

**Blind from  
malnutrition**

**"Can he live?"**



*The*  
**Commission**

July-August 1946

A BAPTIST WORLD JOURNAL

**BEFORE**



Alexanderson (CNS) from Guilleumette

Southern Baptists Fight Famine  
in Asia and Europe this Summer

**GIVE THROUGH YOUR CHURCH AND**

$\frac{1}{3}$  of the earth's people face  
"the grimmest spectre of famine  
in all the history of the world,"

according to Herbert Hoover May 17.

**LIFE**

says:

**STARVING PEOPLE LOOK TO UNRRA AND MISSIONARIES**

Your Government supports UNRRA.

Your church supports missionaries.

Your church is **YOU.**

**FIGHT FAMINE NOW**

# The Commission

A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief

Marjorie E. Moore, Managing Editor

**JULY-AUGUST 1946**

**Volume IX Number 7**

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Published monthly, except August, by  
The Foreign Mission Board  
of the Southern Baptist  
Convention

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Subscription, 50 cents per year; 25 cents, five months; single copies 10 cents each. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Va., under the Act of March 3, 1879.

## Widening Reach and Heightened Power

By E. C. Routh

The theme of the 1946 session of the Southern Baptist Convention was a quotation of Dr. John A. Broadus.\* Taking into account the enrolment of 7,970 (the second largest in the history of the Southern Baptist Convention), the sustained high level of the entire program, the glorious fellowship and spirit of unity, the challenging objectives set before Southern Baptists, and the cash offering of approximately \$10,000 for relief and rehabilitation, the Miami convention was one of the greatest of the many sessions we have attended.

In other years we have seen financial campaigns initiated by Southern Baptists in their annual assemblies, but this year the ever-widening demand which has been gaining force for several months came to the Miami convention insisting that Southern Baptists be given opportunity, in a simultaneous response, to make a worthy offering to world relief.

The campaign launched there did not start at Miami. It began months ago in the compassionate hearts of multitudes of Southern Baptists. The conviction that we should all minister in the name and spirit of Christ to needy people around the world was quite evident in conference, the day before the opening of the convention, in which the Executive Committee, the state secretaries, Baptist editors, and other missionary-hearted friends were in full agreement on two high objectives, namely, that the Co-operative Program should be enlarged and strengthened, and that a cash offering of \$3,500,000 should be received, over and above the Co-operative Program, for world relief and rehabilitation.

From that representative group came the following recommendation which was adopted unanimously and enthusiastically by the Convention:

### Co-operative Program

(1) We recommend that for 1947 the designated and undesignated Southwide Co-operative Program goal be ten million dollars, including both current operating expenses and capital needs.

(2) That in keeping with the agreement between the Executive Committee and all Southwide agencies,

\*The closing sentence of his *Memoir of James P. Boyce* reads: "And may the men be always ready, as the years come and go, to carry on, with widening reach and heightened power, the work we sought to do, and did begin . . . !"

the total operating budget of the Southern Baptist Convention for 1947 be five million dollars.

(3) That the following percentages apply to the distribution of the first five million dollars for operational needs:

|   |       |
|---|-------|
| Foreign Mission Board .....                               | 46%   |
| Home Mission Board .....                                  | 18%   |
| Southern Baptist Theological Seminary.....                | 5%    |
| Southwestern Baptist Theological Seminary.....            | 5%    |
| New Orleans Baptist Theological Seminary.....             | 5%    |
| [formerly Baptist Bible Institute]                        |       |
| Woman's Missionary Union Training School....              | 1%    |
| American Baptist Theological Seminary.....                | 2%    |
| Relief and Annuity Board .....                            | 15%   |
| 8 1/3% is for the servicing of its old annuity contracts. |       |
| Radio Committee .....                                     | 9/10% |
| Baptist Brotherhood .....                                 | 1%    |
| Southern Baptist Hospital .....                           | 1/10% |

(4) That the distributable Co-operative Program receipts above five million dollars shall be allocated according to the mutual agreement between the Southwide agencies based on the 1945 survey and set forth in the March, 1946, meeting of the Administrative Committee of the Southern Baptist Convention, to wit:

|  |            |
|--|------------|
| Home Mission Board .....                       | \$ 500,000 |
| Southern Baptist Theological Seminary .....    | 967,000    |
| Southwestern Baptist Theological Seminary .... | 829,000    |
| New Orleans Baptist Theological Seminary ....  | 829,000    |
| American Baptist Theological Seminary .....    | 75,000     |
| Relief and Annuity Board .....                 | 250,000    |
| Radio Committee .....                          | 50,000     |
| [Anticipated designations .....                | 1,500,000] |

(5) We recommend that designated funds for capital needs for any agency or institution be applied on its goal but when the goal of said agency is met it will not participate further in distributable capital funds until the goals of the other agencies are met; however, it shall continue to receive any designated funds.

### Special Offering

In the light of present world needs which challenge Southern Baptists to share of our abundance with the victims of war, we recommend:

(1) That May and June of 1946 be used as a period of preparation for the promotion of a *special campaign with a minimum* (Please turn the page)

goal of three and one-half million dollars for world relief and rehabilitation, the same to be administered by the Foreign Mission Board; following this preparation a cash offering be taken beginning in the month of July and continuing until completion but not beyond September 30, 1946.

(2) That the expenses of this campaign be paid out of receipts with an advance from the Foreign Mission Board to cover the costs of promotion.

(3) That the plan of promoting the Co-operative Program and the special campaign be in harmony with the accepted methods in each of the co-operating states.

(4) That all promotional literature and publicity be uniform and that it be prepared by the Executive Committee in co-operation with the state secretaries, editors of state papers, and the executives of Southwide agencies.

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In his message on "Widening Reach and Heightened Power in the Pulpit," Dr. C. Oscar Johnson illustrated the desperate world situation by a recent cartoon which showed a high plateau on which the stars and stripes had been planted. On the sides of the plateau and in the dismal depths below were multitudes of starving, ill-clad men, women, and children reaching up with gaunt hands, pleading for food and raiment and shelter. But, all the while, selfish leaders were saying to their associates on the plateau, "Keep away from the edge lest you see the starving millions and hear their cry for help."

With 800,000,000 people starving in the world, Christians of the United States will sin against God if they stop their ears to the cry of these perishing millions. As Dr. Paul Caudill said, hundreds of thousands of these people will be dead before next spring if they are not fed this year. In this land of plenty, unmarred by war, Southern Baptists are spending more than \$100,000,000 on themselves and only \$3,500,000 for a needy world. We must give these people bread and clothing *now*.

★ ★ ★

On Thursday the Foreign Mission Board had the greatest hearing we have ever witnessed. Assembled in Bayfront Park, 10,000 messengers and visitors heard the stirring messages of Secretaries Rankin, Sadler, and Cauthen, and of Professor T. K. Van, just



Photo by Moore

Dr. George W. Sadler addressed the Convention on the subject "Many Adversaries."

arrived from Shanghai. At the close of the program fifty missionary appointees were presented to the Convention. The amplifying facilities enabled everyone to hear every word.

At the close of the program, on motion of Executive Secretary Duke K. McCall of the Executive Committee, a cash offering for relief and rehabilitation was taken, amounting to almost \$10,000. Woman's Missionary Union, in one of the greatest annual meetings in all the golden history of the auxiliary to the Southern Baptist Convention, had already given approximately \$6,000 for the same purpose.

The inspiration of foreign mission night was carried from Miami to every part of Southern Baptist territory and around the world. We confidently expect that by October 1 the \$3,500,000 will have been secured.

★ ★ ★

World evangelism was stressed by several speakers, especially by Baker James Cauthen and W. A. Criswell. The evangelistic note, the message of God's redemptive plan for the whole world, ran like a scarlet thread through all the messages. Those of us who heard Dr. Cauthen's impassioned plea will never forget his description of material and spiritual needs in China and other areas of a sinning, suffering world:

"Multitudes are now eager to hear the message of life and hope. An unparalleled opportunity for preaching exists. Because of mass education movements, millions will soon live in a new intellectual atmosphere. Fellow Christians in other lands laboring for

Christ with buildings destroyed, families scattered, and bodies undernourished, call us to a new demonstration of the love of Christ. It is no time for great words and little deeds."

★ ★ ★

Dr. Rankin voiced the plea of many Southern Baptists that hundreds of new missionaries should be appointed. He asked and answered the question, "Why so little from so many?" Five and one-half million people who profess to believe that the gospel of Christ is the only hope for the world should be willing to send more than five and one-half hundred missionaries to the ends of the earth. The Foreign Mission Board cannot appoint new missionaries until an adequate financial base is provided for their support.

In the light of the world's need and the vast resources of Southern Baptists, the appointment of a thousand new missionaries within the next two years would not be a large undertaking, but we must have the men and the money before that many can be sent out. We must pray the Lord of the harvest to send more laborers into the harvest field; we must strengthen our churches, colleges, seminaries, and Training School to train these soldiers of the Cross; and as faithful stewards of God, we must provide from the material resources which God has placed in our hands the funds adequate for an enlarged missionary program.

Dr. Sadler called attention to some of the many adversaries which Christian missions faces, such as secularism, the aftermath of war, Roman Catholi-

(Please continue on the opposite page)

# Soldiers Found Missions in India

By Paul F. Geren

The war has cost more than we can compute in money, in emotional strain and life itself, but there were certain redemptive areas in the war experience. One of them was the acquainting at first hand of many soldiers with the work of Christian missions in the Orient and the Pacific.

These are the three most striking impressions that came to me concerning the mission fields in the Orient. I think some soldiers who were there will share them.

1. Most missionaries are held in affectionate esteem by Europeans in the Orient, by Orientals, and by the oriental Christians. The devotion of their lives is probably the most compelling of all Christian witnesses. When the Allied armies liberated Burma from the Japanese, the first words the Christians in Burma had for us were, "We are anxious for the missionaries to come, and for more of them."

A British major in India wrote of the missionaries as those who above all others had kept alive respect for white men in the Orient. Tin Tut, a Burman high in the Government of Burma, said, "The British have won our respect but not our affection. Only the missionaries have won our affection."

2. Evangelism, teaching, and healing are each a part of the Christian witness. They complement one another. Teaching and healing prepare the way for evangelism and evangelism presses upon us new occasions for teaching and healing. It seemed clear enough to the sick and wounded in the Orient that the healing we offered was also the gift of God, a part of his Good News. The light which shone through education sometimes pointed toward Christ and his Light as surely as John the Baptist pointed toward the historical figure of Christ. Evangelism remains the hardest task of Christian missions, but doubtless it would be harder still if it were not allied with healing and teaching.

3. The task of Christian missions is a long-range one, though it offers results for every day's work in the present. It is like climbing the longest hill in the world. We do not ever get over it, but we make enough gain to see each day. Not many of us now expect the world to be won for Christ in one generation. We honor the power and the vision of the men who did expect this achievement.

The Christian faith seems to be much more explicit about our duty to spread the gospel than it is exact about the timing of the consequences. The consequences are assured in eternity. In any single moment of time they cannot be predicted. Kirsopp Lake put it in this way: "Faith is not belief in spite of evidence, but life in scorn of consequences." Our duty is to preach

the gospel, and not, first of all, to succeed.

The task of Christian missions is such a joyful one that those who are in it lose little time in pining that they do not overturn the world. Missions in India began with a messenger who was a contemporary of Christ's—perhaps he was, as legends say, Thomas, the doubting disciple. The Church wound through the many centuries, through defeats and a few triumphs, through the Mogul Emperors, through William Carey, through the modern movements among the untouchables. Today there are seven million Christians in India.

The gospel will outlast the world. It is stronger than the hammers that beat on it. This confidence is enough to keep thousands of missionaries and millions of supporters at their task.

## Widening Reach and Heightened Power

(Continued from the opposite page)

cism, Mohammedanism, and Communism. We have many adversaries and many open doors.

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All through the Convention was the oft-recurring note that we must give more attention to teaching and to training. We have a message of God's redeeming gospel which we are under obligation to give the whole world. Such men as Duke McCall, Ellis Fuller, E. D. Head, W. R. White, R. G. Lee, J. D. Grey, and others kept reminding us that we must preach and teach the Word of God, that Baptists should put more emphasis on their beliefs. Too frequently American churches have grown less interested in individuals as they became more interested in causes. In the desire to save the social order, too often preachers and teachers overlook the individual sinner. There are no nonessential doctrines in the Bible. If we have a distinctive and unique message, we

ought to deliver it. Our Baptist forebears suffered persecution because they believed something; they declared their beliefs without apology. We Baptists must educate or deteriorate. We are told that last year there were 256,000 baptisms. What are we going to do with these new converts? We ought to train them for aggressive Christian service. We ought to tell the world what we believe.

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All of these vital needs, evangelism, world missions, Christian teaching and training, the beneficent ministry of Jesus were magnified in every message. The essentials of scriptural teaching and spiritual power were stressed in the Convention sermon, "Christ's Clamant Call," by Dr. J. W. Storer. We quote:

This is no day for littleness, for scheming, for promoting of one part against  
(Please turn to page 10)

One of the first and strongest impressions received on a recent trip to Europe, which took me into nine countries, was that an enormous amount of property had been destroyed. It took years to build these things. Perhaps with modern machinery, houses, bridges, factories, railroads, and churches can be rebuilt in less time than it took to construct them. But much energy and material will be required to replace them.

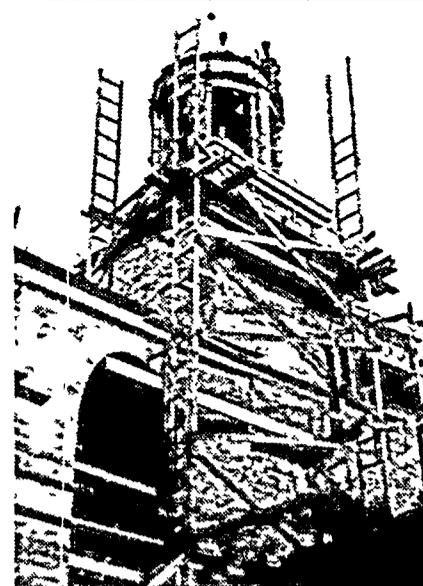
It is sometimes said that the war almost destroyed our civilization. Houses, museums, church buildings are not civilization. They are things which civilized men have produced. Civilization is something in men. So long as there are civilized men in the world, similar things can be made. But civilization must have been at a low ebb in the hearts of many men or they would not have destroyed so many useful and beautiful things.

What American Baptist can look unmoved on the gutted ruins of the tabernacle which many still call Spurgeon's church? This was burned by incendiary bombs that fell on London. There was not enough water to put out the fire.

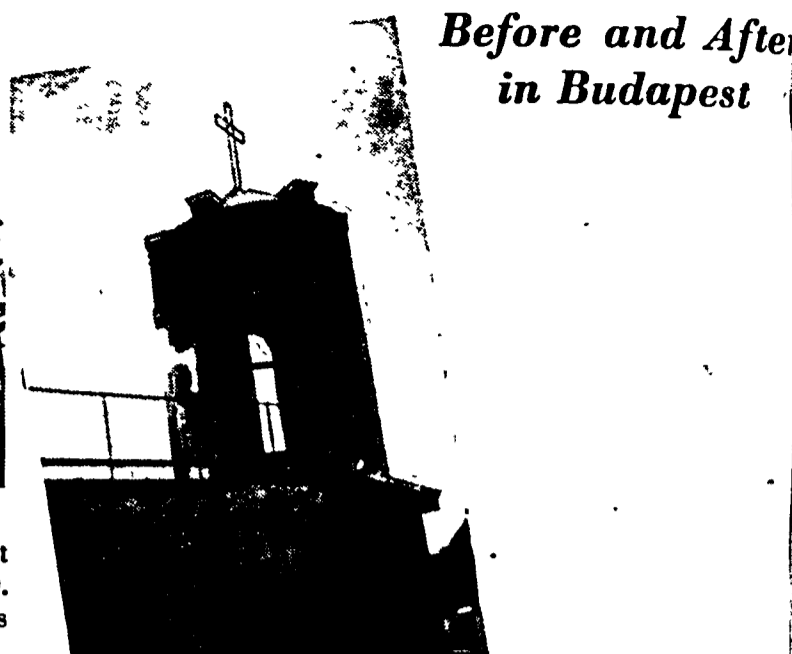
For a while, after this early attack, few bombs fell on London. But just before the end, a new kind of bomb began to fall, the rocket bomb. Had these bombs fallen earlier and had more been sent over, they might have changed the course of the war. Just before the end, a V-2 bomb destroyed the headquarters of the Presbyterian denomination in England. There is nothing left above ground. But the Westminster Confession of Faith was found intact in the basement.

