarged, and Mrs. Armstrong was appointed a member of that committee, a position which she held until the time of her death. In 1933, when Southern Baptists were burdened with crushing debts, Woman's Missionary Union in annual session at Washington, D. C., with Mrs. Armstrong presiding, adopted a definite program, looking not only to the liquidation of the debts on the mission boards and institutions, but also to the enlargement of world mission activities. The W.M.U. voted heartily to concur in the adoption by the Convention of the Hundred Thousand Club plan, which under God gave us a debtless denomination.

Through the years to come Southern Baptists will be deeply indebted to this great-hearted woman who had a rare understanding and appreciation of world mission opportunities and objectives.

Missionary Snapshots

The San Francisco Conference was not opened with prayer, presumably because of the presence of representatives of other religions than of the Christian faith and of no religion. We were glad to note that

President Truman, in opening the Conference over the radio, closed his message with a call to prayer: "As we are about to undertake our heavy duties, we beseech Almighty God to guide us in building a permanent monument to those who gave their lives that this might come. May he lead our steps in his own righteous path of peace."

✦ ✦ ✦

The Arkansas Baptist gives the experience of Miss Albertine Meador, educational secretary of the First Baptist Church, Camden, Arkansas, who was one of the thirty-eight missionaries recently appointed by the Foreign Mission Board. After surrendering to the call of God to be a foreign missionary, when she did not see a step ahead of her in securing money for her training, she entered Ouachita College on faith. We quote: "I went one Monday, but they would not let me enter because I had only ten dollars and none coming in that I knew of. When I told them that the Lord was going to send me they laughed and said that I needed more than faith to go on. I tried to enter every day. On Friday I prayed that God would show them that he had sent me to school and I felt relieved. The next day they called me to the office and said that they had never seen such faith. They had received \$50 from a woman who said that God had led her to send that to an orphan girl without money, who was studying to be a foreign missionary. . . . After that, through personal gifts, Sunday school classes and churches, all through college and the seminary the Lord sent me every penny that I could not earn."

✦ ✦ ✦

After the war when there will be unparalleled need for skilled men and women in worldwide rehabilitation, there will be opportunities for Christian specialists in the fields of engineering, agriculture, administration, and the like, to serve as unofficial missionaries. An outstanding illustration of this opportunity was the great work done by John E. Clough in India during a terrible famine back in the '70's. Three times the suggestion had been made in the meeting of American Baptists that the Telugu Mission be abandoned. When Lyman Jewett returned to India he was accompanied by Clough, who supervised the construction of a section of an irrigation canal in a relief project. The contacts and influence of those missionaries led multitudes of the people to the Christian faith. In three days in July, 1878, Missionary Clough and his associates baptized 3,536 converts.

✦ ✦ ✦

We take the liberty of quoting from a letter which we received from Mrs. Ella Broadus Robertson, Louisville: "When a wish of forty or fifty years' standing comes to pass, one wishes to say 'thank you' to somebody! I have always wished that our missionary journal would tell of the work of other Evangelical denominations along with ours—tell it occasionally, I mean—so the recent articles on our friends of other denominations give me a great deal of pleasure. . . ."

BOOKS

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

THE COMMISSION suggests five books as "required" reading for well-informed missionary Baptists: *Solution in Asia* by Owen Lattimore (Little, Brown, \$2.00), *Russia and the United States* by P. A. Sorokin (Dutton, \$3.00), *They Found the Church There* by Henry P. Van Dusen (Scribner's, \$1.75), *Religious Liberty in Latin America?* by George P. Howard (Westminster, \$2.00), and *The Larger Evangelism* by John R. Mott (Abingdon-Cokesbury, \$1.00).

A little late but still worthy of attention is Emil Ludwig's *The Moral Conquest of Germany* (Doubleday, Doran, \$2.00). "How to meet the peril that will face us after victory" is the subject treated, and suggestions include the total disarmament of the country, the removal of all facilities for the manufacture of weapons of war, isolation of Germany for a period of years, and education for German children based on the cultural literature rather than the military teachings of the nation.

Headline Series Number 50 (Foreign Policy Association) is "After Victory . . ." by Vera Micheles Dean (25 cents). This 96-page booklet gives questions and answers about world organization, according to the Dumbarton Oaks plan submitted to the San Francisco Conference. Like all the series, this one is illustrated with pictographs and cartoons, is highly readable, and is reliable source material on American foreign affairs.

