

THE COMMISSION

A BAPTIST WORLD JOURNAL



October 1946

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Contributors to this Issue

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RECRUITS

These missionaries, appointed by the Foreign Mission Board of the Southern Baptist Convention for lifetime service overseas, have sailed or flown to foreign mission stations since last December. Transportation problems due to strikes and shipping disorders delayed several other appointees who were scheduled to sail before August 1.



Edith Arlene Chaney, R.N.
Nigeria



Roberta Josephine Cox, M.D.
Nigeria



Connie McElyea Harris, M.R.E.
Hawaii



Lindell Otis Harris, Th.D.
Hawaii



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Nigeria



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Uruguay



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Uruguay



Kermit Johnson Schmidt, Th.M.
Brazil



Margaret Foltz Schmidt, M.R.E.
Brazil

In addition to basic professional knowledge and skills, Christian missionaries must have another language if they serve abroad. The eleven who have left this year are now being coached in Yoruba, Chinese, Arabic, Spanish, and Portuguese. Eleven appointees and five missionaries are now studying Chinese in the School of Oriental Studies, Yale University, and five appointees are studying Japanese at the Language School, Berkeley, California, in preparation for assuming their duties in the Orient as soon as possible after they arrive.

Meet Some Women of Arabia

By Josephine E. Van Puersem

Equipped with a knowledge of the Word of God, with zeal and passion for souls, a love for women and children, a consecrated nurse's training, a healthy mind and body, ever hopeful, disregarding physical hardships, Mrs. Samuel M. Zwemer opened the gates of approach to Arab women's hearts. Through these gates a few of us—very few indeed—have been privileged to follow and witness the lights shining out of darkness, thereby receiving courage and strength to press on in the Christian race of telling the wondrous story.

We rejoice in the fact that our sisters of the Southern Baptist Convention have heard the call, "Come over and help us," and are preparing to take the torch to a section of Arabia where men, women, and children have not seen or heard of the Light and Life of the world!

In an attempt to help you in a small way, we shall endeavor to answer the question you might like to ask of one who has entered this gate and for a goodly number of years observed Christ's work in the hearts of Arab men and women: "Watchman, tell us of the night, what the signs of promise are."

Um El Kheir (mother of goodness) came to the mission hospital with her two undernourished sick children—the little boy almost blind with trachoma and corneal ulcers; the little girl completely blind in one eye and suffering from long neglected ulcers on her legs and arms. The kind and helpful treatment received from the doctor and nurse, though largely counteracted by other treatments given by well-meaning but ignorant neighbors, was not without leaving a lasting impression.

Um El Kheir was married to her cousin at the age of eleven. She had had a happy childhood in a prosperous home. Her married life also began in prosperity. However, step by step, she tasted the many trials of other Moslem women. Before the age of twenty, business reverses compelled this young couple to sell out, and

subsequently the husband found employment among the pearl fisheries. A temporary betterment in finances led him to undertake a second marriage.

So Um El Kheir experienced at an early age the "heart-eating" bitterness of sharing her husband with a partner wife. After two years the second wife was divorced because she was supposed to be the cause of the children's ill health. Sickness after sickness afflicted their two little ones.

At the time Um El Kheir was driven to the mission hospital she had one bright hope; it was the expectation of her third child and the assurance by her husband that he loved her and would not marry again, but a bitter experience was awaiting her. Her husband returned one hot summer's day from the pearl diving, complaining of chills and a general miserable feeling. In spite of branding the chest and reading the Koran, he died within a few days from "father of the sides"—pneumonia.

With her great sorrow, the discovery of debts compelled her to sell some of her dowry jewels. More jewels had to be pawned for the payment of funeral expenses, including professional readers at the grave and in her home for seven days. The cost of refreshments also had to be met. Coffee, tea, halwa, and dates, had to be served for the seven days to the many neighbors and friends who filled the house from morning till evening, in support of professional mourners, for the weeping and wailing.

The observance of this costly and heartrending custom is well nigh compulsory on rich and poor. Not to call on a neighbor or friend within these few days, after a death in the family, is an unforgivable breach of etiquette.

Um El Kheir emerged from her period of mourning almost penniless, and unable to pay her house rent. The kindly landlord allowed her to remain a month, but then she had to find another home. Grief-stricken and in despair, she remembered the kind doctor's words at her first visit to the hospital. She also remembered

*An evangelistic
missionary to Moslems
at Bahrain
introduces three of her
Christian friends.*

that they had difficulty in the hospital to find help for the washing of operating-room linen; for blood and pus defile, and when unclean, a Moslem may not pray. Um El Kheir begged to be allowed to do this much-despised work in exchange for a place to sleep and some food for herself and her children.

Never did we have a more appreciative, cheerful and industrious worker! After the birth of her little son, she was employed as a wet nurse to a baby whose mother died. From that time on, the baby and the children's ward profited much from her loving ministries. Under the nurse's supervision, she learned the rudiments of child care.

Um El Kheir was happy once more and, being an intelligent and bright young woman, she did much thinking. Daily she listened to the Bible readings and talks in the dispensary, attended the morning chapel prayers and Sunday services. She learned to read, and asked for Bible lessons. Her prayers became Christian prayers and the five pillars of Islam gave way to the Rock of Ages.

Nearly fifteen years have gone by. For the last few years Um El Kheir has been matron of the mission's orphan family. Here you may see Christianity at work at its best under this woman's guidance. Her elder son is a member of the church committee; her daughter, though almost blind, has her own home, which is a model of neatness and order. The younger boy is healthy, a fine Christian lad in the seventh grade, a joy to his mother.

The orphanage is a center for evangelistic and welfare work. Those of Um El Kheir's acquaintance, who a few years ago persecuted and blamed her, now come for advice and help in their trouble. Truly, here is a shining light, strengthening the faith of all who meet her.