Many fine old trees in The Hague were cut down for fuel during the terrible times in Holland. And much land which the Dutch had reclaimed from the sea by years of patient toil was inundated. In most cases the Germans cut the dikes to weaken Holland. In one case, the Allies flooded an island to drive out the Germans.

One of the first things one notices in crossing from London to Paris is that many bridges were destroyed. In some cases, the Allies blew them up to keep the Germans from using them. In Germany, nearly all the bridges were destroyed by the Germans. A fine old bridge across the Rhine at Worms was almost completely wrecked. And many railway stations were rendered



Budapest's Nap Street Baptist Church was completed in 1930. The effect of the war on its beautiful tower is shown right.



Before and After in Budapest



What war did to the interior of the Budapest church, which was formally dedicated in 1930, when this photograph was made, is shown on the opposite page.

## EUROPE TODAY—as a Baptist Sees It

useless. Many locomotives and cars were taken from France; in most cases they were later turned into junk by low-flying bombers. Transportation nearly all over the continent is still so badly crippled that the movement of coal, food, and building material is greatly impeded.

The number of churches and cathedrals destroyed in Germany is enormous. Curiously, in Frankfurt on the Main, the fine old cathedral was destroyed, but a large Jewish synagogue was almost unscathed. More than fifty Baptist church buildings in Germany were so badly damaged they cannot be used. Most of these are in western Germany. As many have been driven out of the eastern part of the country, churches there are left

empty. In the American and British zones, there are now many more church members and preachers than formerly and few church buildings.

The seminary in Hamburg is a charred ruin. The publication house in Kassel was pulverized. With so few houses left in Germany, it is difficult to see where the many refugees streaming from the Silesian area, which has been given to Poland, are to find shelter. And besides, there are the *Volksdeutsch* (the German-speaking Poles and Czechs) to be cared for. Germany is now smaller in area and has less agricultural land, but will soon have many more millions to feed. Before the war, the country produced only 80 per cent of its food. This would seem to prove that Germany must either be allowed to manufacture

"After" photos courtesy Imre Somogyi



The Baptist orphanage at Budapest, a substantial two-story building until 1942, was demolished. A lone orphan is perched on a rock at the right in the top picture.

and export to buy food, or face starvation. And the Displaced Persons occupy housing that is badly needed. These are people who fled from Russia. They say they will die rather than return to places now ruled by the Soviets. They cannot stay much longer in Germany. But where can they go? There are several thousand Baptists among these Displaced Persons.

There was not much physical destruction in Denmark. There was food but no freedom. But Denmark is caring for about 400,000 Germans who fled from East Prussia when the Russians came in. Many of these lost all they had. As Baptists were numerous in East Prussia, there are many Baptists among these refugees.

There was frightful destruction in

By Walter O. Lewis

Norway, especially in the extreme northern part. Four Baptist churches were destroyed. One of these was a home for deep-sea fishermen on the island of which the North Cape is a part.

As Sweden was not in the war, it had no destruction from bombing as in other countries. But Sweden had more than its share of poor people who had been bombed out. Many Jews made their way into Sweden. Norwegians and Finns came. About 35,000 came over from the Baltic states when the Russians came in the second time. Nearly all of these have

found work. There are several hundred Baptists among these, mostly from Estonia.

Nor did Switzerland suffer much material damage. Sometimes aviators missed their way and dropped bombs on Swiss cities. It was all a mistake, but these bombs killed people and destroyed houses just the same. Switzerland also admitted many refugees. Switzerland also received Jews who were being hunted like wild animals. The Nazis killed, mostly outside Germany, 6,000,000 Jews.

Few countries suffered greater loss than Italy. Many cities were badly damaged. Railroads were destroyed. Factories were ruined. The people need nearly everything. UNRRA is giving a meal a day to 1,000,000 children, and other relief agencies are helping. The Evangelicals of Italy have more freedom to carry on their work now than they have ever had since Mussolini signed the Lateran Treaty with the Pope in 1929. Italian laws about religion are not bad, but the police have enforced them in such a way as to make it difficult to build new churches or to extend the work in any way. Baptists and other Evangelicals hope that the peace treaty to be signed with Italy will contain guarantees for religious liberty.

Much property has been destroyed. Many lives have been lost, and many who are alive will be cripples as long as they live. Many are now undernourished. Famine conditions are beginning to prevail in many countries of the continent. Unless aid comes soon, many will perish.

Besides the losses in the physical realm, there have been great losses in the spiritual realm. Ideals have grown dim. Moral standards have been lowered.

We often speak of reconstruction, but we do not want to make things the way they were. We need a new and better world. This can only come with the help of God. It would be fine if we could say the war had destroyed hate and prejudice and suspicion and ill will. These have been strengthened rather than destroyed by the war. Perhaps those glorious chapters at the end of the Book of Revelation refer to some "far off divine event." But the God who said, "Behold I make all things new," can renew men's hearts here and now.

## Kingdom Facts and Factors

# Notes from Japan

By W. O. Carver

I have certain special connections which are bringing to me numerous items of fact and interpretation and personal reflection concerning the Christian situation in Japan and Korea, and also on important world problems as they look to a thoughtful man stationed in Japan.

### Civilian Servants for Orient

Two recent communications spoke with great seriousness about the need for high-class Christian men to serve the Government in civilian capacity. My informant says that the Government is begging for such men. I had not seen anything of this in any source in America. I have taken the matter up with the War Department to get at the facts. The salaries are said to be good, living facilities are provided for the employees and their families. The opportunities for exercising a fine moral and spiritual influence are great. Some of those now filling those positions exercise a very damaging influence over the Japanese people and discredit the American standing.

### Effective World Program

Looking at the world from a Japanese outpost, my correspondent is very interested in the talk of great plans for the Christian church wielding a mighty influence in the reconstruction of the world order. Approving the making of plans and outlining possible procedures the writer says: "Even more than that I am anxious to know what, if anything, will be done to implement any plan. . . . There must be a plan but a plan without action won't save the world. And this poor old world needs a lot of saving right now. What do you think about releasing a few good Christians to take some of these Government civilian jobs? It would provide opportunity to do a lot of real, practical missionary work."

Then this: "I was pretty burned up—when I overheard an American army officer say, 'Missionaries—now they want to send missionaries over here! Why don't they stay at home and keep their noses out of other people's business?' and so on."

### Missionary Opportunity

My source confirms in various messages the information that comes increasingly that missionaries are greatly desired and have a marvelous opportunity. "But they must be the right kind of missionaries, not too pro-Japanese, but upstanding spokesmen of the Christian gospel." As bearing on this, clippings are sent from *The Nippon Times* indicating the vast demand for Bibles, far exceeding all available supplies.

### MacArthur Administration

I have been most interested in extracts from mimeographed sheets which are distributed among the American officers giving them information about religious topics as well as other matters.

In one of these there is a full paragraph telling of a series of lectures on Christianity in the Nippon University by the chief of chaplains. These were "to be published in book form by the University and made available to Bible students throughout Japan; 100,000 will be printed with texts in both English and Japanese." The sheet says: "This is the first time the study of Christianity has been made a direct part of the school's curriculum", and that the lectures were given by direct request of the president of the university, and resulted in the formation of a class of 500 students who are now studying the New Testament.

Fuller still is the report issued from corps-headquarters in Korea on March 30. This tells of a "survey for the civil information and educational factors of the occupation forces, by the Rev. William Kerr. It reveals that while

the Buddhists claim the largest affiliation of any religion, census of 1942 found only 240,000 professed members of Buddhist orders. There were 380,000 Christians, of whom 220,000 were Presbyterian, 85,000 Catholic, 39,000 Methodist, 6,800 Anglican. There were other minor sects.

While the Japanese were in control they attempted to abolish all religions except Shinto, or failing that to force Shinto instruction and practice upon all.

### The Wider Outlook

My correspondent wrote also about the tense competition between Roman Catholics and Communists for gaining the adherence of "the world's starving, miserable millions." He thinks that only leadership is needed. "Communism is glad to provide that leadership, and will I think win against the Catholics."

He is glad to "see Protestants beginning to get their backs up." "It is time to fight. But let the fight be a sideline. The main fight is evangelistic," and evangelism is most of all needed in the United States. "The returning soldiers, labor union members—they will listen. They will listen to old-time Baptist evangelistic preaching." "The Baptist church could convert a half-million laboring men in the next twelve months, establish churches, strengthen churches, if we had the right men in the field." "Has not the Lord called some ex-carpenters, ex-bricklayers, and railroad engineers along with some men of unusual intellect (here he names two members of the Southern Seminary faculty, as examples), who are willing to go out into the field and reap the harvest?"

Again he says: "Labor is a growing power in the United States. If it is a Christian power as well as a political power—if its leaders are Christian—then we can stop worrying about the future of the United States, and the world." And he goes on to say, "I would still feel a whole lot surer about the future if Hiro were a good, regenerated, baptized Baptist." All this may be a bit idealistic, but does it not have genuine common sense?

### Unofficial Missionaries

In line with these quoted observations, which are in rather unconventional  
(Please turn to page 20)

# What Makes Our Nation Great?

By Brooks Hays

Three simple elements in our national life, all of which bear the impress of religious ideals, account for the greatness of this nation today.

The first is that of liberty. Liberty is such a part of our lives that it tends to take on the character of an abstraction, but if our liberty were forfeited we would know how valuable it is and understand as our forefathers did why men have been willing to die for it. This spirit was breathed into the Declaration of Independence and the Constitution, which its framers declared had for its purpose the assurance that the blessings of liberty should be preserved. Imprisonment or death for the entertaining of religious views contrary to those held by men in power was fresh upon the minds of those who provided the pattern for our life in the new world, and they were determined that freedom would be secure. Our political institutions have been built around this concept.

The first Americans were determined that the right to worship God according to the dictates of one's own conscience would be protected. They were perhaps confused at times about the relationship of the church and state, of religion and government, and they had such a high appreciation of man's need for faith that they sometimes disputed too much about the forms of worship, but their zeal did not betray them and we finally worked out on these Western shores one of our most distinctive governmental principles—that which leaves one free to worship in his own way or not even to worship at all if he prefers that.

It is recognized in America that in dealing with matters of religion we are concerned with one of the most powerful forces in human life, and in giving the world its finest example of complete freedom of worship we have perhaps demonstrated satisfactorily to all that where such freedom exists the other freedoms naturally follow.

The second great American tradition is that of our respect for law. Our appreciation of judicial principle sustained by force has evolved into a great system of jurisprudence. Liberty is not to be confused with license. I seldom pass the beautiful Supreme Court building, which is one of the Capital's most magnificent, that I do not look at the words above the entrance: "Equal Justice Under Law."

Without the restraints which law imposes and without the external disciplines which are a part of the democratic state, liberty is not secure. And the preservation of a nonviolent community is dependent upon the administration of justice according to judicial principles tested by human experience and sustained by high ethical considerations. This tradition glorifies a process and it is always difficult to keep the idea of a process dynamic and interesting.

But "judicial process" is not an abstraction to one threatened with imprisonment. Someone has said that no person ought to be hanged under any law except one which he helped to make. And that is literally true in America. Laws against crime are enacted by representatives of the people chosen in democratic ways by consti-

tutional sanction, and every criminal who is punished according to the methods embraced in the statutes has shared in their making. It is the final test of justice under the law.

The third great tradition in American life is one in which those of Christian faith have a peculiar interest. I refer to the spirit of benevolence or brotherhood. Democracy has been defined as "the political expression of Christianity" and indeed our democratic institutions could not have been constructed without this spiritual force. It springs from the earnest concern which Christians have for those about them, even those with whom they differ politically and religiously. It is more than tolerance. One cannot build his family life upon tolerance, which is a negative quality, but only upon love. And so in the family of nations the binding force must spring from a positive spirit of goodwill.

The first great Christian missionary, Paul, referred to this force as "love", but it is difficult to think in terms of sentiment when relations with the unlovely are concerned, and we therefore prefer the term "goodwill" or "brotherhood." At the danger of appearing to dilute the New Testament message, I insist that it is possible for us to seek the greatest good of all people, including our enemies, without loving them in the sense that the word is generally used. Christianity takes into account the fact that human love has its limitations. Who would expect a soldier, for example, to love the enemy who seeks to destroy him? Yet there is, even in warfare, a constant challenge to men of goodwill to resist hatred. Sergeant Hugh Brodie puts this thought in one of the stanzas in his immortal poem:

I ask no power to strike the foe,  
I seek no petty victory here.  
The enemy I hate I know  
To God is also dear.

One evidence of America's goodwill and sense of brotherhood is the response that has always been made to

*Liberty, law, and human brotherhood distinguish the United States of America from other nations of the world. On this 270th birthday of the nation, its citizens must exert themselves to share as well as preserve their heritage.*

appeals for aid when famine or disease overtakes less fortunate people. Several such appeals are now confronting us.

The other day one of my colleagues invited me to have lunch with six representatives from India who had come to America to invoke our aid. There is already widespread suffering in India as a result of crop failures, and greater distress is ahead unless we extend our aid very quickly. We were told that one ton of food would mean the saving of eight lives. To delay for more than two months the shipment of a million tons of food which are expected from America would mean the death of 8,000,000 people. One hundred million people, or perhaps one-third of the whole population of India, eat only one meal a day at this time, and sustain life on less than a thousand calories each day.

Because of the hunger among the people of the Orient and even in Europe where war and drought have done their worst work there is hopefulness because of America's great resources and our disposition to be generous. This spirit of generosity has made us a much respected people, and although the tendency to retreat to our own affairs and to become indifferent to our obligations in other parts of the world is very great, we are duty bound to perpetuate a great national tradition by extending help and doing it in the finest Christian spirit.

It is important, too, that we have the right reasons for rendering this great service. We must do it not because people under the pressure of starvation would otherwise turn away from democracy to other systems of government. We are not out to purchase the devotion of unfortunate people to our governmental forms. I grant that often insecurity and suffering are capitalized by antidemocratic forces, and that there are practical angles to the problem of relieving distress, but surely there is a higher purpose and a more noble incentive for the generosity which we are now asked to practice.



YWCA World Emergency Fund

"The spiritual poverty of favored people is sometimes as significant as the physical poverty of the underprivileged," says Congressman Brooks Hays.

People should be helped, not because we expect to make them proponents of our own views, or to purchase their friendship in a world that is torn between ideologies but because of the basic human values that are involved. We would be glad, of course, to find that feeding the hungry and clothing the naked destroys the evils which we fear, but we are reminded by recent events that there is no such guarantee.