An interesting and extremely attractive way to study the geography and people of the lands of the Arctic is offered by Evelyn Stefansson in a book entitled *Within the Circle* (Scribner's, \$2.50). Says Reviewer Valleria G. Rankin, "Her characters live and become our friends as we read her intimate stories of their everyday lives and deeds. The book is beautifully illustrated with photographs and will be a valuable asset to any library."

Main Street's New Neighbors by Melvin K. Whiteleather (Lippincott, \$3.00) is a discriminating study of relationships and problems affecting the

British empire, the United States, France, Russia, and Germany, as of January 1945. The author qualifies as an interpreter of world conditions.

One of the most valuable new books on the Orient is *Report from Red China* by Harrison Forman (Henry Holt, \$3.00), an informing and sympathetic appraisal of a vigorous force in Chinese life. The author is a distinguished newspaper correspondent who was accorded the rare privilege of visiting that section of North China held by the Communists, with Yenan as the center.

"How We Live in Venezuela" is the subtitle of the Latin-American biography *Cocks and Bulls in Caracas* by Olga Briceno (Houghton Mifflin, \$2.75). "A delightful, rambling account of manners, customs, and home life of the better class Venezuelan living in Caracas," is Reviewer Rachel Truex Gill's evaluation of it. "The author now living in New York makes interesting comparisons between life there and here. Her defense of bull fights reveals the difference in the philosophy of the two continents. I

recommend the book for a better understanding of our neighbors to the South."

A novel by a Latin American describes life in rural Brazil. *Innocencia* by Alfredo Descagnolle Taunay (Macmillan, \$2.50) has been translated into eleven languages. The servile position of women, the exaggerated importance of the man who is head of a family, and scenes depicting the rural life and surroundings of the people make this story valuable to an appreciation of Brazil, in spite of the unrealistically flattering picture of the hero.

Creative dramatics, or informal dramatization, is the subject of "Let's Make a Play" by Bernice Buehler and Grace W. McGavran (Friendship Press, 25 cents). Not intended to be an exhaustive text, its suggestions are altogether practical and very specific, according to Reviewer Miriam Robinson, teacher of speech and dramatics at the W.M.U. Training School. "Junior missionary organizations should find it especially helpful, and adults will benefit by its use."

Studying Missions

By Mary M. Hunter

Those who are in intimate touch with mission study know that missionary education is finding a place on the summer programs of the organizations of Southern Baptist churches.

There are groups of people who take mission study courses every summer. Missionary education is being fostered through the summer weekly prayer meetings. A number of pastors are setting aside at least one prayer meeting a month for instruction in mission work. Perhaps the most successful missionary prayer meeting program is a series of talks by the pastor, laymen, and members of the Woman's Missionary Society and its auxiliaries.

The Baptist Training Union offers a splendid opportunity to advance missionary education during July, August, and September. Leaders believe that careful and faithful preparation and presentation of the missionary programs help the members to give themselves more wholeheartedly and intelligently to the study of missions in their fall classes.

Missionary education should receive the

special attention of Sunday schools during the summer months. Missionaries are speaking in all sections of the south, and are available for the opening and closing exercises of the Sunday schools. We urge the superintendents to apply to the pastors and missionary committees for available missionary speakers.

The Literature Department of the Foreign Mission Board can furnish material for use in missionary programs. We are in a better position than ever before to furnish helps for mission study and programs. New textbooks will be coming from the press during August and September. The motion pictures from the Foreign Mission Board library are in constant demand. The picture posters are widely used. The new foreign mission map will be available in September. For the textbooks and the missionary map, write to the Baptist Book Store serving your state. All of the free literature and pictures and information about motion pictures may be obtained from the Foreign Mission Board, Box 5148, Richmond 20, Virginia.



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Photos by Filmcraft Productions, Inc.

Baptist History Repeats Itself

"An American Mission" is in production in New York City this summer. The history of Southern Baptist foreign mission work in two reels, it is being filmed simultaneously with "The Romance of a Century," the four-reel story of the Southern Baptist Convention. Filmcraft Productions is doing the job under the supervision of Personnel Secretary J. W. Marshall of the Foreign Mission Board, who is chairman of the Southern Baptist Cinema Committee.

The still pictures shown here were made on the sets in April.