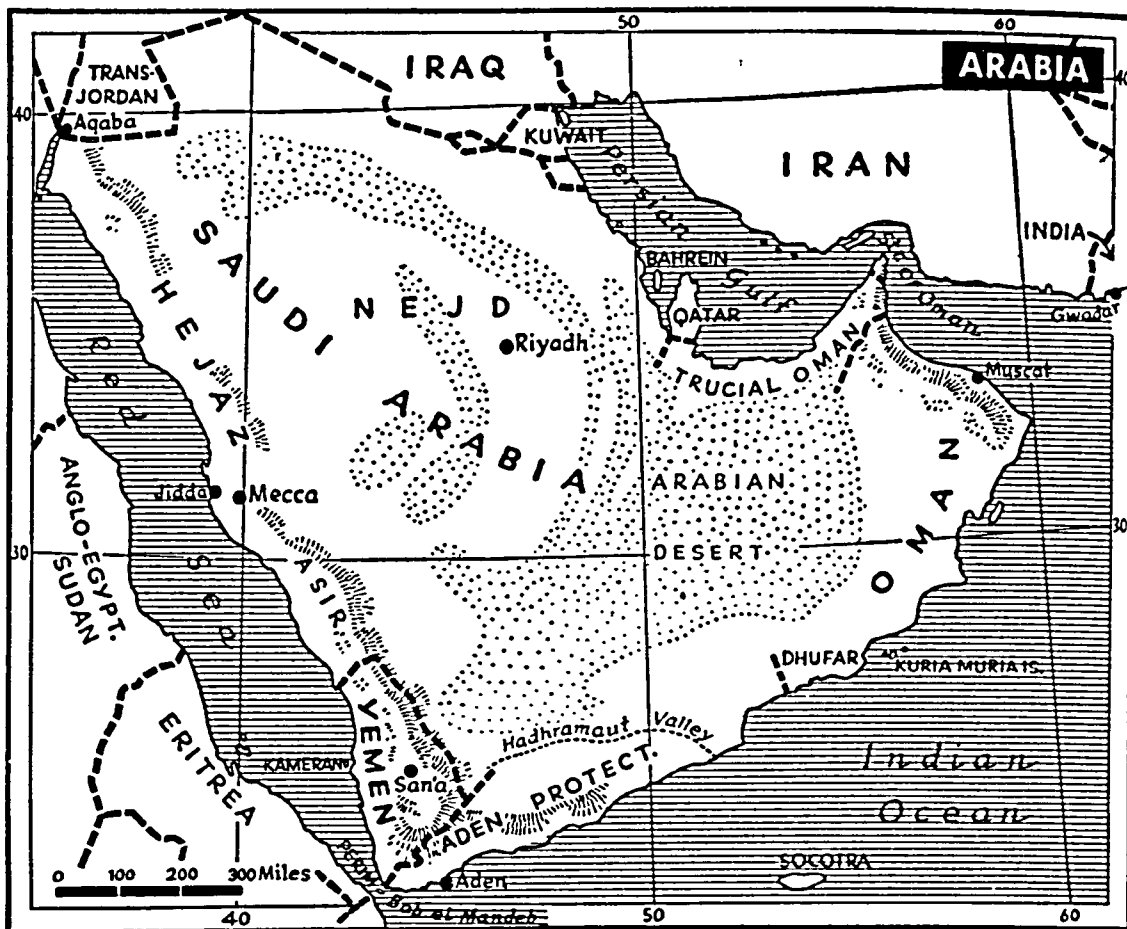
Merash was a servant to one of God's own chosen, ever-faithful children. Inspired by the example of this brave and happy follower of Christ, Merash was led to read and study the Bible. His was an unusually keen mind and a mystic temperament. Soon he discovered the source of faith, power and love, from which this saint nourished her soul. He observed her coming in and going out, her consistency in her Master's service. Gradually, the Master's words to Nicodemus were understood by this inquirer and seeker and he was born into this kingdom. After a year of spiritual growth he was received into Arabia's Infant Church. By his Christian example and his teaching, his wife followed some time later. Merash's and Miriam's sweet loving character, their peaceful nature and strong faith soon discouraged attempts of would-be persecutors. The home of these two true followers was the first Christian home in their city: "a light shining in darkness" indeed.

When illness brought Merash to his death bed, his faithful wife could not prevent their nearest relatives bringing pressure to bear, for a last hour's return to Islam of her dying husband. While the Moslem priest read passages from the Koran at the head of the bed, we held our dying brother's hand and repeated comforting Scripture passages. At the word, "I go to prepare a place for you . . ." the semiconscious body gave evidence of his appreciation by pressure of the hand and an attempt of speech, sounding like "Praise the Lord", and with that his soul took its flight.

"All my life, since I was a little girl, I have prayed to Allah, that he may grant that I may some day meet a Christian!" So spoke Fatima, who

The impact of the gospel of Jesus Christ on the followers of Mohammed has been feeble than on the adherents of any other major non-Christian religion. This is due only partly to the strength of Islam as a religion and the fanaticism of Moslems. The basic reason is that the missionary churches of the West have never seriously grappled with the Moslem problem. . . . Moslems are the forgotten men and women of the missionary world.

—WILLIAM N. WYSHAM, former missionary at Teheran.



was stolen from her home as a young child, sold into slavery and now in her forties was a housekeeper in a nobleman's household. Her position was one of prestige. As a young girl, she had been told by a friend that if the men on the white gunboat had found her and her companions on this sailing vessel, they would have returned them to their homes. But most folks told her that, if found, they would have been killed.