The armies and the peoples of the aggressor nations were better fed and better clothed, indeed their whole material existence was at a much higher level, than that of the nations victimized by their aggression. Germany in 1939 was relatively well-off and, on the other hand, the people who are devoted to liberty and who are steadfast in their loyalty to ideals can take a lot of suffering before their spirit of resistance can be broken. The present political dilemma can hardly be defined in terms of economic and physical forces.

The way in which America meets the present appeal will reflect our appreciation of spiritual forces. For our

own good and for what it means in terms of our national character I hope the response will be enthusiastic. The spiritual poverty of favored people is sometimes as significant as the physical poverty of the underprivileged. That there should be any at all in America who are so enamored with materialistic pursuits as to be blind to the great task of world reconstruction and relief is a condition to challenge us.

The future of our country is ours to make. No providential intervention will preserve America's leadership. There is altogether too much complacency on that point. Granting that we have distinguished ourselves in the field of government by the traditions to which I refer, there is nevertheless the challenge of a new world in which American leadership is so strongly projected. It is not ignoble for us to think with pride on the achievements of the past, but we must not regard our beloved country as perfectly secure.

Christianity's greatest gift is something that cannot be defined in legal or political terms. It is in the realm of the spirit that we must make our search for solutions. Religion, not government, is guardian of the ultimate values in human life. To the extent that our governmental policies reflect self-effacement and the magnanimity which characterize the Christian, they are fine indexes to our national character. Neither among the diverse groups within our own nation nor in relationships of America to other people can we find the full meaning of brotherhood in the world or its significance in terms of destiny. Human love reveals, it does not describe, the greater force which is identified with God.

The resources of faith are greatly needed now. Again it is true as in other periods of the world's existence, these are the times that try men's souls. We are a mighty people. We are ingenious and effective. The traditions which I have described—liberty, law, and human brotherhood—constitute a great American heritage, but we would lose it if we refused to share it. Our generation must therefore exert itself in the extension as well as the preservation of these blessings.

# Big Business Needs Christians Overseas

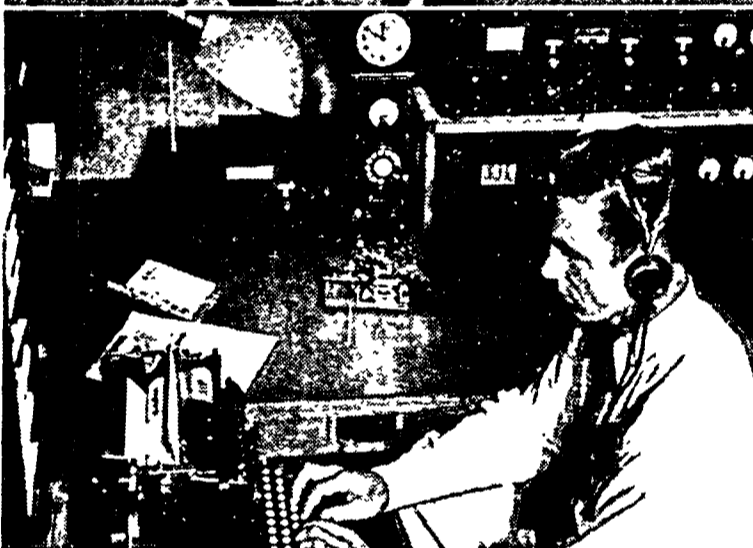
By Harold G. Sanders

The foreign missionary personnel of all Baptist and Protestant churches combined is not equal to one division of an army of occupation. The cause of war took more men to one theater of operations than the commission of Christ has placed in any mission field in Christian history.

G.I. Joe has been around. He saw that people need Christ. The missionaries had produced fruit far beyond expectations from their numerical strength. He took a hand in missionary work himself! He visited missionaries, helped to rebuild blasted chapels, gave liberally of his army pay for missions, evangelized the natives—indeed, became America's goodwill ambassador and Christ's witness.

The returning veteran brings with him two memorable facts: the amazing results of missionary work, and the pitiful numbers of missionary personnel. He believes that the missionary

(Please turn the page)



If they are Christians, American representatives abroad can strengthen the cause of Christ and help bind together a crumbling world.

Photos courtesy UNRRA, Pan American Airways, and American Express.



enterprise must be expanded immediately.

Back home to do something about it, he finds that the foreign mission agencies have inadequate numbers of trained personnel to appoint, and insufficient funds to double the present number of missionaries. The persistent and missionary-minded among both veterans and those who labored on the home front are seeking an answer to the problem. The logical answer is a long way off—at the end of a program of Christian education which gears the individual Christian and the local church to the need of the world for evangelization.

Veterans know that missions can't wait. They have thought of something else.

Big business and the United States Government have representatives in practically every nation. UNRRA has more representatives in China than all the mission boards. Young men and women in colleges and universities are now preparing for service with international corporations. Here is an army of potential missionaries. If they are Christians, they will greatly strengthen the cause of Christ and help bind together a crumbling world.

Would great corporations appoint Christians to foreign posts? At a time when personal goodwill is at a premium, when motive is submitted to hard tests, when faith—so long frayed—is being woven into the international economic fabric, Christian businessmen who are interested in the total welfare of the people will be given priority as representatives of American firms, not because they are church members, but because *character* counts even with big business.

Would Christian businessmen and women, possessed of a God-given desire to share their faith in God, accept the plan? Students who never felt called to foreign mission service would welcome the opportunity to co-operate with missionaries in fields where they may be engaged in business.

We propose no twentieth-century version of the East India Company whose chaplains scarcely skimmed the spiritual surface of the seventeenth century in India and China. We do feel the need of modern missionaries like Robert Morrison and William Carey a century ago connected with today's giant corporations. We need more educators like Alexander Duff,

John Wilson, and John Anderson of India. We need more journalists to become missionaries, as H. M. Stanley did after meeting David Livingstone in Africa.

It will take time to recruit and train a vast new army of missionary specialists needed for the new day of world evangelism. Accumulating unusually big sums of marked-for-missions money and educating all our people to accept the divine commission to reach all nations will occupy the lives of our present missionary leaders.

In the meantime, before the fuller program can be implemented, consciously-Christian representatives of American commerce and industry, on

duty abroad, can participate in the missionary enterprise and influence life by their own Christian faith.

Missionaries abroad may cultivate the friendship of these representatives and solicit their prayerful interest and help.

Churches in the States can enlist Christian personnel managers in business firms, and recommend young people for employment overseas.

Baptist student secretaries can plant the idea in the minds of young Baptists now in college, and encourage them to seek jobs with a view to representing not only American business, but also "the Christ of the American road."

## Widening Reach and Heightened Power

(Continued from page 3)

another; this is a giant day and must be met by humble, sincere men in the power of the Holy Spirit; only thus shall we have a worthy part in the struggle of the ages. We must have in us the mind of Christ, and thus only will we be able to have a vision of things in their proper proportions and true perspectives. . . .

We have what the world needs, and we have the assurance of power to deliver that necessity. Our first witness is to spiritual realities; our second witness is through our lives to the redemptive power of God; . . . and our third witness is through sacrificial service. For we are in the world to authenticate His gospel, and demonstrate His power. Such a conception involves the adoption as a working principle of the willingness to die that others might live. What this means, the most of us have never accepted.

Ichabod is our name if we have become so enthralled by machinery, so reliant upon boards and budgets, so attuned to the lure of lucre and the campaigns of craft, that we have lost our devotion to Christ and the dependence upon the Holy Spirit which empowers us for witnessing.

We live in one world. Home missions and foreign missions are similar phases of world missions. The home mission base must always be kept strong and stable if we are to bear testimony unto the ends of the earth. We are to lengthen the cords and strengthen the stakes. On Friday night of the Convention, home missions had an exceedingly interesting, instructive, and inspiring program, with Secre-

taries J. B. Lawrence and Courts Redford as speakers.

We were all interested in the announcement at Miami that Dr. Louie D. Newton, president-elect of the Southern Baptist Convention, had been appointed as a member of the Russian relief delegation which is scheduled to leave New York for Russia July 1. Dr. Newton led in the "Kits for Russia" campaign. This mission will give Dr. Newton unusual opportunities to study the Russian people, and we hope that he will have contacts with leaders of the estimated four million Baptists in the Soviet Union.

The women who publish glad tidings are a mighty host. Led by Mrs. George R. Martin of Norfolk, Virginia, president, and Miss Kathleen Mallory of Birmingham, executive secretary, Woman's Missionary Union reported gospel triumphs transcending the achievements of other years. The Annie Armstrong offering was near the \$500,000 mark and Co-operative Program gifts totaled approximately \$3,469,588.

One of the most significant messages at the W.M.U. meeting was the address Sunday evening by Dr. Frank C. Laubach on "The Silent Billion." The author of a new book on prayer, he stressed the primary importance of prayer in the life of every Christian.

# Hawaii—

## Sound Mission Money Investment

**O**n Sunday afternoon, April 28, during a two-weeks' visit to the Territory of Hawaii, I stood before a congregation of five hundred Baptists gathered for the formal dedication of the new building of Nuuanu Baptist Church in Honolulu. Just three years ago a handful of those members had organized themselves into a church. They rented a small piece of property at the intersection of two important streets and spread a tent under which to worship.

Since 1943 they have grown to a church of 166 members, consisting chiefly of young people between twenty and forty years of age. They have contributed \$20,000 of the cost

of their house of worship. They called on the Foreign Mission Board for help in acquiring a building site.

As I spoke during the dedication service, my mind went back to the beginning of Southern Baptist missionary work in the Territory of Hawaii. In 1940, the Olivet Baptist Church was meeting in an old residence with an average attendance at Sunday morning worship of about a dozen people. Olivet now has a beautiful lot and a building fund of \$25,000. They use temporary buildings while they raise the \$200,000 needed for the plant they hope to erect on the property.

Olivet's membership today is 319. Their Sunday school enrolment is

**By M. Theron Rankin**

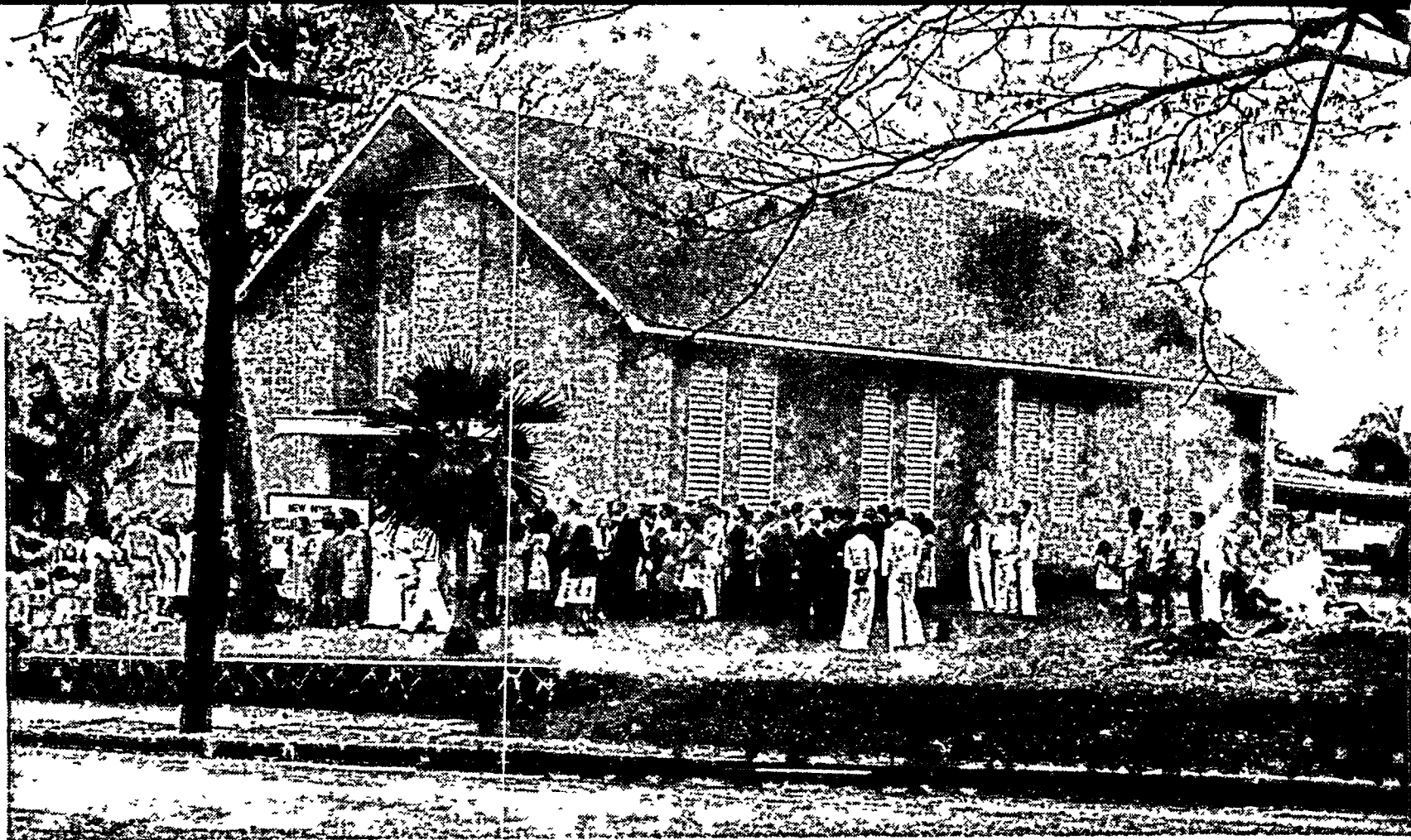
photographed (below) as he preached in Nuuanu Baptist Church, Honolulu, T. H.

about 500; they could enroll 1,000 within the next year if they had adequate space and equipment for a Sunday school that size.

A third church on the island of Oahu is thirty miles from Honolulu in a city of 50,000 people, the second largest in the Islands. It is Wahiawa, the second oldest Baptist church in the Territory, having been organized about a decade ago.

Wahiawa recently called its own pastor, the Rev. Arthur W. Travis.





*Photos courtesy Malcolm Stuart*

former chaplain on duty in Hawaii, and are providing his entire salary. This church has a Sunday school of 500 members. They hold their classes in temporary quarters underneath the church building and in portable huts purchased from the Army.

Nuuanu, Olivet, and Wahiawa represent the quality of life to be found in the Baptist churches of Hawaii. Baptist congregations have been organized on the five main islands of the group in the mid-Pacific.

Two outstanding characteristics are to be felt by any visitor to these churches. The congregations are composed of young people who are eager to make their lives count as Christians. An upsurge of life is easily observed in all their undertakings. These groups of Baptists are living evangelists. They are eager to tell other people about the things which have taken place in their own lives, as they live for Christ. Their concept of church membership is that it affords an opportunity of service to fellow Hawaiians.

The average church member assumes that he must work for the growth and development of his church.

No racial distinctions between members are apparent to the visitor in the Baptist churches in Hawaii. People of Hawaiian, Chinese, Japanese, Philippine, Korean, and European national backgrounds are united, first as fellow

Nuuanu Baptist Church had no notes to burn when it dedicated the new church building April 28; instead, it burned pieces of the tarpaulin under which services had been conducted since the church was organized in 1943. The interior view of this house of worship is shown on the preceding page.



Christians, and second as Americans.

This lack of racial distinction accounts in part for the strong appeal which these churches are making to young people in the Islands. They want to be known as Christian Americans.

The churches of Hawaii will rapidly become self-supporting in their current activities. They are prepared to give liberally for the erection of their own buildings, but they do not yet have the financial strength to erect within the next few years the type of plants which they urgently need to take advantage of the remarkable opportunities which surround them.

Southern Baptists must help Hawaiian Baptists to erect these adequate church buildings in spite of excessive

building costs in the Territory now.