1. Ann and Adoniram Judson on their long voyage to India in 1812 study the Scriptures together and decide that they must embrace the Baptist faith. 3
2. The first Baptist missionary to foreign lands was William Carey of England, a shoemaker. He reached India in 1793.
3. Luther Rice, shown addressing the first meeting of the Triennial Convention in 1814, did more than any other man of his day to lay the foundation for the Baptist denomination.
4. Mr. and Mrs. William Bagby, newlyweds, sailed into the harbor of Rio de Janeiro in 1881 to establish Evangelical mission work in Brazil.

The two black and white, sound motion pictures will be available in both 35-mm. (professional size) prints for large auditoriums and 16-mm. prints for churches and schools. Reservations are now being made for these films. 4



EPISTLES

FROM TODAY'S APOSTLES

Missionary Nurse Hospitalized

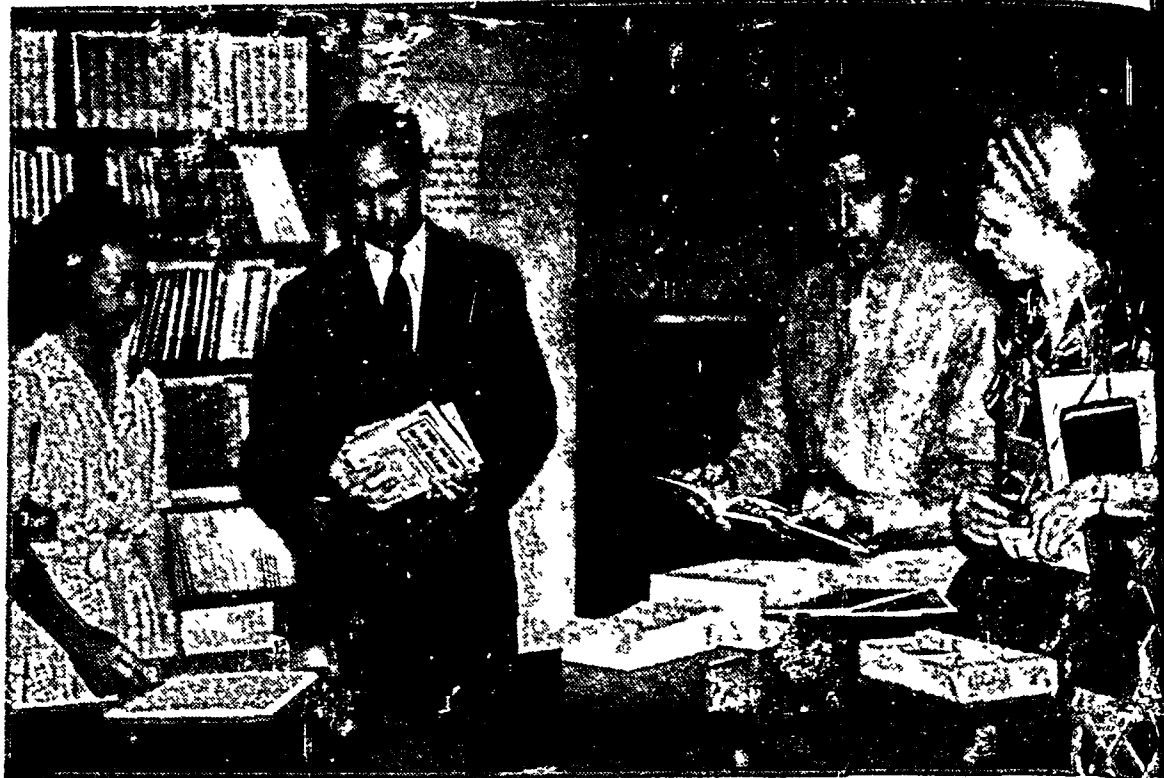
I have felt God's goodness in hundreds of ways since this illness started two months ago. In Kwang Yun I was in the home of an Australian nurse, landing there very ill after a three-day trip from this place. Miss Lu Yo Mei cared for me like one of her own family. I never will forget her prayer that first night in Kwang Yun, after I had a very severe attack of something that morning. "Lord, if you perform a miracle you can save this life."