"So since then, I prayed to Allah that I might meet a Christian and now he has heard my cry. Tell me, would these men have taken us to our homes?"

When Fatima received an affirmative reply and realized that every effort would have been made to return each child to her parents, she became pensively quiet for a few moments, then broke into violent sobbing. After she calmed she said, "So that's the way it is. I have been lied to for over forty years. Now at last I know the truth. I am sure you are telling the truth. . . . Please, tell me now one

more thing. How can I become a Christian?"

The remaining hours of that Sunday afternoon were devoted to testifying to Christ's love for us and for her. The story of the crucifixion overwhelmed her. It was evident that the Spirit worked in her heart. Conviction was followed by tears of repentance and realization of salvation. There was a newborn soul.

For the few weeks following this great experience Fatima visited us daily for some further instruction and prayer. Impelled to share her joy with others she showed such enthusiasm we felt anxious because of the danger of persecution. As we cautioned her, she replied: "If Jesus had nails driven through his hands and feet and died hanging on a cross for me, can I be afraid or hesitate to witness for him, because of suffering coming to me?"

As we have given you a few glimpses of the signs of promise, we would call to your attention these others, whom we have learned to love. Those who follow Him from afar. The average Arab woman is a true seeker after God. She knows Allah by ninety-nine names. Our most precious names are not among them. God as our Father, God is love, is unknown.

The International Missionary Council

By W. O. Carver

I wish all my readers could have access to *The International Review of Missions* for July, 1946, and that they had the historical background for an understanding reading of the first article in that number. It gives an account of meetings in Geneva early this year of "The *Ad Interim* Committee of the I.M.C. and the *Provisional Committee* of the World Council of Churches." These two committees held both separate meetings and joint meetings. Their deliberations and the decisions taken are of very great importance to the missionary work of all denominations. It is impossible in this page even to give a summary of the more important items represented in more than nine pages of the *Review*. I can only call attention, in very summary fashion, to some of the major items.

I.M.C. and W.C.C.

The close relationship, the common viewpoint, and the common objectives of these two world organizations stand out emphatically in this editorial article. The Missionary Council is the older organization, from 1920. The World Council was projected in 1937, its organization, delayed by the war, is still in process. Our article states that "from the inception of the idea of a World Council it has been recognized that a most intimate liaison between the two bodies would be essential to both. Geneva re-emphasized this in a statement issued by a Joint Committee of the two organizations and subsequently ratified by each of them separately." This joint statement included among other things:

In view of the present crisis which confronts humanity . . . this Committee believes it to be imperative that the whole Christian community shall give the clearest possible manifestation of its essential unity and of its common eagerness to carry out the Great Commission of our Lord.

We therefore deem it necessary that

the International Missionary Council and the World Council of Churches shall make clear to all their identity of purpose and concern for the evangelization of the world, shall co-operate in every possible way, and shall draw progressively closer together in all their undertakings for Christian fellowship, witness and service.

It is our judgment that . . . the Churches need a functional agency in this field such as the International Missionary Council . . . and that the growing tasks of both these ecumenical bodies, and their common Christian interests and purposes, will require that they be increasingly united in vision, plan and sacrificial action.

Further Co-operation

It was agreed that both bodies will combine and extend and make use of the International Christian Press and Information Service. They will undertake "to co-ordinate the work being done in various countries by such bodies as the Commission on a Just and Durable Peace."

The Joint Committee is to be continued. It will include special studies of "what relationship between the two councils will best insure that the missionary enterprise has its functional agency within the framework of the World Council of Churches and that the concern of the World Council for the world mission of the Church may be increasingly recognized." This is a matter of very great importance. The Madras Conference (1938) in authorizing the I.M.C. to continue negotiations stipulated that "in any such relationship . . . the separate organization, autonomy and independence of the I.M.C." should be maintained.

The *Ad Interim* Committee proposes to adhere to this instruction "unless a fully competent meeting of the Council authorizes it" to go further. That this Committee desires to go further is clearly indicated throughout the article. No definitive action can be taken until there shall be a meeting of

the full Assembly of the Council which is expected to meet in 1948. And this will require action also by the World Council of the I.M.C., which is now projected for 1950.

However, meantime, both Committees separate and jointly are going ahead on the assumption that these full meetings will approve their plans. The article contains some extremely significant disclosures of these plans.

World Council Assembly, 1948

It has been agreed that "the dominating theme" for this meeting will be "the order of God, and the disorder of Man". Four commissions are being set up to prepare for the discussions of this topic. In that meeting it is expected that the World Council will begin its career as a fully integrated and working concern. The form of that integration and its relation to the existing denominations are matters of vital concern to evangelical Christians.

The forces working for "the Ecumenical Church", in the sense of a closely integrated institution, are just now very active and will continue so. *The Christian Century* has recently published thirteen very powerful articles by its editor on this subject, and is following this with editorials week by week. In the next two years it will be possible and is very important that definitions and interpretations from all angles shall be thoroughly considered. From our standpoint no overall ecclesiastical body with plenary powers or with actual control over the various churches by advisory decisions that would prove practically coercive, can be considered. Such an ecclesiastical church would involve the surrender of the evangelical principle and the distinction of the Protestant movement in its essential qualities.

The I. M. C., Meantime

The International Missionary Council will devote its time to the con-

(Please turn to page 14)

Return to Yangtzepoo Campus

By Margaret Stroh Hippi

Photos by Mary Lucile Saunders

Easter morning! In the auditorium on the University of Shanghai campus, faculty and students are gathering for worship. For the first time in nine long years of exile we meet in our own auditorium on our own campus.