If the Olivet and Nuuanu churches can have educational plants within the next two or three years, they will become leading churches of Honolulu, a growing city of nearly 150,000 population. If Wahiawa can have equipment to meet its strategic opportunity, it too can become a significant evangelistic center.

Limited to their own resources in erecting these plants, the Hawaiian churches will require eight or ten years to secure them. The delay would deprive them of much of the fruit which can be reaped during the next few years.

By an investment of only \$200,000, Southern Baptists can help the churches of the Territory to reap a great harvest that is ripe now.

# How Brazilians Win Their Homeland

By L. M. Bratcher

When Brazilian Baptists organized their national convention in 1907, they also organized a home mission board. The purposes of the new board were to carry the gospel to the Brazilian Indians, the most neglected people in all the world, and to co-operate with the Brazilian Baptist churches and the Foreign Mission Board in Richmond, in the great task of carrying the Good News to all parts of the Brazilian fatherland.

Through the years the Brazilian Home Mission Board has been true to these two purposes. At the same time it has gone out into new paths as the work demanded, until at the present time it is carrying on work in different parts of Brazil, in a fivefold task that is challenging the best in our Baptist people.

Twenty years ago, this missionary was chosen as corresponding secretary of the Home Mission Board. At the preceding convention, held in Recife, the Board and its work had been the center of bitter contention. The suggestion was made that it would be better to dissolve the Board, as there was no further field of service for it in Brazil. A more sensible opinion prevailed and the Board was continued. At its meeting for organization the writer was chosen secretary and into his hands were placed the problems of the work.

Frankly he faced the situation and as frankly told the Board that he had been elected because no other worker would be fool enough to take the place. But it seemed to be the leading of the Master, and the place was accepted with a prayer that the decision not be in vain. So the work began.

During the first months there were times when it seemed that nothing could be done to better the situation. As time passed the secretary became convinced that the work would have to be carried to the people in a personal way. To that end personal letters were sent out to all of the workers and long journeys were undertaken, so that the work might be studied in the different fields and in those out-of-the-way places where

the gospel had not been proclaimed up to that time.

All means were used to make home missions real to Brazilian Baptists. On the long journeys, still and motion pictures were made so that the people might know the work at first hand. Workers were sought out who would be able to undertake the tasks that lay ahead. God's people were called to prayer, and the burden of lost souls was placed upon their hearts in every way. The work of evangelization was emphasized and the winning of the lost made a personal matter.

The report presented to the Brazilian Baptist Convention in Sao Paulo, January, 1946, was the thirty-eighth, in the history of the Board, and the twentieth report of the present secretary. Contrasted with that of 1925, the current report represents a miracle.

The 1925 report showed only one worker, and he was in the far Amazon Valley, where he lived seven days' journey from the field he was trying to cultivate. Now there are forty workers—and several more are awaiting appointment—scattered from Rio de Janeiro, through the San Francisco Valley, across the hinterland, to the Tocantins Valley and on up the great Amazon, where the Story is being told to whites and Indians.

In 1925 the amount contributed for home missions was a little over 8,000 *cruzeiros*. The 1945 report showed that Brazilian Baptists had placed in the hands of their Home Mission Board the amount of CR\$450,661—fifty-six times as much as the amount contributed twenty years ago. This increase is visible proof of the growth and development of the denomination, especially with reference to home missions.

The 1925 report showed only one worker; nothing was being done for the whites or for the emigrants. The 1945 report showed that evangelistic work is being carried on among the Indians, the emigrants, and white Brazilians. Seventeen churches work in co-operation with the Board to that end. Twice a week the message of the Master is sent out in radio broadcasts

that penetrate the remotest parts of the country. In 1943 the Board began the plan of an annual revival that would be held in all Brazilian Baptist churches. Our ideal has not been attained, yet these revivals have transformed all of our work.

Advertising the work became so important that three years ago a special department was created and Missionary Letha Saunders was put in charge as full-time secretary. This department uses all kinds of methods to carry the message of missions to our churches. Articles and programs are put in the Sunday school and B.Y.P.U. quarterlies, in the national paper and in state papers and other periodicals. Visual education is an important part in the work of the department, and films and still pictures have been used to great advantage. Flannelgraph talks have been prepared, to bring the work to our people in a graphic way.

In the 1925 report there is no mention of literature for that was not a part of the work at that time. But through the years the preparation and distribution of literature has become one of the most important phases of the work. Since its beginning the Board has sent out 2,892,299 tracts, 866,722 Gospels, 21,462 New Testaments, and 3,267 Bibles—a total of 3,783,790 items. This literature has gone to all parts of Brazil and has been distributed personally by the workers. It is a sowing whose harvest only eternity will estimate.

A Southern Baptist pastor, now an invalid, became so interested that he set up a small fund, whose interest will be used through the years for the advancement of this task. His message will go throughout Brazil long after he has been called to higher service, that others might follow in His steps.

The interior of Brazil is an open field for the co-operation of Brazilian Baptists in the task of educating and ministering to needy people. This is another task of the twenty years of service. There are now nine day schools, and a Baptist theological institute to train young people. A dispensary has been organized in the

Tocantins Valley, the only refuge of its kind for the poor. In the forests of the Manoel Alves River, an orphanage has been founded to care for the orphan Indians and whites.

Plans are being made and much of the money is in hand to buy two launches, one on the Tocantins and the other on the San Francisco River, to carry the message of healing for souls and bodies.

Plans are being perfected to organize a kind of "moonlight school" where adults will be taught to read and write. Each Baptist church will be a means for fighting illiteracy—one of the curses of this great land.

While the Home Mission Board has always made evangelization the heart and center of its work, until the last three years that evangelization was carried on almost entirely by its own workers on the fields.

Four years ago the Brazilian Baptist Convention passed resolutions, appealing for a more vital interest in the work of winning lost souls. Unfortunately those resolutions were forgotten after they were printed in the convention minutes. The Home Mission Board decided to do something about it. An appeal was made to the Foreign Mission Board in the States for funds for literature that would be used in an attempt to reach all of our churches. Funds were placed at our disposal. A national Evangelistic Campaign was planned with the purpose of enlisting all churches in a revival. For three years those efforts have been carried forward and the definite results are shown in the following comparison.

In seventeen years preceding the first campaign we raised CR\$990,227, in three years following it, CR\$1,013,599—a total of CR\$2,003,786. In seventeen years we distributed 1,435,082 tracts; in three years, 1,457,217. In seventeen years we distributed 235,888 Gospels, in three years 630,834; in seventeen years 3,357 New Testaments, in three years 18,045. No Bibles were distributed in the seventeen years but 3,267 copies in the next three years.

One institution, the dispensary, was founded in the seventeen years; the orphanage and the institution were established and the dispensary was developed and equipped in the next three years. Our radio programs were begun after the spirit of evangelism made possible offerings for that purpose.

These twenty years have been twenty years of blessings but they are only a challenge for the greater blessings that lie ahead. The work of Brazilian home missions is a work of co-operation. Our people here have performed miracles in their co-operation, but the results above would have been impossible without the love and co-

operation of many friends in the homeland. We cannot dispense with that help, and our victories are only a proof of the further and greater need of that help.

May we be worthy of the trust that the Master has placed in us, to carry the gospel to the out-of-the-way places of Brazil.

## New Techniques in Missions

By W. R. White

Humanity is in a mad race with suicide. Time is against us. It is swiftly ebbing away and the gravity increases. Mr. Churchill, I believe, said that we had perhaps three years in which to set our house in order. There are many other factors besides the atomic bomb that urge us to action in missions.

A relief program commensurate with our ability and the world's need should be launched without delay. Relieved distress on a gigantic scale will give us the largest area of good soil for the seeds of gospel truth Christianity has ever faced.

The literacy movement is sure to girdle and penetrate the inhabited globe. While minds are open and eager due to this liberation we should support every movement to disseminate the Holy Scriptures in the tongues of the people. This should be followed by a flood of good Christian literature such as history has not known. The possibility here is staggering.

The airplane should play a big part in tomorrow's mission strategy. These winged messengers of death in war should become winged messengers of mercy in the thinking of the people of the world.

The radio should be utilized to the limit. Southern Baptists should have a great broadcasting station that would cover the South. We could have a station broadcasting to the non-Christian peoples of the earth by short wave.

Paul's missionary strategy should be restored. I mean a swift invasion of all unoccupied fields by planting "cells" of disciples in strategic centers. This was the objective of the Communists before the war. They were making great strides in this direction all over the world. Jesus said his disciples were to be the salt of the earth and light of

the world. Salt centers and lighthouse stations well distributed amid the world's corruption and night could change the world's mood in a generation. Due consideration for the activities of other evangelicals who preach a pure gospel will be wise and Christian. Comity agreements are not practical but voluntary adjustment would be excellent. Of course, I do not mean to neglect established work and a thorough stabilization through the years. But speed in occupying the earth by advance units is imperative now.

We need a well integrated centrality in our attack. The great centralities of our gospel must be trumpeted as never before. But the centralities must not be left naked. After all there is the center, circumference and connecting radii. The wheel is not all hub. There are the spokes and the rim. The whole gospel must be placed right up against the sins and situations that damn the people. Then individuals will be redeemed and tensions will be created. Out of these tensions will come crises that will be resolved by regenerated leadership.

It is a burning shame that no great missionary crusade has caught fire among Southern Baptists since V-J Day. Dr. Duke McCall has suggested an objective which looks in that direction. May it be the spearhead of our greatest endeavor of all time. The people have money. They are generous. We need something to lift us out of ourselves. Global thinking and global objectives are before us every hour. Men are returning with global experiences every day.

The greatest world consciousness of all time is rising to a crest. Are we moving with it? There is a rising tide of spiritual awakening among us. Shall we challenge it to the heights?



## Grassroots Religion

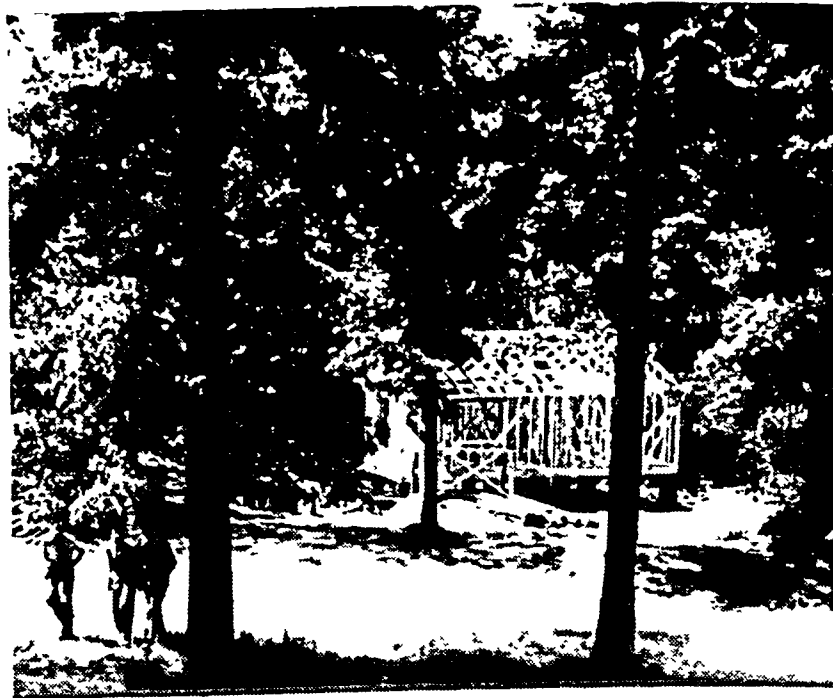
A PICTURE STORY BY MARJORIE E. MOORE

Half the people of the earth make a living farming or mining. A third of the people of the Southern United States make a living farming and two-thirds of the people of the Southern United States live in rural communities. Of the 26,000 churches of the Southern Baptist Convention, 80 per cent are in rural communities. Of the almost six million Southern Baptists, 65 per cent are country folks. Three-fourths of their leaders were born in the country. That Convention is the largest denomination in the most promising rural region of the mightiest industrial nation in the world.

One country church that understands its mission today is Olive Chapel near Apex, North Carolina, which has produced six ordained ministers: among them T. S. Lawrence of Cliffside, North Carolina, L. B. Olive of China, and Kyle M. Yates of Houston.



"Preaching" every Sunday by a "fulltime" pastor whose sermons fit the spiritual needs and daily problems of farmers fills the 600 seats, although Olive Chapel's resident membership is 375. Entire families including small children "stay for church."



A six-year program launched September 3, 1944, set worthy goals for the church's centennial celebration: seven for spiritual life, six for organizations, thirty for physical equipment. Sexton's house, scheduled for 1947, is now under construction.

**Country People** The rural pastor lives close to his people. Children are his daily concern because the country church emphasizes human not financial values. Olive Chapel's Sunday school has been standard since 1910; has good equipment. The sick are visited regularly; the mother of Kyle M. Yates of Houston receives a call. The birthday dinner of a farmer is an occasion to which the pastor is invited. Commercialized amusements offered in roadhouses and filling stations are the country youth's major problem. Fishing for food as well as fun is Leading Layman Humie Olive's favorite sport; he has a pond dug with a bulldozer and stocked by the state, in the interest of soil conservation. The country church is the community center.





Olive Chapel's young people practice singing every Sunday before Training Union, accompanied by the organists's talented son.

## Country Preacher

He believes in rural missions and the American country church. He is his own secretary and educational director. Garland A. Hendricks applies college and seminary training to problems of rural church management. He mimeographs a weekly church bulletin and monthly reports for 575 members.

He is a student of rural America—agricultural, economic, educational, political, medical, and religious problems. Hendricks made files for abundant resource materials from government, university, and denomination. He shared in a study available under title, "Rural Baptist Churches of North Carolina."

He and his family are dedicated to the country church. Estelle Hendricks, college and Training School graduate, shares her husband's call to country pastorate, enjoys living in the country, gladly sends her children to the consolidated school, witnesses to her Christian faith in Christian homemaking.



## God's Will in Missionary Effort

We have an interesting story in the Book of Acts concerning the vision which came to Peter while in the home of Simon the tanner.

Peter was much perplexed concerning the meaning of the vision, and the Spirit said to him: "Behold, three men seek thee. Arise and get thee down, and go with them, nothing doubting: for I have sent them." Peter found the interpretation of the vision in obeying the will of God by going as a missionary to a Gentile home.

One of the best commentaries on the meaning of God's Word is found in the path of obedience to the expressed will of God. Missionaries receive new insights daily into the Holy Scriptures as they respond to the call of God and to the call of men and women who are hungry physically, mentally, and spiritually.

In the first epistle of Peter written years later, the apostle, who had grown in grace and in the knowledge of the Lord Jesus Christ, reminded the brethren that unto them was being revealed the meaning of the message proclaimed by the prophets of old concerning the sufferings of Christ and the glories that should follow them. The prophets themselves did not grasp fully the meaning of their messages. Much was to be revealed in the light of the death and resurrection and ascension of Jesus. Jesus himself had said to his disciples in speaking of the Holy Spirit: "He shall guide you into all the truth. . . . He shall take of mine and shall declare it unto you."

Are we not learning continually the truth of this promise of Jesus? We are discerning new applications of the Scriptures. There were centuries when, preceding the era of modern missions, students of the Bible failed to discern the world mission purpose of God. Then the light began to break in their hearts and the pioneers of modern missions—Carey, Judson, and others—called attention to the explicit missionary teaching of the Word of God. Later, men began to see more clearly that Christian education was taught in the Bible. It had been there all the time; it was in the commission of our Lord, but they were slow of heart to understand the significance of his ministry when he went about both teaching and preaching. They saw, too, that Jesus was not only a preacher and teacher but a healer. They found new meaning in the story of the Good Samaritan. They read the description of the Judgment when Jesus summoned those who ministered unto the hungry, and thirsty, and naked, and sick, and the imprisoned, and the stranger, to inherit the kingdom prepared for them from the foundation of the world.