That's just what he has done. Dr. Laube here was used to open and drain a sub-phrenic abscess which Dr. Green, the X-ray man, had located and diagnosed. They all are puzzled about how it started and why it walled itself off and no peritonitis, etc. . . . The operation was on December 30 under continuous spinal anesthetic. I had to take about 70 grams of sulfadiazene in all (at \$400 per gram) and have a blood transfusion (they give them routinely here) for \$4,000! The cost of everything sounds terrific. Total bill nearly \$90,000!

May what's left of this life of mine be more of a praise to the glory of Him who has called me out of darkness into his marvelous light. Friends, new and old, foreign and Chinese, have been lovely to me. Several of the Hwanghsien folks are employed in the hospital. Wang Ching—Mr. Wang Chi Sheng's boy—is house surgeon. Dr. Tsang's Mei Tu and Mei Lien are here studying dentistry and nursing. Dr. Luan Yu Lien of our girls' school is on the medical staff. Dr. Chu's second daughter does social work; she has called several times.

I left the hospital on the 17th [January], and go to the clinic for dressings three or four times a week. Dr. Laube from Iowa has been most considerate and thorough. He wants me to work here, as soon as I'm able to, for three or four months and then go on to Kansu if conditions permit. I think he wants to watch my case further.

Drs. Wang Ching and Kao Sheo Liang called last night, faces beaming, to tell me Dr. Wang had secured a 20 per cent discount on my bill and was hoping for a still greater discount. I had not been able to contact Dr. Strother until Saturday, so said to these boys I guess I'll have to get a basket and beg. Quick was their Chinese courtesy, even in fun, as they replied, "We've not begged yet, first *we* beg and then *you* beg." Mr. Hauske of the American Board Mission has let me have all the necessary funds and I'm



Edward Lau, Honolulu

The Baptist Book Store of Hawaii, located at 1801 South Beretania Street, Honolulu 19, is in charge of a Baptist soldier, Chester R. Young (second from right), who serves in his spare time by permission of his unit. He is an applicant for mission service full time after demobilization. The group includes Sales Manager Itsuko Saito, an alumna of Southwestern Baptist Theological Seminary; Missionary Victor Koon, who is pastor of Olivet Baptist Church, and manager of the store; and Mrs. Alvin Oyer, Olivet's Sunday school superintendent.

sending Dr. Strother a wire today for what I need to repay him and keep me here for the time being. Haven't heard from Dr. Wallace since he left Wuchow.

Miss Pearl Reid here has again been like one of our own missionaries in her concern and care for me.

I feel very hopeful about Dr. Hsu since Misses Tung, Lu, and Chen, and a Chinese nurse have gone to help him. A letter from Dr. Strother yesterday says they do not lack funds. Reports from others about Dr. Hsu indicate that he is in a poor physical condition.

Tillie and I are trying to keep in touch with each other in case a homeward move becomes necessary.

LUCY WRIGHT
Chengtu, China

Baptists in Pernambuco

The North Brazil Baptist Theological Seminary opened March 1, and has enrolled twenty-five students, as compared with nineteen last year. Plans have been drawn and the money is in hand for the realization of a dream of many years—an adequate building for the seminary.

The American Baptist College and the Women's Training School opened March 15. The college already has 820 students, the largest opening in its history. The president is Dr. Arnaldo Poggi, a Christian layman, product of the school. Missionary Joseph B. Underwood and wife arrived in November and plan to work in the college. Brother Underwood is full of evangelistic zeal and will have charge

of religious activities in the college as soon as he has sufficient knowledge of the language.

Miss Mildred Cox returned from her furlough in January and has many new plans for the Training School. It opened with thirty-seven students. The training of these Christian young women means much for the Kingdom in future years.

The missionaries in Pernambuco are happy to have part in making a religious program for the armed forces in this city. A Bible class in English is held every Friday night in the college and on Sunday nights there are Training Union and evangelistic services in the Training School. Missionary Underwood teaches the class and preaches. He recently held a week's meeting which resulted in several conversions. One young man has been baptized and several others have surrendered to preach since coming here. Miss Alberta Steward, formerly located at Jaguaquara, Bahia, has been granted a leave of absence, to work with the U.S.O. in Recife until the end of the year.

The church in Caruaru, in the interior of the state of Pernambuco, of which I am pastor, has recently had the great joy of entering its splendid new building, acquired partly by a gift from Texas and partly by a loan which the church secured from the Building and Loan Fund of North Brazil. The new property is well located on the best street of the city, and the pastor had the pleasure of baptizing five candidates and of seeing three conversions during the first day in the new building.