"Jesus Christ is risen today! Alleluia!" As we sing the familiar words my mind goes back to the last time we sang them here, not one of us suspecting that within a few months we were to be deprived of our spacious buildings and grounds and forced to carry on in the cramped quarters of a downtown office building. Day after day, month after month, and finally year after year students pursued their education through bombing, capture and occupation by the triumphant forces of an erstwhile neighbor, crowding into the cubicle classrooms, preparing lessons in homes overflowing with relatives and refugee friends, and struggling continuously with the lack of sufficient textbooks and the rising cost of living. "Overwork and undernourishment have sponged out the blood from most of their faces," wrote one of the students last fall.

The teachers' lot, too, has been full of difficulties, for in spite of increases in tuition, salaries stayed far behind the inflationary cost of rice and many teachers had to take extra jobs to provide food for their families. "For one whole year we had no salt and no oil for our cooking," one told me.

But today all this is past. For weeks the carpenters, masons, painters, electricians, plumbers, and coolies have been working to meet the deadline of April 17 when the students were notified they might return. Fortunately none of our buildings was destroyed, so we have much to start with. However, due to the fantastic prices of materials and consequent high wages, only minimum repairs are possible.

"Minimum repairs" in a country desolated by war does not mean what it would in a country untouched by such devastation. Floors, for instance, which have been removed are replaced but not painted; doors which are missing are restored only if "necessary"; if handles and locks are gone only locks are replaced, and for the usual handle is substituted a wooden knob. Hundreds of things which in former days we took for granted are for the time being unattainable luxuries—students must still get along with a library which has had no new books in nine years, a chemistry laboratory without a single gas jet, and an infirmary without drugs or beds.

The morning of the 17th arrives. Faculty members have already moved back and soon the first truckload of students rolls in. It is no small task to transfer over nine hundred students from their homes in the city to a campus ten miles away. To do the job the business manager has secured

the loan of twenty trucks from CNRRA (Chinese UNRRA). Students have been instructed to gather at three "stations" in the city, each student bringing not only his clothing, bedding, and books, but also his mattress, pillow, table, and chair. He is very fortunate in not having to bring his bed also, but at the last minute the University authorities were able to purchase enough wooden double-decker beds from army surplus goods to make that unnecessary.

In a few hours the campus is alive with students—walking happily from building to building, exploring this their own campus which most of them have never seen. A diamond is quickly laid out, bats and balls produced, and before they are fully settled, pent-up feelings are released in first attempts at a game. Happy calls, whistles, and songs float across the grounds, and one great theme underlies it all—"We are back! We are back!"

Easter morning dawns clear.

At eleven the bell calls to worship. For many gathered in the auditorium it is their first Christian worship service. Out of the nearly one thousand students only a small percentage are Christians. But the inborn impulse to praise a Supreme Being for benefits bestowed draws them to join with the Christians in the service of praise.

The choir is leading and out of

hearts almost too full for utterance we sing and then join silently in the prayer of thanksgiving offered by our pastor.

The next morning we have our first assembly. The keynote again is thanksgiving. "Tears welled up in my eyes," said one student, "and my first thought was to give thanks to God." The main floor and gallery are again filled with students who rise as the faculty take their places on the platform. Our new young acting president presides. "There are many things I have to tell you," he says, and for over an hour he brings to them his hopes and dreams for the new day ahead.

It is with a sense almost of awe that one listens. Forty years ago these fifty acres were only a piece of swamp land. Just before the war deprived us of our buildings and grounds we celebrated our accomplishments—a plant of over fifty buildings, a student body of six hundred with auxiliary branches bringing the total enrolment to over 2,000, and a Chinese president who was one of the outstanding Christians in all China. Then came the nine years of exile including as its greatest tragedy the martyrdom of that president.

Although outside aggression has ceased, it is only too evident that for China many and difficult problems lie ahead. On the shoulders of the students rests heavy responsibility.



THE COMMISSION



for October 1946



WHO Will Take His Place?

By John Van Ess

I met Henry Hagood for the first time in the Y.M.C.A. in Jerusalem in the summer of 1945. I had been much weakened by a recent illness; his abounding health, his high spirits, his delicious sense of humor, his keen mind, all these were a tonic to me and gave me such a lift as I shall long remember.

As we talked I was amazed at the range of subjects in which he seemed at home. I could see that his mind had been hospitable to every new idea on its own merits. But through all of his conversation there was a framework of strong conviction. He knew Christ and his Christ was not the pale, sentimental moralist, but the King, the Victor, the one hope of the world, a regal Christ whose demands cannot be compromised with. This regal Christ has a regal program. We must take him into the hard places and risk everything on him.

Henry Hagood's immediate task in Jerusalem was to study Arabic, and I spent much time trying to familiarize him with the Arab mind and thought pattern. His goal was Damascus where he would preach Christ to Moslems. Together we canvassed ways and means, and tried to sketch out the future, the immediate approach and the ultimate objective. After my conferences with him I thanked God for him and felt assured that God himself was getting ready to march ahead in Damascus with divine and giant strides.

And then came the news of his tragic death. I was stunned at first and, frankly, I almost quarreled with Christ. I said: Lord, what are you thinking of, letting Henry Hagood die just now when we need him so much?" I personally cannot simply lift my eyes heavenward and mutter, "Thy Will Be Done." Jesus said, "I call you no longer

servants for the servant knoweth not what his lord doeth, but I have called you friends," the implication being that the friend of Christ must seek to know and understand the Master's will.

What then was Christ's will in letting Henry Hagood die?

I will not presume to answer that question categorically, but my mind goes back fifty years. At college I was headed for the law and politics. I played on the football team next to a magnificent physical specimen named Harry Wiersum. He looked like a young god with the light of heaven in his eye. He was three years my senior, and was headed for missionary work among the Arabs. Day and night he talked of nothing else. After graduation he took his seminary course and went out to Arabia. At the end of a brief year he succumbed to confluent smallpox, and the call came for someone to take his place.