We have been hearing much in recent years about social service. Social service does not redeem from sin although there are many people who seem to believe

# EDITORIAL

that social service is the way of redemption. Christian education does not redeem from sin. Beneficence does not save from sin. Only the grace of God through faith in the blood of the Lord Jesus Christ can save the repent-

ant sinner from eternal death. Only the Spirit of God can regenerate the sinner. But redemption finds expression in teaching and training and healing and in other forms of Christ-like activity included in worthy programs of social service. "Faith apart from works," said James, "is dead."

Let our prayer be: "Open thou mine eyes that I may behold wondrous things out of thy law."

## Looking Forward, Not Backward

Recently in reading a history of the Santa Fe Railroad, an unusually thrilling story of Western railroading, we saw a reference to the present head of the Santa Fe, Mr. Fred Gurley, who is found oftener in the cab of a Diesel engine than in his official car. He explained by saying, "I'd rather see where I'm going than where I've been."

The Apostle Paul was stating a similar truth when in his letter to the church at Philippi, referring to his own experience, he wrote: "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal." Paul was looking ahead rather than behind. Isn't Paul saying here, "I'd rather see where I'm going than where I've been"? Sometimes he recounted his experiences in the past, but oftener he was looking to the future.

Southern Baptists have closed a century of significant missionary achievement, but there are more glorious and more significant days ahead. A needy world offers us the greatest opportunities for testimony and for service we have ever known. Let us set ourselves steadfastly to the task of making Christ known unto the ends of the earth, to minister in his name unto the needy, and to hasten the day when the glory of God shall cover the earth as the waters cover the sea.

## Who Are to Evangelize?

Secretary M. Theron Rankin, who visited the Baptist churches in Hawaii recently, brought back a glowing account of the evangelistic spirit in those churches. Out there the pastor is the preacher, but every member of the church is presumed to be an evangelist and most of the members are working at the job.

The evangelistic fervor of those churches at the crossroads of the Pacific is in harmony with the New Testament teaching concerning evangelism. Every believer was expected to bear testimony concerning

the work of God in his own heart. He was to be a witness concerning the saving and sustaining grace of God.

It ought to be that way with every one of our churches in the homeland. Every member of every Baptist church should bear joyful testimony to the presence and power of God in his own life. There are evidences around the world of a renewed emphasis on personal evangelism. Personal, perennial evangelism takes precedence over material gifts and efficient methods. Christ-like evangelism finding its highest expression in godly living and compassion for the lost and suffering will insure everything else worthwhile.

### ***"Now He is Here"***

In a commemoration volume of the Baptist Missionary Society of Great Britain is a message based on Moffatt's rendition of Luke 23:5, "He stirs up the people by teaching all over Judea. He started from Galilee and now he is here."

We can say of every period in the advance of missionary history, "He started from Galilee and now he is here." He is here in industrial, economic, and social relationships. He is here in every trial of life.

Every missionary, wherever he labors, conscious of the presence and power of the Lord, can say, "He started from Galilee and now he is here." Is not this fulfillment of his promise when he said, "Go, and I am with you alway, even unto the end of the world"?

### ***What Shall Be Our Answer?***

The question which the Philippian jailor asked Paul is heard in every land. That question was, "What shall I do to be saved?" The jailor was not thinking of his physical welfare for he had already been assured that the prisoners were all there and that his own life would not be in jeopardy. It was not a question of his environment for, presumably, because of his position, he and his family were comfortably located.

His condition was more serious. Paul's answer, and subsequent developments, imply that the jailor had realized his sinful condition and was seeking deliverance.

We repeat, that around the world men and women are asking the same question, "What must I do to be saved?" The answer which Paul gave the jailor is our answer to such inquiries in every land: "Believe on the Lord Jesus Christ and thou shalt be saved." Paul did not advise him to seek a better environment, or to love his fellow men, or to join a church, or to be baptized. There was but one deliverance from sin for the seeking sinner and that was through faith in the Lord Jesus Christ. Jesus himself said, "No one com-

eth unto the Father but through me." Good works do not save. Later on Paul wrote to the Ephesians, "By grace are ye saved through faith . . . not of works lest any man should boast."

Cornelius the Gentile was a good man who shared his material possessions with the poor, a man who prayed, but he was not a saved man. He sent for the Apostle Peter to tell him how to be saved. There is no salvation apart from repentance and faith. Except one be born again he cannot enter the kingdom of God. There must be a changed life, and a changed life cometh only through the Spirit of God in regenerating one who in confident faith has turned from sin to God. A changed world will be made possible only by changed men.

Many books and periodicals are coming from presses these days propagating the doctrine that the road to God is primarily fellowship with all faiths and tolerance of all religions. Protestants, Jews, and Catholics are all urged to have fellowship with one another as though such fellowship alone would admit one to the kingdom of Heaven. Inevitably fellowship of believers follows spiritual regeneration whereby one becomes a child of God. But adherence to a religious faith whether Protestant, Baptist, Jewish, or Catholic, cannot save one. A man may be, in name, a Protestant, or a Baptist, or a Catholic, or a Jew and be lost. According to the Scriptures he will be lost without Christ.

The Bible may be an old-fashioned book, but the eternal truths found therein are still applicable. The answer to the question, "What must I do to be saved?" is now, as in Paul's day, "Believe on the Lord Jesus Christ and thou shalt be saved." He is the Way, the Truth, and the Life. There is no other name but the name of Christ whereby we must be saved.

If this be not true, if faith in Jesus Christ is not essential for all men, if they are saved simply by being religious, by being tolerant, by having fellowship with all faiths, why send missionaries? If Mohammedans, Confucianists, Buddhists, and Hindus and others can be saved in any other way, why disturb their faith? But our guide book, the Bible, the rule of our faith and practice, declares that all men have sinned and come short of the glory of God, and that there is no other way to God except through Jesus Christ. No man can be saved so long as he denies the deity of Christ, or even believing in the deity of Christ, if he refuses to turn from sin and trust Christ as Saviour.

\* \* \*

Who took from the church the right to minister to the needy? Even if governments were doing an adequate job, Christians still have the duty to help. . . . Inasmuch as you do it to the least of these—Japanese, Indians, Germans, Poles, Finns—you do it unto Me.

—S. C. MICHELFELDER

# MISSIONARY *Tidings*

In the darkest days of World War II when bombs were falling all over Britain and destroying hundreds of church buildings and thousands of dwellings, British Baptists set a goal of 150,000 guineas for world missions in addition to their normal current income of 100,000 guineas. Special offerings went beyond the goal. An appeal was made for 150 volunteers and 257 responded. If they did this in such trying times, surely Southern Baptists in the midst of prosperity should do much more proportionately for world missions.

Dr. James Asa Shield gave a very practical talk to the recent appointees of the Foreign Mission Board, in which he stressed the importance of being able to live together and to work with other people, to learn to give and take, and to rest and play as well as to work. A balanced life helps missionaries—and others—to function normally and realize their potential capacity for service. He paid a high tribute to missionaries, whose sincerity, high purpose, and tenaciousness impress all with whom they have fellowship.

On April 26 the Foreign Mission Board received from the Olivet Baptist Church, Honolulu, Hawaii, \$2,148 for the Lottie Moon Offering. Of this amount \$553 was given by the Japanese division of that church.

In a recent article in the *American* magazine, J. Edgar Hoover, FBI Chief, said that seventeen-year-old boys arrested in 1945 represented a larger group than any other age. There has been an increase of 198 per cent in the arrests of girls under 18 years of age.

According to the *New York Times* children are obtaining the greatest benefit from UNRRA. In Italy more than one million children receive extra food each day; in Greece 600,000; in Czechoslovakia 145,000; in Poland all supplies of milk and coal are given only to children up to three years of

age. Tuberculosis is the most serious scourge of Europe's children. Forty per cent of 70,000 school children tested in Prague were found to have lung disorders.

Missionary W. H. Tipton, China, who while home on furlough was one of the speakers in the Memphis, Tennessee, School of Missions, sends us a check for \$101.50 with accompanying list of new and renewal subscriptions to THE COMMISSION. This is one of the largest lists of individual subscriptions we have ever received. We rejoice with our fellow workers in Memphis in the great School of Missions in which, if we mistake not, every Baptist church in Shelby County co-operated.

We have a good letter from Dr. Robert E. Beddoe, Stout Memorial Hospital, Wuchow, Kwangsi, China, in which he gives a graphic description of a group of faithful Chinese Baptists: "My visit to Kweilin showed me that the Lord had something yet for me to do. When I walked in on that faithful group of thirty Baptists—men and women who had lost every personal possession, yet were holding a meeting of the local Baptist association—the speaker stopped, all stood up and gathered around me, some crying openly and some praising God audibly. They had felt neglected and cast out. Then we all fell to our knees and many fervent prayers went to the throne of grace. Later I spoke for two hours on 'Hold fast to your faith.' For once I was truly inspired and I believe a revival will start from those meetings. That has given me courage, and makes me feel a bit better about the excessive cost of getting me back to Kwangsi."

Since 1937 the Foreign Mission Board has disbursed more than one and a half million dollars for relief. Since January 1 last year Southern Baptists have given through the Foreign Mission Board \$382,000 for relief and we are glad to note that the response of our people to the call of a hungry, suffering world is increasing. Much more needs to be done. Could we visualize the tragic sufferings around the world we would go far beyond the amount of these gifts.

Included in the recommendations of the Commission on Higher Education,

West Africa, is the location at Ibadan of a single medical center, including a school of dentistry. This new medical school for West Africa, with adequate equipment, would replace the existing medical school at Yaba near Lagos. The suggestion is made, too, in this report on higher education in West Africa that the University College be located at Ibadan. Ibadan, the largest native city in Africa, with a population of approximately 350,000, has been selected as the location for our Baptist publication house, the distributing center of Christian literature.

One of the most gratifying records in the Lottie Moon Offerings was made by the First Baptist Church, Corpus Christi, Texas, which gave recently \$5,300.

Sometime ago in the historical museum we saw an article labeled, "Bought but not used." Can this be applied to our own lives whose powers and attainments have been purchased at a price?

## Kingdom Facts and Factors

(Continued from page 6)

tional phrasing and never intended for publication, let me call attention to a very important matter in which readers of this page may render help. There are many men and some women going out from America in the service of great commercial organizations; others in diplomatic service; still others in educational and cultural and technical employment of foreign governments.

If genuinely Christian men and women would see in this an opportunity and a calling to go to various countries in civil professions and occupations and there become frank, sensible evangelical Christians they could find in this a wonderful opening for real missionary work of the most effective type. All too many go abroad in these callings for adventure, for romance, for money, and for world license. They are a most damaging hindrance to the cause of Christ and of the gospel. They misrepresent our best ideals and civilization. Seasoned Christians of conviction and love of souls could find a glorious opening here.

THE COMMISSION

***It is not too late to***

## **Vacation with Fellow Christians This Year**

### ***In Alabama***

At Marion—June 17-21 and June 24-28, Baptist Training Union; July 9-12, Intermediate Girls' Auxiliary; July 15-19, Young Woman's Auxiliary; at Camp Grandview—July 20-August 23, Royal Ambassadors.

### ***In Arkansas***

At Siloam Springs—July 2-11, State Baptist Assembly.

### ***In California***

At Asilomar on the Monterey Peninsula—July 25-August 2, State Baptist Assembly.

### ***In Florida***

At Tallahassee—July 6-13, West Florida Assembly, for Intermediates only.

### ***In Georgia***

At Toccoa—June 24-July 6, Junior Girls' Auxiliary; July 16-27, Intermediate Royal Ambassadors; July 29-August 3, Intermediate Girls' Auxiliary; August 5-10, Young Woman's Auxiliary; at Forsyth—July 1-20, Intermediate Girls' Auxiliary.

### ***In Kentucky***

At Clear Creek, Pineville—June 19-25 and June 26-July 2, Girls' Camp; July 3-9 and 10-16, Boys' Camp; July 15-19, Bible Conference; July 28-August 2, State Baptist Assembly; August 5-9, Sunday School; August 10-16, Baptist Training Union; August 31-September 2, Business Women's Circle.

### ***In Louisiana***

At Olla—June 17-27, Olla Encampment; at Dry Creek—August 5-15, Dry Creek Encampment; at Mandeville—August 19-29, State Baptist Assembly.

### ***In Maryland***

At Braddock Heights—June 24-30, State Baptist Assembly.

### ***In Mississippi***

Near Clinton—June 10-July 6, Royal Ambassadors; July 8-13, Young Woman's Auxiliary; July 15-20 and 23-27, Intermediate Girls' Auxiliary; July 30-August 24, Junior Girls' Auxiliary.

### ***In Missouri***

At Mount Vernon—June 25-July 5, Baptist Hill Assembly; at Van Buren—July 1-12, Van Buren Assembly; at Hollister—July 8-12, State Y.W.A. Camp; July 15-19, State G.A. Camp; July 22-26, State R. A. Camp; July 29-August 2, Baptist Training Union and Baptist Student Union; August 4-9, Sunday school; August 12-16, Pastors' Retreat; August 19-23, State, Home, and Foreign Missions Week; near Chillicothe—July 22-26, North Missouri Baptist Assembly.

### ***In North Carolina***

At Ridgecrest—June 5-12, Southwide Baptist Student Retreat; June 12-19, Southwide Y.W.A. Camp; June 20-26, North Carolina Training Union; June 27-July 3 and July 4-10, Southwide Sunday School Conference; July 11-17, 18-24, and 25-31, Southwide Baptist Training Union Leadership Assembly; August 1-7, Home Mission Board Conference, Baptist Brotherhood Conference, and Editorial Conference; August 8-14, Woman's Missionary Union Conference and Business Women's Circles; August 15-21, annual Foreign Missions Conference; August 22-30, Ridgecrest Bible Conference.

### ***In Oklahoma***

At Davis—August 5-15, Falls Creek Assembly.

### ***In South Carolina***

At Camp Rawls—June 3-August 19, Summer Assembly for Young People.

### ***In Texas***

At Lueders—June 24-29; at Woodlake—June 24-29; at Latham Springs—July 9-16; at Palacios—July 9-19; at Menard—July 15-21; at Alto Frio—July 16-24; at Paisano—July 29-August 4; at Pineywoods—July 30-August 6.

### ***In Virginia***

At Massanetta Springs—July 1-7, Baptist Training Union; July 29-August 4, Sunday school.

# EPISTLES

## FROM TODAY'S APOSTLES

### Argentina

We are delighted to have a new Baptist worker in our district. Alfonso Olmedo, who spent several years studying in Baptist Bible Institute, has returned to Argentina as a missionary and has decided to locate in the city of San Luis, the capital of the province of the same name. Though an independent worker, he expects to co-operate with other Baptist forces in the country. For many years we have longed to see a Baptist work in San Luis. Now the three provinces of Cuyo will have the Baptist witness.

The missionary of the district has been "figuring" as pastor of five of the nine Baptist churches in Cuyo. It has not been an easy job even to figure as pastor of so many congregations. To serve five churches as pastor is an impossibility.

We are rejoicing in the hope of seeing the pastorless churches provided with capable shepherds in the near future. Francisco Somma, who has done splendid work in the Chaco during the last five years, will soon come to labor among the saints and among the ruins of San Juan. The church is anxiously and enthusiastically awaiting his arrival, and we feel that he is coming to our district—the most delightful in Argentina—with an equal enthusiasm.