Missionary Ruby Hines has recently come to this mission and gone on to Maceio, where she joins the Bices and Miss Onis Vineyard in growing work on that field.

L. L. JOHNSON
Recife, Pernambuco, Brazil

Other Evangelicals Serve Nigeria

(Continued from page 5)

Christianity has entered the North by two methods: Many Christians from Southern Nigeria have settled in the North as traders, miners, and Government employees, and have carried their religion with them. Since the beginning of the twentieth century several missions have been organized for the specific purpose of evangelizing this large and populous area.

Anglicans, Methodists, and Baptists have entered the North by the first method, but only the Anglicans have located missionaries there to direct the work. Baptists have very recently designated their first missionary couple for the care of the Northern work. It is expected that these missionaries will take up their new assignment before the end of 1945.

Of the younger missions that have

sprung up in the North during the last forty years, the best known are the Sudan Interior Mission, the Sudan United Mission, and the Church of the Brethren Mission (Mennonites). The first two of these are interdenominational and, to a certain extent, international. The Sudan Interior Mission has more than three hundred missionaries on its roster—far more than any other mission in Nigeria. Though the native constituencies of these missions are still relatively small, they are laying foundations for what will eventually be a much larger work.

There is a strong trend among certain groups in Nigeria toward organic union. Anglicans, Methodists, and Presbyterians have virtually agreed among themselves to unite on the mission field along the lines of the South India scheme. Since the main missions of the North are interdenominational, they have worked out a compromise system of church practices, not conforming entirely to the practices of any one denomination, but leaning strongly toward Baptist ways; they practice immersion, use non-liturgical forms of worship, and exercise a good deal of democracy in church government.

Baptists cannot, without stultification of conscience, participate in the

proposed plan for organic union; this has been explained clearly yet courteously to our brethren of the other missions, and our reasons have been well received by them. We do, however, rejoice greatly in the growing co-operation among the evangelical missions, fostered by the Christian Council of Nigeria, in which we have participated since its inauguration nearly twenty years ago. We feel that this co-operation augurs well for the future of evangelical missions in Nigeria.

Kingdom Facts and Factors

(Continued from page 6)

The point of all this is that there is one large group today who desire the Christian name and ministry in the service of an earnest, comprehensive humanitarian program and who to this end would relegate to unimportance all theological and ecclesiastical convictions; that there is another larger group who are greatly concerned for the unity of the church and who in the interest of ecumenicity would minimize all dogmatic and ecclesiological distinctions.

The one group desire unity for work toward a "Christian world"; the other want union for the sake of the Church as the one Body of Christ. Each is dominated by one aspect of the meaning, the teaching, the passion of Jesus Christ. The two aspects are different, but not contradictory or conflicting, if taken in relation. Neither starts from the center of the fact of the Christ or concerns itself with the essential, constructive force of Christianity which must be found in his nature and person.

Unless we have in Jesus both Son of man and Son of God we have no redeemer for men, no Christ of the Church, no Lord of life. The humanists cannot succeed with a human savior. The Church is not the divine institution without the one foundation which is Jesus Christ the Lord. The Church cannot be the loyal and faithful expression of the Christ without the unity of the Spirit; nor his loyal and true representative unless it is giving itself to the task of a righteous order of life for all mankind.



Kahului Baptist Sunday School on Maui, Territory of Hawaii, was only six months old when its picture was made in March. Missionary Hannah Plowden, seated next to Superintendent Daniel Onzais (front right), air-mailed us the print, probably soon after a visit from Interim Secretary-for-the-Orient J. T. Williams.

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NEWS FLASHES

By Gene Newton

Arrivals

Dr. and Mrs. A. Ben Oliver, Brazil—2615 Throckmorton, Dallas, Texas
Mrs. Rufus F. Gray, Philippine Islands—1305 Palafox Avenue, Tampa 5, Florida
Fern Harrington, Philippine Islands—Atlanta, Missouri
Cleo Morrison, Philippine Islands—Telephone, Texas
Rev. and Mrs. H. H. Culpepper, Philippine Islands—4118 "C" Street, Little Rock, Arkansas
Alice Huey, Hawaii—Route 1, Box 627, Bessemer, Alabama

Departures

Rev. Clem D. Hardy left Miami May 2 for Manaus, Brazil.
Dr. J. L. Hart departed from New Orleans May 15 for Antofagasta, Chile.
Early in May Rev. and Mrs. J. H. Hagood and Rev. and Mrs. M. P. Callaway sailed for Palestine.
On May 16 Dr. and Mrs. David Mein and Rev. and Mrs. Raymond L. Kolb left Miami for Recife, Brazil.