It was as if the signal came to me from the great Captain to carry the ball. For more than forty years now I have been struggling toward the goal, but never with one regret. It has been all joy, joy mingled with pain and tears, it is true, but always, always I have been conscious of the great privilege that has been mine.

Harry Wiersum had to die that I might live, so like his Saviour. "Except a grain of wheat fall into the ground and die it abideth alone." His heritage, his harvest have been mine. While I have been toiling on, I am sure he has been praying and working, too, for me and for the Moslems.

Henry Hagood has poured out the last great measure of devotion that one of you may enter into the joy of the Master's service.

Pullets for Poland

By Joe Reed

Can a seminary student do anything besides exegete the Greek New Testament, or wear a white shirt and act pious?

Well, four of us from Southern Baptist Theological Seminary had the privilege last summer of showing that we can. We sailed from Newport News May 26 aboard the *SS Carroll Victory*, a cattle ship laden with 750 horses and—what I can't forget!—7,900 chickens. Johnnie James of Greenville, South Carolina, Alvis Edwards of Greer, South Carolina, Melvin Bradshaw of Franklin, Virginia, and I from Lexington, South Carolina, sailed as cattlemen under the United States Coast Guard. We were the only preachers among a hundred men on board.

The cargo of our ship was part of our country's commitments to UNRRA. The enlistment of the cattle crew had been conducted by the Church of the Brethren. Johnnie and Alvis cared for horses, while Melvin and I had charge of chickens, 7,550 of which were delivered safely. We lost only twenty-six horses. There were thirty-one other cattlemen, including our supervisor and two veterinarians. The ship's crew numbered fifty-one. We cattlemen had separate quarters and mess facilities.

Living among these rough-and-ready seamen was an experience for four boys accustomed to sheltered seminary life. It was an opportunity to live among men, seeing how they live and what their real needs are. Every Sunday we had Sunday school in the morning and evangelistic services in the evening. These were well attended by our fellow cattlemen and a few of the crew. We four did the preaching turn about.

On the way over there was one round of work, consisting of feeding, watering, cleaning up, and hoisting hay. With few idle hours, the time passed rapidly. The closer we got to England the greater our anticipation grew, and the thicker flew the rumors about when we would arrive. At last one morning we looked upon what we had always heard about, the white

cliffs of Dover. We passed up the English Channel on June 6, the very place which two years before was the hell of battle for many of our friends and loved ones.

Now all was peace except for the hulls of sunken ships which specked the horizon. Pushing on through the Kiel Canal we saw Germany in all her springtime greenery. It seemed hard to believe that the smiling peasants who lived along the canal were citizens of a country with whom we had so recently been at war. The beauty of the German countryside took our breath. After about a day in the Baltic we pulled in at Newport, about four miles from the heart of Danzig, Poland. Immediately upon docking the officials and stevedores took over and our responsibility for the cargo ceased.

Five days of "unlimited shore leave" lay before us. Shore leave in a war-torn, hungry land is not so romantic as normal, peacetime travel had been pictured to be. Most of those seeing Poland for the first time soon had their fill of begging children, shattered buildings, cigarette hawks, and lack of American luxury. It causes one at first to stand in awe and pity but soon to become hardened and apparently oblivious to the need so evident all around.

What did we do? Alvis and Johnnie flew into Warsaw, spending one night there. Melvin and I took short trips inland, one of these being the UNRRA tour for the benefit of cattlemen. We rode in trucks to visit the distribution center where horses, cows, and chickens were taken for recuperation and shipping out. Our visits included a Polish farm, the Cathedral of Oliwa and a nice restaurant, at which we were treated to a sumptuous meal. A representative from the Ministry of Agriculture was present to thank us for what we had done for Poland and to assure us that what we had brought would be used in Poland.

I later had the privilege of visiting this man's home. It was nicely furnished and had seemed to suffer none during the war. This man, who was



We "Seminary cowboys" were Alvis and Melvin (front row) and Joe and John (back row), aboard the *SS Carroll Victory*, full of horses, chickens, and men.

one of the few persons of the Polish intelligentsia that we met, did not care to commit himself on Polish-Russian relationships.

It was somewhat difficult to feel the spiritual pulse of the people. Language was a real barrier. I had carried only ten Gospels printed in Polish. These, along with copies of John in other European languages, I obtained at the American Bible Society store in Baltimore. I wish I had taken ten thousand. By showing a copy of John's Gospel I could let the people know that I was a Christian. One group took me to be a priest at first and it was hard to show them I was a Baptist. It seems that Poland is solidly Roman Catholic.

I had the good fortune of meeting two Polish young people who spoke fair English. Both Catholic, they treated me with great friendliness. One, Halina Kopczyuska, was manager of the chicken distribution center to which our chickens were delivered. The other, Christopher Dzik, was head of the checkers at the dock where we were tied up. These two took me for a visit to the Cathedral of Oliwa.

People are human. Poles are human. Everybody seemed to be interested mainly in getting as much food and money as possible. One is compelled to wonder if starvation brings out the worst or the best elements in a people. Even if by our relief efforts we remedy their starving condition, unless we give them the gospel along with the goods, they will be no better off. Giving of material aid will soften their hearts. While they will listen, they should hear of God's great gift of his Son. Much has been committed to us; of us shall much be required.

What About Europe?

By John Allen Moore

Did you ever hear of Teschen? Neither did I until today. Yet it seems that this ancient but obscure duchy of 850 square miles was of considerable importance in the dissension leading up to the outbreak of World War II. It was in ancient days a disputed area between the territories of Bohemian and Polish princes, important because of rich mineral deposits. The Poles were incensed when it was awarded to Czechoslovakia in 1919.