Carlos Antonio Guevara, recently a student in our Buenos Aires seminary, has virtually accepted the work in San Rafael. We consider our young brother a man of fine judgment and real ability as a preacher. We have grounds for believing his first pastorate will be a success. Yes, and he is going to bring as his helper one of the daughters of our dear friend of years ago, Doña Eudocia de Sálnicof, of Montevideo, a wonderful mother-in-law of Baptist pastors. Brother Guevara will just *have* to be successful.

When our hopes of seeing our pastorless churches provided for had reached a new high, José Bellido resigned the Mendoza pastorate to accept a church near Buenos Aires. Now the missionary is being asked to "figure" once more as interim pastor.

Perhaps we missionaries should all be architects and builders, too. For months we have been up against building problems in Godoy Cruz and General San Martín. Drawing plans for evangelical churches does not fall to the lot of our local architects very often. Therefore plans have had to be modified and re-modified, and good architects, being artists, are apt to be temperamental. For



Alfonso Olmedo and wife and daughter are now on duty in San Luis, Argentina.

months we have been trying to get going on the Frank J. Fowler Memorial building in Godoy Cruz. At last we have the foundations laid for the entire plant with the exception of the main auditorium. But from day to day we are hoping to surmount our last difficulty, and fill these enormous trenches with rock and cement for the foundation of a noble church edifice.

In General San Martín our builder is making progress slowly, and we shall soon inaugurate our temple and parsonage. But in both these buildings we seem to understand the meaning of that Spanish proverb about "getting yourself into a shirt eleven yards long." We in this country have to contend with the high cost of living and your missionary at present is very much concerned about the high cost of building. He is apt to get tangled up in his eleven-yard-long shirt, but we are going ahead building all we can until the funds give out.

In the midst of our difficulties and problems we are having our blessings. Pastor Macias in Godoy Cruz has recently had baptisms on two occasions, with new candidates asking for baptism. He has just had a fine series of meetings during "Holy Week." Pastor Sambrano, in Caucete, has also had baptismal services. The missionary on his last visit to San Juan baptized five converts. We believe that other and greater blessings are in store for us in Cuyo.



JAMES C. QUARLES  
Godoy Cruz,  
Mendoza

### Mexico

Last year, 1945, the Bible Training school for Mexican preachers had an en-

rollment of twenty-five. In the different departments there were five teachers employed, with myself as the sixth. Two students were graduated, having completed the full five years' course, and are now pastors of churches.

We are still the only training school for preachers among the Baptists for the entire republic. Our program of work requires five years because it is necessary in almost all cases to give considerable literary training in addition to the Bible course in the first two years. Very few come with more than two or three years of academic work.

The students are all poor. They can get together only a little money for the trip and personal expenses during the year. Hence we must give them room, board, and tuition. During vacation they are employed by the churches and missions at small salaries, barely sufficient for their urgent needs for the next school year. We calculate the average expense for each man for his board, expense of teachers, and rents, is at least ten dollars (American) a month. This year it will probably be \$12.50 per month.

Our rent expense will be nearly four times that of last year. Rents are out of reason, and we need more room. A large number of new men wish to come. Teachers' salaries will be more. For these reasons our pleas for funds are more urgent than ever.

The need is great. It is very difficult to prevent the churches and missions from pulling our men out before they finish their training. Heart-rending is the clamor of pastorless churches for trained workers. May the Lord carry us on to increased usefulness in this foundation mission work.

G. H. LACY  
Puebla, Puebla, Mexico

APRIL 21, 1946

During the past eighteen years, the Independent Evangelical Mission has carried on work in Guatemala. The Presbyterians and others have had work there but Baptists began an organized work only at the beginning of 1946. A number of independent mission stations invited Paul C. Bell of the Home Mission Board in Panama to visit them in view of organizing Baptist churches.

Mr. Bell took with him two native pastors, Brethren Jose Prado Cideres and Aurelio Gutierrez. During a twenty-day visit in Guatemala these men examined the membership of some of the congregations, baptized 194 believers, and organized six Baptist churches. It is expected that the total membership of these churches will soon reach about 700.

Brother Cideres wrote me that he was interested in knowing how these folks became Baptists and asked the people for testimonies. We quote Brother Cid-

eres' letter: "Frequently in our meetings, believers would get up and testify how they had come to assume the Baptist doctrinal position. They affirmed that for some eight years they have been using Baptist literature for their Sunday schools. They have also studied Hiscox's *Manual for Baptist Churches*, *Baptist Principles*, by Dr. Folk, and *What Baptists Believe*, by Wallace. Upon initiating the Baptist work in Guatemala, it has been possible for us to substantiate the magnificent work realized by the Spanish Baptist Publishing House of El Paso."

Another example of a far-reaching indirect mission work is that which has recently been realized by the student body of the Mexican Baptist Seminary here in El Paso. The seminary is located very near Fort Bliss, where the Government in recent months has quartered the Mexican laborers who relieved the labor shortage in the United States during the war. They are being processed for their return to their homes in Mexico.

Between November and January some 21,000 *braceros* were processed at Fort Bliss. With the help of the Rev. W. J. Webb, president of the Mexican Seminary, the students gained permission from immigration authorities to hold religious services with the men. A local church furnished a portable organ, J. W. McGavock of the Spanish Publishing House loaned the students his microphone and loudspeaker, and they held services almost daily over a period of some three months. The services were generally well attended, with from one to twenty-nine professions of faith in every service.

Names and addresses of the men who made profession of faith were taken, and letters written to the Baptist pastor in the towns and cities to which these men would return. Hundreds of Bibles and Testaments were distributed among the men, which will reach into almost all parts of the Republic of Mexico.

We are getting into full production here at the publishing house again. We have a new bookbinder from the Government printing office, and he is really turning out the work. Some months back we purchased a second-hand offset press (a new one at present costs \$10,000) for \$750. Installation and all has run to about \$1,000. We are going to use it for second edition runs of more popular books. We have about six reprints of books a year. We have finally gotten in all the replacement parts and are ready to try it out on a 4,000 run of *The Priest, the Woman, and the Confessional*.

This is our third edition of the book. It is so popular that we sell it in lots of 100 to several Latin-American book stores.

F. W. PATTERSON  
El Paso, Texas



## Chile

APRIL 26, 1946

During the second week in April, our two Arab pastors in Chile held revivals in Temuco; Brother Oscar Domac in the El Redentor church, and Brother Solomon Mussiett in the First Church, both with excellent results. Brother Mussiett spoke each day to the students of the Baptist school, and presented the simple gospel in his graphic way to a packed house in the church. There were more than sixty professions of faith among the school children and almost as many more from the townspeople.

These two men are unique testimonies to the value of mission work. Both were educated in mission schools in Palestine and both tried to throw off such influence, coming to Chile as merchants. Both were converted in Chile and entered the Baptist ministry. Brother Domac is the first full graduate of our seminary in Santiago.

Recently the new dignified and adequate church was dedicated in Chillan, where Brother Mussiett is pastor. This is the first church of any denomination to be completed in this strategic city after the utter ruin wrought by the earthquake of 1939; it was made possible by the generous aid of Southern Baptists in the States. It provides a worthy sounding board for our Baptist message in the area.

Messengers from all forty-six churches in Chile met in Convention with the First Baptist Church of Santiago during Easter week. Reports were exhilaratingly fine. The churches had set a goal of a thousand baptisms as a centennial mark. We did not reach the goal but surpassed by more than 50 per cent any previous year, reporting more than 600 baptisms. Financial reports also were excellent.

The Convention set up a Building and Loan Board which will arrange with the churches which have secured properties through the aid of our Board in Richmond to repay a portion of this and thus help other churches to secure property.



R. CECIL MOORE  
Temuco, Chile

## China

MAY 2, 1946

After passing through these eight long years of war in China, our Baptist churches feel now as they never did before the pressing need for church workers. In some churches, pastors are getting old; other churches are without pastors.

Baptist schools are facing the same acute shortage of Christian teachers. It is diffi-

cult to secure preachers, Bible women, school principals, religious directors, and workers for young people everywhere in China. This need is more keenly felt because of the great opportunity in Christian work, and further accentuated by the bulk of mission property. Everywhere we go we are surprisingly impressed with the readiness of the people for the gospel. We wish we had more messengers for Christ. And when we see here and there all over the country mission compounds dilapidated and ruined, we are even more gravely moved by the need of adequate personnel to take care of them.

Right now, we need missionaries to hold the mission property intact. We also need them to smooth over personal problems that arise among co-workers. Of course, we need them in all other phases of our church work in China.

Then, we should train Chinese workers and have a program that would challenge the best of them. Let us build up and preserve a working corps for our Lord's work.

For the last eight months since the close of the war, nothing has been more timely and handy than the material relief from America and some other countries. The mission and the churches in the States gave generously toward this worthy cause. It went far toward helping those who were in material distress.

At the same time we must frankly admit that evils creep in while charitable work is done. Unless it is administered with the greatest care and precaution, funds from America thwarts the fellowship among Christian workers. As we all know, the payroll is a delicate matter, but the problem of relief is even worse. The psychology of relief, aside from its many blessings, creates, nevertheless, a sense of dependence and profit without work. With these might come also jealousy, envy, and even open conflict among the recipients. There are roses and thorns in the administration of relief.

Those who are handling relief funds in China are doing the best they can, and I am proud to say that the best form of relief is done, according to my humble opinion, by the Southern Baptists through the home office in Richmond and the China office in Shanghai.

Here are some of the reasons for my statement: (1) It is done quickly. (2) It is done through the mission offices without additional overhead expenses. (3) It is done in a democratic and fair manner because all funds are appropriated according to the decision of the advisory committee consisting of missionaries and Chinese. Each case is carefully considered on its own merit. It is through such administration that the possible shortcomings in relief are minimized.

Easter Sunday, 1946, has a special significance for the University of Shanghai.

Eight years ago, the Japanese invasion made it impossible for the University of Shanghai to continue its work on the campus at Yangtzepoo, the eastern suburb of Shanghai. Ever since then all the phases of the University work were carried out within the crowded quarters in the downtown section. It was neither efficient nor comfortable.

Thank God we have moved back to our former campus and our first Sunday service here was April 21. It was both proper and fitting to celebrate our homecoming on the memorial day of our Lord's resurrection. It was a clear morning after a season of drizzling rain. With trees budding, flowers beginning to blossom, birds singing merrily in the air, the nice warm breeze swept across the campus with fragrance and the spirit of a new life.

With over 900 students, both young men and young women, gay and cheerful, we welcome this Easter with happiness and hope. We are happy because the war is over—over in the proper way of right over wrong. We are happy because we are home again on our own campus. We are happy and hopeful because in this season of Easter we were reminded of the fact that we are following a living Christ. This Easter is doubly meaningful to us on the University Campus.

HOWSON LEE  
University of Shanghai  
China

APRIL 25, 1946

How wonderful it is to see the Chinese people go and come in this land with no fear of air raids or the Japanese. Peace in a nation that has suffered for nine long years is greatly accepted and is appreciated. Yes, peace has come again and we know that so long as there is peace, nations can be developed and can make great strides along many lines. The peoples of all nations should talk peace and make every effort to preserve peace and outlaw war in every way. No nation is more eager to endure and maintain peace than China, and she knows that she had her bitter share of the conflict.

However, there is a greater peace that the real Christians know about. During the days of tyranny by the Japanese, the faithful Christian Chinese, tried as if by fire, realized as never before the peace from Christ that was their sustenance. It calmed them in the midst of air raids, the roaring of the cannons, the firing of the machine guns, and the atrocities committed by the Japanese. The greatest of all peace—the everlasting peace—has brought these people up to this present hour. There is nothing that they would give in exchange for this wonderful treasure. Many have said, "For me to die is gain, but to live is Christ."

As I came down from Shanghai to

Hongkong on the S.S. *President Grant* sometime ago, we ran into a very dense fog, and the anchor of the ship was dropped. The captain informed us passengers that we were about one hour out of Hongkong. About five o'clock that afternoon the fog clouds lifted and the islands and mountains became visible.

As I stood on the deck of the ship and watched the beautiful pink and golden colors settle all about me, my mind turned toward China and I realized that even though there was destruction and suffering everywhere, I was returning to a country where the warclouds had been lifted and peace reigns once more. Too, I realized that I was returning to a country where the peace of Christ passes all understanding and still reigns serenely in the hearts of so many of the Chinese Christians.

Their faces are thin, their eyes are sunken, and their clothes are ragged, but underneath all of this they still are able to wear a smile and rejoice over the peace that remains in their hearts. When one of the Chinese Christians in Canton was told



that he looked awfully thin, his reply was, "Yes, but I thank God that I still have some bones left to serve my Lord with."

M. W. RANKIN  
Kukong, China

APRIL 6, 1946

As soon as I got the word that Dr. C. A. Hayes had died, I went over to Dr. Wong Siu Po's office to break the news to him. Bless his heart, he loved Dr. Hayes very much; the shock was quite much for him, though I had kept all here informed of Dr. Hayes' condition. Next, I went down to tell Shap Saam Kwo, who was in the outpatients' office giving cholera shots to some of Dr. Wong's patients whom he had just seen. She was greatly affected, and even until now she can't mention Dr. Hayes' name without crying.

It was nearly supper time; so I waited until I had eaten and then I asked Saam So to call Shui Kam in and I told them the bad news. Of these four I do not know who took the news worst. I have been eating with Saam So for several months now, and her being here has been a great help to me because she had things to use and I had nothing, to begin with.

This afternoon a most significant service was held at the Tung Shan Baptist Church, where Dr. and Mrs. Hayes worshipped so many times. This was a memorial service for Dr. Hayes. All sections of Canton's population were represented, both foreign and Chinese. Dr. Tsang presided. The service was opened by a season of silent prayer, at the end of which the girls of Mo Kwong, who have just returned after nine years of refuge-

ing in Macao, sang, "Asleep in the Arms of Jesus."

After a hymn Brother Cheung Lap Tsoi led in a most appropriate prayer. Dr. Tsang spoke some good words and the Leung Kwong Baptist Hospital choir sang. Dr. Cheung San Kei spoke of Dr. Hayes' influence in the beginning and work of the hospital. All stood with bowed heads for quite a while in memory of dear Dr. Hayes. At this point Yan Shaang sang in English a hymn, "Sin No More," written by Dr. Hayes. Dr. Wong was the main speaker, but it was difficult for him to say what was on his heart. All were moved by what he said. Dr. Wong's assignment in the service was an account of Dr. Hayes' life. Tong Ma T'ai (Matthew), who is now pastor of the Tung Shan Church, preached the funeral sermon. Manly Rankin and I led in prayer during the service.

Several thousand dollars were given in Dr. Hayes' name to start a memorial medical scholarship fund. I hope and believe this fund will grow. Chinese currency is so unsettled just now that most people felt it was not wise to give to this. Many of us do plan to give to it when Chinese money has some value.

Conditions are returning to a semi-normalcy here, but the cost of living has more than trebled since I got here the first of January! I cannot see how the people are to live at all with prices so high. Many are dying every night on the streets of Canton, of hunger. I have never seen food so high and so hard to find, not even under Japanese occupation.

EUGENE HILL  
Canton, China

## Brazil

Jaguaquara is a mountain town, relatively small, 2,300 feet above sea level. Located there are the Taylor-Egidio primary and high schools, with about 400 students, and a Baptist church with about 400 members. The Rev. Carlos Dubois is director of the school and pastor of the church. This is the center for our 68 *Bahiana* Baptist churches with 5,500 members. These churches are rural churches for the most part. Travel is difficult and many of them can only be reached by horseback or on foot.