Births

Rev. and Mrs. Robert L. Lindsey announce the arrival of Margaret Lenora April 2.
Dr. and Mrs. W. Maxfield Garrott announce the arrival of Dorothy Alice on April 23.

Sympathy

Sympathy is extended to Mrs. Eugene L. Hill in the death of her father in McAlester, Oklahoma, May 6, and to Miss Floryne Miller in the death of her father in Johnson City, Tennessee, May 9.

Arrival in Africa

Rev. and Mrs. Homer R. Littleton and family were able to travel by plane from Lisbon to Fisherman's Lake, Africa.

Visitors in Richmond

During the month of May the Richmond office had visits from three of the April, 1940, appointees to the Orient. Bob and Mary Dyer, liberated from the Philippines, spent a week end here. Marian Peeler Gray and her son, Billy, also from the Philippines, spent a day in Richmond on their way home.

Howard and Georgia McCamey, and Paul and Meta O'Neal and son John stopped by on their way to New York and Nigeria.

A subcommittee of the Executive Committee of the Southern Baptist Convention spent May 15 and 16 in Richmond to study the work of the Foreign Mission Board in their survey of all the denomination's agencies and institutions. President L. Howard Jenkins entertained the visitors at luncheon on the 16th. They included Dr. John H. Buchanan of Birmingham as chairman, C. H. Bolton of Miami, J. R. Jester of Winchester, Kentucky, H. W. Tiffany of Norfolk, and Dr. Austin Crouch of Nashville. The committee of the Board which met with them included Dr. Rankin, the regional secretaries, Mr. Jenkins, Hill Montague, and Dr. Theodore F. Adams.

Art Editor Rachel Colvin of Woman's Missionary Union, Birmingham, was the guest of Managing Editor Marjorie E. Moore one week of May for some joint projects in photography and design.



Assisted by his mother, Billy Gray finds his birthplace on the Board's globe.

\$1000

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Blood, Sweat and Tears

(Continued from page 4)

compassion, because the multitudes are lost. We must bring them to the Saviour. They are forsaken; we must show them the way home. They are hungry in body and soul; we must give them bread of heaven, the staff of life here and hereafter. The world at home and abroad needs us as never before. Is there a Christian whose heart is so adamant as to fail to respond?