At the height of the Sudetan crisis the Polish Government issued an ultimatum to Prague demanding the return of this little province. The Czechs were in no position to resist and Teschen was occupied by Polish troops.

If you had not heard about Teschen, we are in good company. David Lloyd George as Prime Minister of England admitted in Parliament, after the issue had been raised by Poland, that he had never heard of it. Many of the members of Parliament who ridiculed him about it had probably never heard of it either.

Does it make any difference? Why should the petty controversies of Europe concern us? Whether they should or not may be debatable, but the fact that they do is inescapable. Involvement in two European wars in a generation ought to convince us of that. And now we are unreservedly committed in the United Nations to an all-out effort to bring some order into world affairs.

Any other course would be incomprehensible. Modern communications, transport, and the science of destruction have made the thought of isolationism infantile. World wars start in Europe. It would seem to be the part of wisdom, if for no higher motive than self-preservation, that we inform ourselves as best we can about conditions in Europe. We must try to understand its problems and do what we can to help.

What is the matter with Europe anyway? Why do the wars start there? Why cannot the countries follow our noble example and form a united states of Europe? The problem is not so simple as many of us imagine.

Europe is about nine times as densely populated as North America. Almost a quarter of the world's population is crowded into its relatively small area and, except for the temporary retard-

ment of wars, is steadily increasing. If the rate of increase just preceding 1914 were continued for two or three generations, the population of Europe would be more than half that of the entire world at the present time.

The pressure of population is increased by the virtual prohibition upon emigration by some of the governments. The agrarian population of eastern and southeastern Europe is larger than the land can support. Overpopulation is also a threat in the industrial areas when there is no co-operative economy for the continent.

The solution may be sought in emigration, industrialization, and a merged economy; else the result is starvation or war. The lack of imagination displayed by some of the governments in matters of continental economy was exemplified by pre-war Yugoslavia in the matter of the steel plow. This relatively simple machine is still not within the reach of many peasants. A half-million wooden plows are yet in use in the Balkans.

A Yugoslav firm was organized for the manufacture of steel plows. The Government co-operated by following the example of larger powers and levying a protective tariff. The result was that a Yugoslav peasant had to pay ten dollars (about one-seventh of his annual income) for duty alone on every steel plow which had been manufactured in Germany or England. And the Yugoslav firm produced only fifty plows a year!

Perhaps the greatest obstacle to peace in Europe and the world is exclusive and passionate nationalism. It is the enemy of understanding and co-operation. It makes the crowded conditions unendurable and brings about conflict over boundaries. It would be impossible for even an acceptable and well-meaning arbitrator to draw fairly the boundary lines of the countries of Europe—if each was to be a sovereign state. Conflicting claims often appear to be equally just. What, for instance, would one do with Macedonia? Parts

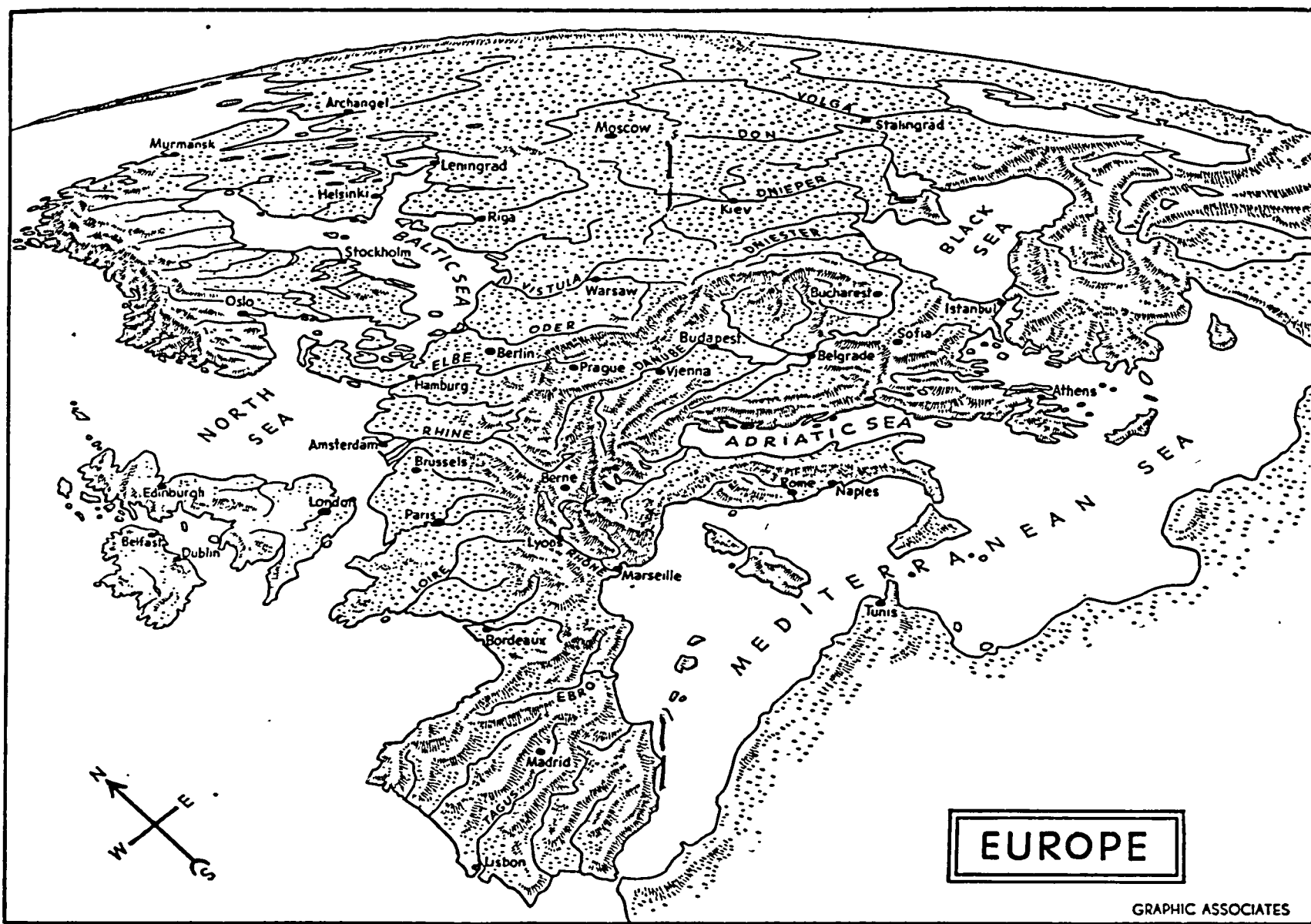
or all of it are claimed by Bulgaria, Greece, Albania, and Yugoslavia; and the Macedonians claim it for themselves. Claims based on actual possession at various times in history often conflict with one another or with those based on "natural" divisions such as mountains and rivers, or with others based on strategic necessity—or the identity of populations in race, religion, or language.