The last week in February we held our sixth annual encampment in the school buildings and grounds and in the church. It ran from Wednesday night until

## WATCHES WANTED

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all kinds, even Ingersolls. Highest prices paid for jewelry, rings, spectacles, gold teeth, etc. Cash mailed promptly. Write for free shipping container.

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St. Louis 1, Mo.

Thursday night of the following week. Each morning at six over 200 people attended morning watch on the campus. At eight a Bible hour for all was conducted by our guest speaker.

From nine o'clock until eleven an average of 292 enthusiastic people—from rollicking children to happy-faced old folks—took part in group study: Vacation Bible school, home workshop (extension of Kate White Domestic School with ninety-two women and young women), Sunday school, B.Y.P.U., W.M.S. training courses, and Bible study.

At eleven we held a general hour when Missionary J. A. Lunsford, just come to this field, conducted studies in Christian living. During the afternoon the time was free for rest, study, recreation, visiting, and fellowship.

We had two guest speakers: Dr. Manoel Avelino de Souza of Niteroi, Rio de Janeiro, several times president of the Brazilian Baptist Convention and for over twenty years professor in the South Brazil Baptist Theological Seminary; and Missionary Mildred Cox, director of the North Brazil Training School for young women, located in Recife, Pernambuco.

Our evening services were attended by an average of 700. We had music of a very high order, an address of thirty minutes, and a sermon by Dr. Avelino. Three sisters of a distinguished Baptist family of Recife, Pernambuco, all accomplished musicians, were present. Stela, wife and capable companion-in-service of Pastor Carlos Dubois, trained and directed the choir and sang solos; Graciete, pianist, accompanied all choir and solo numbers; Carmen, a concertist and teacher of piano in Recife, gave a concert Sunday afternoon of classical and national music with an audience of 700 delighted listeners.

Present at the encampment were twenty-one pastors, including three from other conventions and three missionaries. Churches represented totalled fifty-five.

M. G. WHITE  
*Bahia, Brazil*

## Hawaii

MAY 10, 1946

Dr. Rankin's visit was such a blessing to us in Hawaii! He helped us make many important decisions, one of which was to start an academy within one year. We all feel that Southern Baptists need a high school even more than a junior college. We plan to enlarge the dormitory space we have at the Bible school so that we can furnish a Christian dormitory for our own boys and girls who go from the different islands to the University of Hawaii in Honolulu. An academy and a hostel for university students will make Baptists strong for Christ in Hawaii.

Many thanks for the box of towels from the students at Louisville. We have already sent about one-third of them to

# In Memoriam

## Ewart Gladstone MacLean

BORN September 22, 1868, CAMBRIDGE, N. B., CANADA

DIED May 1, 1946, CODY, QUEENS COUNTY, N. B., CANADA



When it was reported to me this morning that Dr. E. G. MacLean had passed away, my spontaneous reply was: "He was one of the loveliest men who ever lived." Certainly Southern Baptist never had a better representative in Africa nor one who was more universally loved.

Ewart Gladstone MacLean was born in Canada. He came from a sturdy Scottish background. His distant ancestry was Presbyterian, but his parents were Baptists. Despite the fact that he grew up in a religious atmosphere, it was not easy for him to yield to the claims of Christ. At the end of a spiritual struggle which lasted several weeks, he was converted and became an active Christian.

Dr. MacLean was highly and deeply educated. He was a dentist by profession, but he was also an engineer, a mechanical genius, a builder, a theologian, and a preacher.

Soon after his graduation from the Baltimore College of Dental Surgery, in 1901, Dr. MacLean went to the west coast of Africa. At that time dentists in British colonies were exceedingly rare, and our friend quickly developed a lucrative practice. He had as his patients important natives as well as outstanding Government officials. Wherever he went he established contacts with missionaries and local Christian groups. His zeal so com-

mended him to our missionaries in Nigeria that they approached him with a view to his becoming a representative of our Board. They also wrote concerning him to Dr. Willingham. In due course he appeared before the Board and received his appointment in 1907. At the same time, his lovely fiancée, Miss Annie Louise Briggs, was commissioned.

The MacLeans went first to Shaki where the Rev. L. M. Duval and Mrs. Duval had pioneered. Dr. MacLean identified himself with the industrial school, and Mrs. MacLean gave herself to teaching in the day school. Both of them did outstanding work in the churches.

The crowning work of their lives was performed in Iwo, a strong Moslem center to which they went in 1922. It was in this city that they erected a home, a day school, an industrial school, and a church. But more important is it that they so taught the principles of Christ and so exemplified his spirit that they made a tremendous impact on that Mohammedan community.

The record says that Dr. MacLean is dead. We know that he has only "outsoared the shadow of our night." He still lives in the hearts of those who knew him and his influence will never die.

—G. W. S.

Tokyo through a Japanese-American G.I. who will turn them over to Dr. Yuya, one of our pastors in Tokyo.

If you send woolen yarn, one individual or group should send at least one pound of yarn of the same color. It re-

quires about one pound to make a sweater for an adult. For every pound of yarn there should be one pair of knitting needles.

CECILE LANCASTER  
*Kekaha, Kauai, T. H.*



# Were You There?

By Winnie Dudley

There's a vacant lot on the corner of Fifth and Clay Streets in Waco, Texas, not far from the campus of Baylor University. To idle passers-by, it may be just another vacant lot, but to those who were there, and to thousands who have heard about it, it's practically holy ground.

Organized, sponsored, and financed by students of Baylor University and the Waco high schools, the "Waco Youth for Christ" revival April 1-6 has been called the greatest event in Waco in decades. The idea was born in the heart of Missions Volunteer Reiji Hoshizaki, Japanese-American student at Baylor, and it literally grew up in prayer meetings.

With the slogan "Waco Youth for Christ" and the theme song, "I'd Rather Have Jesus," the young people, led by Baylor students, had the kind of revival that was news. Messages by six student preachers brought crowds of 4,000 to the tent under which the meeting was held. Personal work was organized to take care of the throngs that, responding to the invitations, walked the sawdust aisles to occupy row after row of seats at the front. Students, some still in government-issue shirts, quietly and spontaneously went to friends and in many cases walked with them to the front.

A powerful factor in the meetings was personal testimonies by young people, speaking on the theme, "What Christ Means to Me." One testimony was from a former Golden Gloves champion, another by a veteran of Bataan, another from a young faculty member who dedicated himself to Christ early in the revival.

Prayer was the main key to accomplishment and results were beyond the highest hopes. Students prayed in dormitories, in the houses, in churches, everywhere. They prayed that the idea might become real and as it did be-

come real they prayed that enough money might be secured, that a meeting place might be found, that those who opposed the plan might catch the vision, and for every detail—even for fair weather. All these prayers were answered.

Weeks after the "Waco Youth for Christ" revival had been over, one of the main topics of campus conversation was still, "Were you there?"

Dr. A. J. Armstrong, head of the Baylor English department and world authority on Robert Browning, said: "I feel utterly ashamed of what everyone else is trying to do in comparison with what these youngsters have done."

Were you there when these young people put up the tent, borrowed benches and seats for 4,000 people, arranged an effective advertising campaign in which they covered Waco with stencils, posters, bus signs, billboards, automobile posters, bombarded the campus with circulars from an airplane, went on the air every night of the meeting with a radio program by students?

Were you there when they made contact with every high school and junior high school student in Waco personally, then visited every house in Waco the Saturday before the revival opened on Monday? And were you there when they received \$2,000 in voluntary contributions to pay expenses, and could announce the opening night of the revival that all bills were paid?

Were you there when representatives from faculty members to the athletic field testified what Christ meant to them? When prayer meetings were held till late hours for two months in the dorms, the houses, and at Seventh and James church by students who had a concern for other students?

Were you there when five hundred college and high school students, including the top-flight campus leaders, said, "I'd Rather Have Jesus" and took a new stand on the question? When nineteen students volunteered for foreign missions, and eighty-one for other special service, when sixty were converted and 360 rededicated their lives?

Were you there on the last night when those who had made decisions formed a circle around the tent, and the block would hardly hold them? Were you there when they went back to the campus to testify to what they had found, and discovered that the meeting was just the beginning of the revival?

Let W. F. Howard, Texas Baptist student secretary, give the answer.

"I was there at the closing service when the forty-sixth person walked the aisle that hour to register publicly a life-changing decision. This last response of the revival was the five hundredth of the six-day meeting! I was there when Bruce McIver, B.S.U. president and closing night preacher, asked the audience of 4,000 to remain seated while all who had come forward during the week moved outside the vast crowd to include the huge tent and the overflow seats beyond.

"I was there to see these visible results—but I was not there to catch the real secret of the mighty week. I had seen evidence of extensive and detailed planning, but I was not there in time to catch the story-behind-the-scenes which explained it all.

"But they told it to me. The composite testimony of all was that the victory had already been won before the revival services began.

"Youthful emotionalism, dramatic tactics, superficial sob psychology, a frenzied passion that will soon vanish—perhaps some will explain it on this basis, but not I, because I WAS THERE!"

# Studying Missions

By Mary M. Hunter

## Sources of Information

July-August is a good time to catch up with that reading you have meant to do. One looks forward to the "let-down" of summer to do all of the reading that is crowded out of the days of busy routine. Consequently, when we get to them, vacations are about as full as regular work days.

The Foreign Mission Board offers, for summer reading, certain publications which do not demand long-sustained attention, but which are packed full of interesting and revealing facts which provide, in a wonderful way, recreation coupled with information and inspiration.

If you desire to be better *informed* about the needs and opportunities of the work and the workers on Southern Baptist mission fields, read *THE COMMISSION* every month.

If you desire to be *stimulated*, by the appeal of these needs and opportunities, to renewed interest in our great world enterprise, read the information compiled by Secretary M. Theron Rankin, Marjorie Moore, and Rachel Joy Colvin, in the report of personnel, physical equipment, and budgets which appeared last fall in the brochure, "That They May Have Life." The statistics given are now available in a separate folder, "Centennial Survey of the World-Wide Program of the Southern Baptist Convention 1845-1945." See also the chart, "Your Foreign Mission Board—How It Works."

If you desire to be *inspired*, by the message of God and the examples of self-sacrifice on the part of our heroic missionaries, to renewed zeal and devotion to our great cause, read "The Pathway to Peace," the full report of the Foreign Mission Board to the 1946 Southern Baptist Convention.

If you desire to *consecrate* yourself afresh to the mighty task of world-wide conquest for Christ in an hour of unparalleled need and suffering, read

## Girls' Auxiliary Makes Every Member Canvass for Relief

By John W. Lowe

**D**uring the church Schools of Missions in Little River Association, North Carolina, twelve G.A.'s and their leader called on me. It was the day after my visit to the Benson Baptist Church for a conference regarding relief work.

After I had told these wide-awake girls about the work of the Foreign Mission Board in general and the World Emergency Relief work in particular, they inquired how they could help the starving peoples of the world. I told them that the G.A.'s might visit each Baptist family in their church, tell about the need for clothing, food, and money, and bring the gifts of the people to the church on the following Sunday, or request the people to bring their gifts. This suggestion seemed to appeal to the girls.

After our little conference, we knelt in prayer to our heavenly Father for divine guidance in this great undertaking, the girls themselves taking part. I have never listened to more earnest praying by any group for help and power for the task before them. Their power in prayer was an outstanding feature of the meeting, and, to my way of thinking, it was the secret of their great success. Upon inquiry, this missionary was delighted to learn from the girls themselves that five of their number had decided to become missionaries.

Each girl received a copy of my statement "Famine Facts" to use in

her personal canvass for relief. You are now wondering how the G.A.'s succeeded. The following letter, received by the Foreign Mission Board, April 3, 1946, answers that question:

Enclosed is a check for \$382.11 from our church for the purpose of world relief. We trust that you will send it to the country that needs it most. Dr. John W. Lowe spoke in our church a few weeks ago and laid the burden of the situation of the world upon our hearts, and especially upon the hearts of our G. A. girls. So they got busy and raised most of the money we are sending. We also had a clothing drive and received over nine hundred pounds of clothing to be sent to the United Church Service Center, New Windsor, Maryland. We hope this will prove a blessing and also meet a need, in a small way, of some who are not as fortunate as we.

THURMAN STONE, *Pastor*

Mr. Hoover reports from Egypt that he has discovered about 30,000,000 starving children in European countries NOW. The most critical period will be during the next ninety days before harvest. So we must all act promptly and generously. Let us beware of doing too little too late.

If other Girl's Auxiliary groups, or any organizations or individuals desire to follow the example of these girls of the Benson Baptist Church, I shall be happy to furnish copies of "Famine Facts," telling about the famishing children of the world.

the pamphlets, "Opening Doors," and "What Doth the Lord Require of Thee?"

The "Centennial Survey," the 1946 Report of the Foreign Mission Board,

"Opening Doors," "Your Foreign Mission Board—How It Works" and "What Doth the Lord Require of Thee?" are free for the asking from the Department of Literature.

## DOES RELIGION AFFECT THE PRICE OF BREAD?

Read

### *Piety and Poverty in Chile*

R. Cecil Moore

\$1.50

Against the setting of twenty-five years of experience, observation, and study, a Southern Baptist missionary displays the impact of the Roman Catholic Church on Chile. Despite unhampered opportunity to develop a Christian nation, it succeeded only in stifling progress. Government records and Church writers are summoned to describe the country's backwardness. This study's quiet reliability intensifies its conclusion that Chile is ripe for the ways of Protestantism.

Here is a stimulus for every Christian concerned with spreading the teachings of Jesus Christ. As a level-headed handbook, a background to mission study, or an explanation of current unrest in Chile, it will reward even the casual reader.

### *Forty Years* IN THE LAND OF TOMORROW

Arthur B. Deter

\$1.75

From the land of *amanhã*—"tomorrow"—comes the account of forty years of "yesterdays" in the life of a Southern Baptist missionary. Arthur B. Deter, with Mrs. Deter, pioneered in Brazil. Hardship—yes; bitter opposition—much of it; sacrifice—certainly. But the silver cord of loyalty to Christ's cause binds the anecdotes into a victor's crown. For this is a success story—recording the triumph of perseverance, fearlessness, and faith when they are put to work by a man of God. You will be recommending it to your friends because you want them to meet this dynamic fellow kingdom-builder.

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# BOOKS

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

*New Buildings on Old Foundations* by J. Merle Davis (International Missionary Council, \$1.75), is a study of the economic and social conditions and possibilities with which younger churches in all mission lands have to deal. An authority in the field of missions, having served as a missionary in Japan for fifteen years, and as chief executive of the Department of Social and Economic Research of the Council of the I.M.C., the author has given us an intensely practical volume in which are discussed questions of financial independence, industrialization, agriculture, living standards, cultural changes, and missionary methods.

In answering the question, *Must We Fight Russia?* (Winston, \$1.00) Ely Culbertson answers, No. In our opinion his plan for preventing a war with Russia by amending the United Nations Charter is impracticable. The United Nations Charter as it now stands, if reinforced with the proper spirit, would in a large measure prevent war with Russia. He suggests, for example, that if the Americans and British discover that Russia is making atomic bombs, the matter could be brought before the Security Council, those in Russia who were responsible for that violation of the agreement would be tried by the World Court, and Russia would be forced to give up the illegal atomic bombs. That is much easier said than done. The solution of this question rests with the United States, Great Britain, and Russia. We must go deeper than machinery to secure a fellowship which, more than anything else, will prevent war.

*Religion in Russia* by Robert Pierce Casey (Harper, \$2.00) is an up-to-date and reliable treatment of the history and prospects of religion in Russia. The author is the head of the Department of Biblical Literature and History of Religion at Brown University. His book consists of the Lowell Lectures given by him at Harvard University in 1945, with an epilogue on more recent events in Russian church

history. Of course the major part of this book, as of any general book on religion in Russia, deals with the Russian Orthodox Church, but there is an interesting chapter on "Russian Dissent," and elsewhere there are references to the influence and fortunes of Baptists and other religious minorities. Antireligious theory and practice in Russia since 1917, together with evidence for a recent change in attitude toward religion, are considered at some length.