SUMMER BIRTHDAYS OF MISSIONARIES

July

- 1 Barbara Schmickle Kilgore (Mrs. W. J.), Virrey del Pino 3290, Buenos Aires, Argentina; Earl Parker, Falmouth, Kentucky; Oleta Wilmouth Townsend (Mrs. J. R.), 2527 Dwight Way, Berkeley, Calif.
- 3 Kermit J. Schmidt, 14 East Brandon Place, Radford, Virginia.
- 4 Sara Bobo Patterson (Mrs. I. N.), Owings, South Carolina.
- 5 Frances Adams Bagby (Mrs. T. C.), Postal N. 35, Goyania, Goyaz, Brazil; Anna Nora Laseter, 1420 Morrow Street, Waco, Texas; Paul C. Porter, Rua Jose Higino 416, Rio de Janeiro, Brazil; A. J. Terry, E. De E. Santa, Caixa 52, Victoria, Brazil; Sarah Crook Townshend (Mrs. S. J.), 4 Downs View Place, East Dean, Sussex, England.
- 6 George A. Carver, Peddie School, Hightstown, New Jersey; Blanche Groves, Bridgeport, Texas; Frank W. Patterson, Box 1648, El Paso, Texas.
- 7 Alda Grayson, 316 North 21st Street, Fort Smith, Arkansas; A. E. Hayes, 443 Clifton Avenue, Lexington, Kentucky.
- 8 Mildred Cox, Caixa 178, Pernambuco, Brazil.
- 9 Sarah Allred Bryant (Mrs. W. Howard), Seminary Hill, Texas.
- 10 W. Howard Bryant, Seminary Hill, Texas; Grace Elliott Rankin (Mrs. M. W.), 601 West Bell, Houston 6, Texas; J. A. Tumblin, Caixa 111, Natal, Brazil.
- 11 T. Neil Johnson, 425 Cameron Avenue, Chapel Hill, North Carolina.
- 12 L. Marie Conner, 1812 Bonita Avenue, Berkeley, Calif.; Helen Franklin Seats (Mrs. V. L.), Box 1340, Seminary Hill, Texas; W. J. Webb, Independencia 657, Guadalajara, Jalisco, Mexico.
- 13 Ruby Hayden Parker (Mrs. John A.), Casilla 129, Talca, Chile.
- 14 Floy White Adams (Mrs. W. W.), 8016 Second Avenue, Birmingham 6, Alabama; W. Dewey Moore, % Mrs. W. D. Moore, R.F.D. 1, Silver Springs, Maryland.
- 15 Dr. C. A. Hayes, 309 Mission Road, Glendale 5, Calif.; Thelma Williams, 4058 Bryant Street, Denver, Colorado.
- 16 Bonnie Jean Ray, Commerce, Georgia; (Miss) Neale C. Young, Ede, Nigeria, West Africa.
- 17 Zelma Curnutt Hallock (Mrs. E. F.), Caixa 320, Rio de Janeiro, Brazil; Ruth Pettigrew, 321 South Winston Street, Florence, S. C.; Elizabeth Routh Pool (Mrs. J. C.), Ogbomosho, Nigeria, West Africa.
- 18 J. R. Saunders, 610 West 116th Street, New York 27, New York.
- 19 Margaret Lutz Lindsey (Mrs. Robert L.), 100 Stockton, Princeton, N. J.
- 20 Maurice J. Anderson, 2323 University Avenue, Honolulu, T. H.; Ethel Rebecca Harmon, Iwo, via Lagos, Nigeria, West Africa.

21 H. H. McMillan, 2602 West Grace Street, Richmond 20, Virginia; Ora Smith Wood (Mrs. L. D.), Foley, Alabama.

23 Charles L. Culpepper, Jr., Eagle Lake, Texas.

25 Floryne Miller, 717 Hillcrest Drive, West, Johnson City, Tennessee.

26 Albert Ian Bagby, Caixa 118, Porto Alegre, Brazil; Dr. George Green, 119½ Marshall Terrace, Danville, Virginia; E. F. Hallock, Jr., Caixa 320, Rio de Janeiro, Brazil; Pearl Johnson, Dawkins Court, Union, South Carolina; Nannie Bartlett McDaniel (Mrs. C. C.), 1512 West Avenue, Richmond 20, Virginia.

27 William H. Berry, Rua Plombagina 44, Bello Horizonte, Minas, Brazil; Mary Jo Henry McMurray (Mrs. J. D.), First Baptist Church, Laverne, Oklahoma; Hannah Fair Sallee, 4218 Fairfax Avenue, Dallas, Texas; (Miss) J. Rees Watkins, Iwo, Nigeria, West Africa.

28 Janie Nooner Sullivan (Mrs. P. D.), Caixa 221, Pernambuco, Brazil.

29 Kathleen Manley, Ogbomosho, Nigeria, West Africa; Reba Stewart, Jonesboro, Georgia.

30 Frank P. Lide, Box 223, Wake Forest, North Carolina.

31 Crystal Armstrong Enete (Mrs. W. W.), 276 Wilkinson Street, Shreveport 14, Louisiana.

August

2 Frank H. Connely, 823 Academy Street, St. Louis, Missouri; Maud Albritton Fielder (Mrs. Wilson), 6244 Belmont, Dallas, Texas; Malcolm Stuart, 20 Bates Street, Honolulu, T. H.; S. L. Watson, Rua Major Ricardo 76, Petropolis, Est. De Rio, Brazil.

3 Edna Looper Harrington (Mrs. J. A.), Seminary Hill, Texas; Deaver M. Lawton, 2611 Russell Street, Berkeley, Calif.

4 Grace Wells, P.O. Box 456, Wahiawa, Oahu, T. H.; Mary D. Willeford, 602 Academy Street, San Marcos, Texas.

5 Catherine Johnson McGavock (Mrs. J. W.), Casilla 3388, Santiago, Chile.

7 Wesley W. Lawton, Jr., 3725 Commonwealth Avenue, Charlotte, N. C.

8 Lena Conway Lunsford (Mrs. J. A.), 114 West 21st Street, San Angelo, Texas; Sara Frances Taylor, 2407 Sumter Street, Columbia, South Carolina.