The babel of languages is itself a difficulty. As Emeritus Missionary Everett Gill used to say, there seems to be an instinctive feeling among Europeans that one who cannot speak *the* language (that of the speaker, whichever of the twenty or more it happens to be) is "lacking somewhat in mind or morals or something." Still, the language problem must not be taken to be an insuperable barrier. If it were, Switzerland would have been divided long ago among Germany, France, and Italy. Belgium would have to be dismembered, too, and Russia would become a heterogeneous mass of petty states.

Religion in Europe seems to contribute as much to weakness and division as to strength. Some of the longest and bloodiest wars were religious wars. Yet Europe is the heart of Christendom. Something must be wrong with its Christianity.

It took thirteen hundred years to convert Europe; even so, much of the work was too fast. The methods of speeding up the process were arbitrary and unchristian. After Christianity became the official religion of the Roman Empire, it was not uncommon for force to be used in converting the pagan masses to the new faith, of which they knew almost nothing. At other times the candidate for baptism was convinced after a demonstration that the magic-working powers of Christianity were greater than those of his own religion.

The present condition is described by the news commentator



Map of Europe, reproduced from Headline Series No. 53, "European Jigsaw." Used by permission of Foreign Policy Association, Incorporated.

and columnist Johannes Steel in his book, *The Future of Europe*:

The status of organized religion in modern Europe must be considered as, on the whole, an entry on the debit side of the ledger so far as the future is concerned. It appears hardly likely that any other of the older Churches of Germany, Austria, and Italy can refrain from an intense and often illiberal participation in power politics . . . the record of their churches will scarcely encourage Europeans as a whole to look to religion for a new basis for their lives. If a religious revival should occur, it will almost certainly do so outside the normal boundaries of the organized churches, whether Catholic or Protestant. Europe today is as spiritually poverty-stricken as she is ravaged by war and schismatic with unresolved political and economic tensions.

This suggests the opportunity of free churches in America to assist in the moral as well as the physical rehabilitation of Europe. The Protestant Reformation, arrested in Europe, was completed in America. Luther, Calvin, and Zwingli stopped far short of the essential implications of the principles of individualism in religion which

they early proclaimed. They apparently could not bring themselves to trust God with the common man. When each of the reformers had established his system he laid hold on repressive forces familiar to him to enforce it. These medieval devices of persecution were easily applied, due to the compact nature of European society.

In America, however, conditions were different. The ocean was a barrier to the exercise of power by church authorities in Europe, and distances in the sparsely settled new world were a problem, too. These factors, along with the character of the early settlers, contributed to make the freest environment yet offered for the unhampered development of Christianity according to its essential nature. The result was a voluntarism in religion utterly incomprehensible to most Europeans, whose churches are supported by taxes and often directed by the state.

American Christianity may therefore have a unique contribution to make to Europe in regard to religion.

Europe as Americans See It

And it is not necessarily presumptuous on our part to attempt to make it, for America is in a very real sense a part of Europe.

The nations of Europe have no more in common with each other than any one of them might have with other Western countries. Europe is in no real sense a place, and it is certainly not a people. It is not even a continent, but a tattered peninsula of Eurasia. It is primarily a culture, which was nurtured in Greece and spread from "Europe" throughout the world. It is civilization as we know it. It insists, ideally at least, on respect for the individual and the right of people to limit the powers of government. Russia and its satellites are less European in this sense than America and have less in common with other countries of western Eurasia than the latter do with us—or Australians or Argentines or educated Japanese.

The problems of Europe, therefore, are our problems, too, and we are in a favorable position to help with them.