The tone of the book is optimistic, especially for the Orthodox Church, which the author believes has undergone a real rebirth and occupies now a secure place in Russian life. The future of the religious minorities is less certain, but they will probably continue to enjoy the toleration which has been shown toward them during the war years. The book would be worth more to students of Russian religion if it contained a bibliography.

JOHN D. HUGHEY, JR.

*General Wainwright's Story* (Doubleday, \$3.00), told in the first person by General Wainwright and edited by Robert Considine, relates the experiences of the general and the men with him from March, 1942, when he was left to hold Bataan, until September, 1945, when President Truman presented him with the Congressional Medal of Honor. Though faced with the necessity of using men as units in the path of destruction to slow its advance, General Wainwright never lost sight of his men as men, and his book reflects that feeling. No writer experienced in the art of swaying the emotions through his pen could have excelled his account of the effect of the whistling of "The Star Spangled Banner" by a little ragged Filipino boy along the line of march of the prisoners being shipped to Japan.

*Baptist Distinctives* by W. R. White (Broadman, cloth 60 cents, paper 40 cents) is a clear and convincing statement of scriptural truths cherished by Southern Baptist people. He shows that we may have spiritual fellowship and unity with other Christian laborers without compromising our convictions concerning these distinctive teachings.

*Negro Baptists and Foreign Missions* by C. C. Adams and Marshall A. Talley (Foreign Mission Board of National Baptist Convention), is an in-

forming story of the foreign mission work by fellow Baptists in the South and nation.

One of the most romantic chapters in the story of medical missions is the building at Changsha, Hunan Province, China, of the Yale Medical Mission (Hsiangya) which resulted later in the great medical college for which equipment was given by Edward S. Harkness. This story is told in *Doctors East, Doctors West* (Norton, \$3.00), the interesting autobiography of Dr. Edward H. Hume, whose parents and grandparents were missionaries in India. This book won the Norton Medical Award.

One of the most timely mission books recently published is *The Christian Mission Among Rural People* (Foreign Missions Conference, \$1.50), a joint study by the Rural Missions Co-operating Committee of the Foreign Missions Conference. The volume is primarily for the use of rural missionaries and rural ministers around the world. Agricultural missions will have a large part in world reconstruction. In rural communities in other lands as well as in rural churches in our own country it is well for the ministers and missionaries to have some knowledge of agriculture.

In *The Messenger: The Life of Mohammed*, Colonel R. V. C. Bodley, who spent several years in the desert sharing the life of the Arabs, essays to place Mohammed and his religion in the most favorable light possible and to justify Mohammedanism.

From the Carey Press, 95 Gloucester Place, London, comes a copy of *Ter-Jubilee Celebrations*, commemorating the one hundred and fiftieth anniversary of the founding of the Baptist Missionary Society by William Carey and his associates. It contains a number of missionary messages of interest and profit to Baptists around the world.

In a little book, *World Christianity* (Bruce, \$1.00) by John Considine, a study of the Roman Catholic faith and world mission program, the reader is reminded of the significant fact that while material distance has decreased in the world, in many instances social distance has increased. Social or racial differences and conflicts may place our next-door neighbor farther from us than China.

# SUMMER BIRTHDAYS OF MISSIONARIES

## JULY

- 1 Barbara Schmickle Kilgore (Mrs. W. J.), Laguno 970, Ituzaingo, F.C.O., Argentina; Earl Parker, Falmouth, Kentucky; Oleta Wilmouth Townsend (Mrs. J. R.), 1508 Grand Avenue, Chickasha, Oklahoma.
- 3 Kermit J. Schmidt, Caixa 320, Rio de Janeiro, Brazil.
- 4 Sara Bobo Patterson (Mrs. I. N.), Abeokuta, Nigeria, West Africa.
- 5 Frances Adams Bagby (Mrs. T. C.), Postal N. 35, Goyania, Goyaz, Brazil; Anna Nora Laseter, Casilla 20-D, Temuco, Chile; Paul C. Porter, Sumare, Municipio do Campinas, Estado de Sao Paulo, Brazil; Sarah Crook Townshend (Mrs. S. J.), 4 Downs View Close, East Dean, Sussex, England.
- 6 George A. Carver, Peddie School, Hightstown, New Jersey; Blanche Groves, Baptist Mission, Soochow, China; Frank W. Patterson, Box 1648, El Paso, Texas.
- 7 Alda Grayson, Main Street, Rutherfordton, North Carolina; A. E. Hayes, Triunfo, Pernambuco, Brazil.
- 8 Mildred Cox, Caixa 178, Pernambuco, Brazil.
- 9 Sarah Allred Bryant (Mrs. W. Howard), Casilla 3388, Santiago, Chile.
- 10 W. Howard Bryant, Casilla 3388, Santiago, Chile; Grace Elliott Rankin (Mrs. M. W.), 1620 San Jacinto, Houston 4, Texas; J. A. Tumblin, Caixa 111, Natal, Brazil.
- 11 T. Neil Johnson, 425 Cameron Avenue, Chapel Hill, North Carolina.
- 12 L. Marie Conner, Milan, Georgia; Helen Franklin Seats (Mrs. V. L.), 4701 Gordon Street, Forth Worth 10, Texas; W. J. Webb, Independencia 657, Guadalajara, Jalisco, Mexico.
- 13 Ruby Hayden Parker (Mrs. John A.), Casilla 9796, Santiago, Chile.
- 14 Floy White Adams (Mrs. W. W.), 8004 Fourth Avenue, South, Birmingham 6, Alabama; W. Dewey Moore, R.F.D. 1, Silver Spring, Maryland.
- 15 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, 319 South Winston Street, Florence, South Carolina; Elizabeth Routh Pool (Mrs. J. C.), Ogbomosh, Nigeria, West Africa.
- 18 J. R. Saunders, 610 West 116th Street, New York 27, New York.
- 19 Margaret Lutz Lindsey (Mrs. Robert L.), Box 154, Jerusalem, Palestine; Frances E. Roberts, 2131 Lincoln Street, Columbia, South Carolina.
- 20 Maurice J. Anderson, 2323 University Avenue, Honolulu, T. H.; Ethel Rebecca Harmon, Iwo, via Lagos, Nigeria, West Africa.

- 21 H. H. McMillan, Baptist Mission, Soochow, China; 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; George Green, Ridgecrest, North Carolina; E. F. Hallock, Jr., Caixa 320, Rio de Janeiro, Brazil; Pearl Johnson, Dawkins Court, Union, South Carolina; Nannie Bartlett McDaniel (Mrs. C. G.), 1512 West Avenue, Richmond 20, Virginia.
- 27 William H. Berry, Caixa 320, Rio de Janeiro, Brazil; Mary Jo Henry McMurray (Mrs. J. D.), Calle Colorado 1876, Montevideo, Uruguay, 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, Ogbomosh, 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, 598 Wei Yi Road, Tsinan, Shantung, China; Maud Albritton Fielder (Mrs. Wilson), 1410 South 10th Street, Waco, 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.), Rua Ponte Nova 555, Bello Horizonte, Minas, Brazil; Deaver M. Lawton, Ridgecrest, North Carolina.
- 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, North Carolina.
- 8 Lena Conway Lunsford (Mrs. J. A.), Jaguaquara, Bahia, Brazil; Sara Frances Taylor, General Urquiza 186, Buenos Aires, Argentina.
- 9 C. J. Lowe, 1722 Linden Avenue, Nashville 4, Tennessee; Frances Murphy West (Mrs. R. L.), Box 48, Benin City, Nigeria, West Africa.
- 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, Tennessee.
- 11 A. R. Crabtree, Caixa 1982, Rio de Janeiro, Brazil; Ura Hallmark Crouch (Mrs. E. H.), Piauihy, via Cidade de Barra, Bahia, Corrente, Brazil.

- 12 Florence Powell Harris (Mrs. H. M.), Box 233, Clinton, Mississippi; May Perry, Abeokuta, Nigeria, Africa.
- 13 Helen Bagby Harrison (Mrs. W. C.), Caixa 118, Porto Alegre, E. de R. C. De Sul, Brazil; Ida Lundberg Nelson (Mrs. E. A.), 1918 West Easton Street, Tulsa, Oklahoma; Edith Boyd Stuart (Mrs. Malcolm), 20 Bates Street, Honolulu, T. H.; A. W. Yocum, 4902 Cordelia Avenue, Baltimore 15, Maryland.
- 14 Ola Lane Culpepper (Mrs. C. L.), 29 Tsining Road, Tsingtao, China; Lois Jaxie Short, Box 85, Abilene, Texas.
- 15 J. E. Jackson, Wusih, Kiangsu, China; 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, Baptist Mission, Ogbomosh, Nigeria, West Africa; Robert L. Lindsey, Box 154, Jerusalem, Palestine; E. L. Morgan, Westminster, South Carolina.
- 17 C. Alexander Kennedy, 2405 S. W. 32nd Street, Oklahoma City, Oklahoma; Mary Woodcock Newton (Mrs. W. C.), 1409 Laburnum Avenue, Richmond 22, Virginia.
- 18 Irene Thelma Branum, Bunceton, Missouri; 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, Box 1581, Shanghai, China.
- 20 J. R. Allen, Rua Ponte Nova 709, Bello Horizonte, Brazil; Grace Bagby Cowsert (Mrs. J. J.), Caixa 352, Rio de Janeiro, Brazil; Martha Cochran Kolb (Mrs. R. L.), Caixa 178, Recife, Brazil.
- 21 Minnie Landrum, Caixa 2655, Rio de Janeiro, Brazil.
- 22 Helen Taylor Quarles (Mrs. J. C.), Juan B. Justo 506, Mendoza Godoy Cruz, Argentina.
- 23 Helen Ford Hayes (Mrs. A. E.), Triunfo, Pernambuco, Brazil; James E. Lingerfelt, R.F.D. 2, Seymour, Tennessee; Oz Quick, Lake Louise Hotel, Toccoa, Georgia.
- 24 Bertha L. Hunt, 628 East Elm Street, Hillsboro, Texas.
- 25 Ruby Daniel, Iwo, Nigeria, West Africa.
- 26 Ruth Virginia Hagood, 529 Jefferson, Clifton Forge, Virginia; 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), Ridgecrest, North Carolina; Eugene L. Hill, Tungshan, Canton, China.
- 30 A. P. Pierson, Apartado No. 605, Suc. A Chih., Chihuahua, Mexico.
- 31 Sallie Silvery Dunstan (Mrs. A. L.), 310 Floyd Avenue, Sarasota, Florida.

## Arrivals

Hannah Plowden of Hawaii is now on furlough at Sumter, South Carolina.

Lila Watson of Hawaii is at Dillon, South Carolina, on furlough.

Jenell Greer of Hawaii is on furlough at 210 Fairfax Avenue, Nashville, Tennessee.

Alma Jackson of Brazil is on furlough at 611 South Shaver Street, Pasadena, Texas.

Dr. H. P. McCormick of Nigeria has rejoined his family at 340 West Congress, Brookhaven, Mississippi.

Dr. H. M. Harris, Mrs. J. T. Williams, and Sophie Lanneau reached Shanghai May 14. Dr. Harris expected to go to Kaifeng, Honan.

## Departures

Bernice Neel left New Orleans April 25 for Rio de Janeiro, Brazil.

The Rev. and Mrs. J. D. McMurray took off April 26 from Miami for Montevideo, Argentina.

Anne Laseter left New Orleans April 27 by air for Santiago, Chile.

Ruby Hines left Miami May 23 by air for Recife, Brazil.

## Birth

The Rev. and Mrs. A. R. Dailey of Colombia announce the birth of David Matthew, May 1, at Lexington, Kentucky.



# FLASHES

## Wedding

Dr. and Mrs. Edwin D. King announce the marriage of their daughter, Margaret Clementine, to Archibald Memory McMillan, former managing editor of THE COMMISSION, May 23 at Valdosta, Georgia.

## Transfers

Dr. N. A. Bryan, temporarily located at Weih sien, Shantung, is connected with the Presbyterian Hospital until the staff doctor arrives from the States.

The University of Shanghai faculty and students have returned to the campus from downtown Shanghai.

Dr. Frank H. Connely has at last reached his permanent station, Tsining, by way of Tsingtao and Tsinan. The Rev. and Mrs. John Abernathy are on duty at Tsinan.

Dr. Frank P. Lide of China is serving Chinese air cadets in San Antonio.

Sara Taylor of Argentina has been transferred from Buenos Aires to Rosario for language study.

The Rev. and Mrs. Howard Bryant of Chile have gone from Temuco to Santiago.

The Rev. and Mrs. L. E. Blackman, the Rev. and Mrs. Victor Koon, and Dr. and Mrs. Charles A. Leonard, formerly of the Far East, are permanently stationed in Hawaii. The Rev. and Mrs. H. B. Ramsour of Argentina are also transferred to Hawaii.

## Seminary President

Dr. William Lowrey Cooper has been elected president of the Buenos Aires Baptist seminary.

## Resignation

Mrs. Claude Hwang, the former Juanita Byrd of China, has tendered her resignation as of April 17. She will continue to serve as a member of the faculty of the University of Shanghai.

## Death

News of the death on May 1 of E. G. MacLean, dental missionary en route of Nigeria, at Cody, in Quebec County, New Brunswick, Canada, reached the Foreign Mission Board May 28. Dr. MacLean is survived by his wife, Annie Briggs MacLean of Cody.

Photos by Moore



A capacity crowd of 125 missionaries enjoyed the sight-seeing boat ride and picnic between sessions of the Southern Baptist Convention May 17. The treat was planned by Mrs. E. R. Bonnaville of Miami and Gene Newton of the home office staff.

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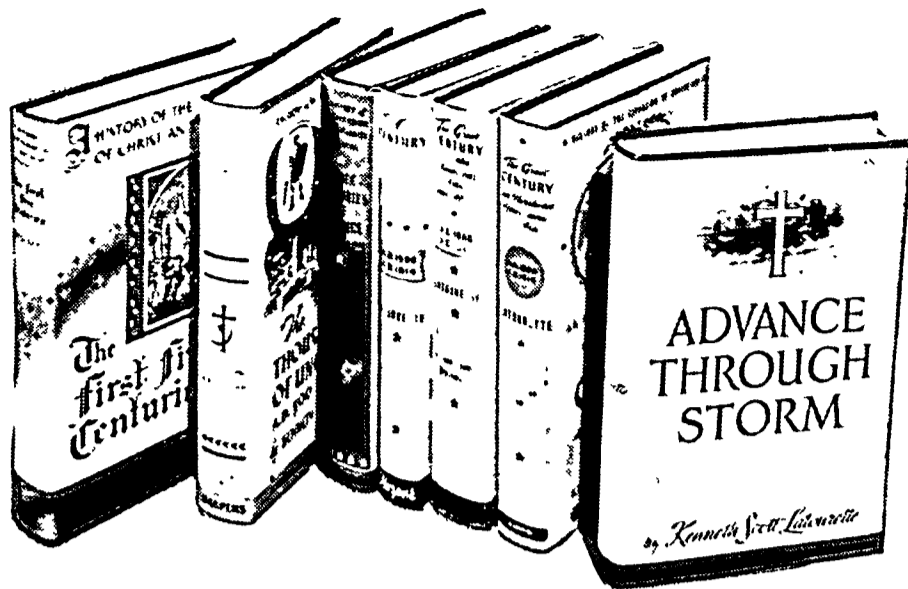
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