9 C. J. Lowe, 1722 Linden Avenue, Nashville 4, Tennessee; Frances Murphy West (Mrs. R. L.), 1240 Sixth Street, New Orleans, Louisiana.

10 Mary K. Crawford, 624 Park Drive, N.E., Atlanta, Georgia; Ethel Lee Cooper Hardy (Mrs. C. D.), Caixa 12-A, Manaus, Brazil; Julia Martin Lowe (Mrs. C. J.), 1722 Linden Avenue, Nashville 4, Tenn.

11 A. R. Crabtree, Caixa 1982, Rio de Janeiro, Brazil; Ura Hallmark Crouch (Mrs. E. H.), Piahy, via Cidade de Barra, Bahia, Corrente, Brazil.

12 Florence Powell Harris (Mrs. H. M.), Box 233, Clinton, Mississippi; May Perry, Abeokuta, Nigeria, West Africa.

13 Helen Bagby Harrison (Mrs. W. C.), Caixa 118, Porto Alegre, E de R. C. De Sul, Brazil; Ida Luney Nelson (Mrs. E. A.), 1918 West Easton Street, Tulsa, Oklahoma; Edith Boyd Stuart (Mrs. Malcolm), 20 Bates Street, Honolulu, T. H.; Dr. A. W. Yocum, 4902 Cordelia Avenue, Baltimore 15, Maryland.

14 Ola Lane Culpepper (Mrs. C. L.), Box 1263, Seminary Hill, Texas.

15 J. E. Jackson, 108 Idalia Road, Columbia 58, S. C.; Louise Ellyson Westbrook (Mrs. C. H.), 3230 Patterson Avenue, Richmond 21, Virginia.

16 Mary Wiley Dozier (Mrs. Edwin B.), 2421 Halelia Place, Honolulu, T. H.; C. F. Eaglesfield, First Baptist Church, Taylor, Louisiana; Robert L. Lindsey, 100 Stockton, Princeton, New Jersey; E. L. Morgan, Westminster, South Carolina.

17 Mary Woodcock Newton (Mrs. W. C.), 1212 Wilmington Avenue, Richmond 22, Virginia.

18 Dr. P. S. Evans, Blue Ridge Summit, Pennsylvania; Nellie Miner Pierce (Mrs. L. W.), 701 Coggin Avenue, Brownwood, Texas.

19 Pearl Caldwell, Pontotoc, Mississippi; Sophie Lanneau, Wake Forest, North Carolina.

20 J. R. Allen, Rua Ponte Nova 709, Bello Horizonte, Brazil; Grace Bagby Cowser (Mrs. J. J.), Caixa 352, Rio de Janeiro, Brazil; Martha Cochran Kolb (Mrs. R. L.), Caixa 178, Recife, Brazil.

21 Minnie Landrum, Clinton, Miss.

22 Helen Taylor Quarles (Mrs. J. C.), Maipu 104, Mendoza, Godoy Cruz, Argentina.

23 Helen Ford Hayes (Mrs. A. E.), 443 Clifton Avenue, Lexington, Kentucky; James E. Lingerfelt, Jaguaquara, Bahia, Brazil; Chaplain Oz Quick (First Lieutenant), 3rd Headquarters Company Battalion, 381st Infantry, A.P.O. No. 96, % Postmaster, New York, N. Y.

24 Bertha L. Hunt, Valley Baptist Hospital, Harlingen, Texas.

25 Ruby Daniel, Baptist Bible Institute, New Orleans, Louisiana.

26 R. Elton Johnson, Caixa Postal 52, Victoria, Brazil; Irene Carter Stephens (Mrs. S. E.), Chauga Heights, Westminster, South Carolina.

28 Daisy Fitzmaurice Benson (Mrs. J. H.), 807 Eleventh Street, Arkadelphia, Arkansas; Lydia Williams Green (Mrs. George), 119½ Marshall Terrace, Danville, Virginia; Eugene L. Hill, 304 West Georgia, Shawnee, Oklahoma.

30 A. P. Pierson, Apartado No. 605, Suc., "A" Chih., Chihuahua, Mexico.

31 Sallie Silvery Dunstan (Mrs. A. L.), Caixa 67, Campina Grande, Parahyba, Brazil.



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