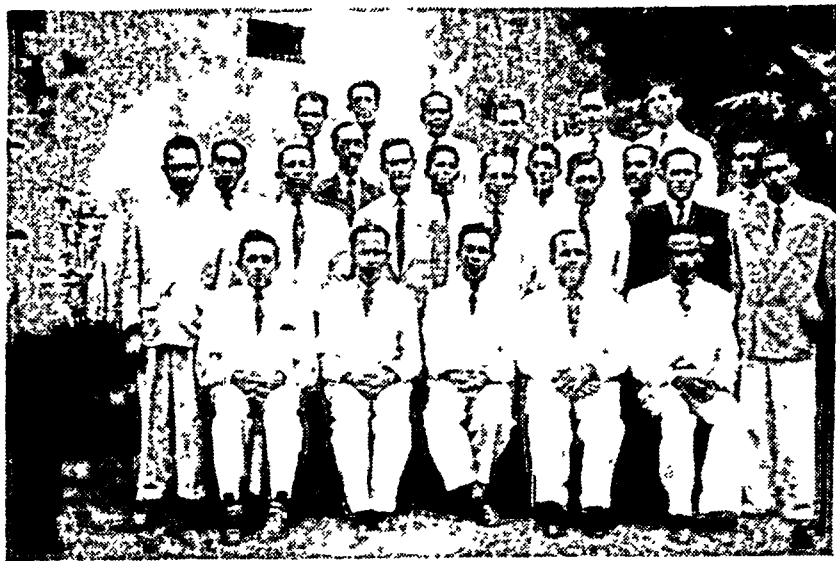
Elizabeth Lowndes Scholarship Winner

George Moreland Stamps

The son of Dr. and Mrs. D. F. Stamps of Yangchow, China, has just been awarded the scholarship given annually to the senior Margaret Fund student who for the three previous years has made the highest scholastic record. He is a major in Physics at Wake Forest College, and a veteran of World War II.

The Margaret Fund, established in 1916 by Woman's Missionary Union, to finance the higher education of the sons and daughters of regularly appointed foreign and home missionaries of the Southern Baptist Convention, has provided for 506 students. The fund has helped train missionaries, as shown by the following list of thirty-six foreign missionaries who were born of missionary parents.

Albert Bagby of Brazil
 Samuel Bagby of Brazil
 T. C. Bagby of Brazil
 F. Catharine Bryan of China
 Coleman D. Clarke of Hawaii, appointee for Japan
 Mary Sears Connely (Mrs. Frank) of China
 Charles L. Culpepper, Jr., appointee for China
 V. L. David of Argentina
 Rachel Newton Dickson (Mrs. John R.) of China
 Edwin B. Dozier of Japan
 Lois Glass of China
 Florence Powell Harris (Mrs. H. M.) of China
 Helen Bagby Harrison (Mrs. W. C.) of Brazil
 Lois E. Hart of Chile
 J. Alexander Herring of China
 Stephen P. Jackson of Brazil
 Elizabeth Jackson Johnson (Mrs. R. E.) of Brazil
 Harriette King of China
 Aurora Lee Hargrove Koon (Mrs. Victor) of Hawaii
 Deaver M. Lawton of China
 Dorothy Dodd Lawton (Mrs. Deaver M.) of China
 Olive Lawton of China
 W. W. Lawton, Jr., of China
 Cornelia Leavell of Hawaii, appointee for China
 Mildred E. Lovegren, appointee for China
 Samuel E. Maddox, appointee for Brazil
 Anne Sowell Margrett of Brazil
 William R. Medling, appointee for Japan
 David Mein of Brazil
 Edith Deter Oliver (Mrs. A. B.) of Brazil
 Helen Dozier Peitsch (Mrs. Timothy) of Japan
 Ethel M. Pierce of China
 Mary Lucile Saunders of China
 Alice Bagby Smith (Mrs. Harley) of Brazil
 Harold H. Snuggs of China
 Pearl Dunstan Stapp (Mrs. C. F.) of Brazil



The class of '46 is the first group of student preachers to enjoy the adequate facilities of the new home for Seminario Teologico Batista in North Brazil

By Mildred Cox



Photos courtesy the author

New Home for Recife's Seminary

In spite of its being in the middle of the rainy season, June 20 dawned fair and clear in Recife, Pernambuco. The long-looked-for day for the inauguration of the beautiful new building of the North Brazil Seminary had at last arrived. Workmen hastily cleared the front yard of the last debris, seminary students cleaned and polished their new quarters (so that prying eyes of lady visitors would find everything in order), big bouquets of flowers were distributed over the house, and last-minute touches to curtains and rugs made.

At ten o'clock Baptists from the forty churches of Recife and from churches of near-by states, including some twenty former students of the seminary, filled the beautiful new auditorium. President John Mein conducted a service of praise and thanksgiving to the heavenly Father for all his loving-kindness. In his sermon of reminiscences Pastor Munguba Sobrinho, teacher in the seminary for sixteen years and a member of the first graduating class of three, led us

to a new height of gratitude as we thought of the crisis and victories won through the years.

Though the North Brazil Baptist Seminary is a direct outgrowth of Bible classes begun by Missionary J. E. Hamilton in 1900, the date of its formal opening was 1902 when Missionaries Hamilton and Solomon Ginsburg announced to the churches their plan of preparing men called of God for the ministry.

At seven o'clock the green and gold ribbon tapes across the big wrought iron doors were snapped by President Mein and a great throng of Baptists and friends filled and overflowed the auditorium for the formal inauguration and dedication to God of the seminary's new home, gift of Southern Baptists in the United States. On the platform sat Dr. Everett Gill, Jr., secretary of the Foreign Mission Board for Latin America, the six members of the faculty, eight of the fifteen members of the seminary board elected annually by the Brazilian Baptist Convention, the heads of the two other

Baptist institutions located in Recife, the American Baptist College and the Woman's Training School, and President and Mrs. Mein.

Pastor Hermes Silva, president of the board, traced the history of the seminary briefly through its forty-four years of existence, mentioning especially the names of those who have been instruments used of God to bring the institution through difficult times and always maintaining a spiritual and cultural atmosphere where men called of God could receive a preparation equal to that of other Baptist seminaries. Dr. Gill brought the climactic address in Portuguese on "The Glory of our Faith." His presence on this historic occasion cemented the friendship and co-operation of North American and Brazilian Baptists as together they work to bring in the kingdom of God on earth.

The new building is an answer to the prayers of seminary students and professors for many years. The students in 1902 and for several years thereafter were housed in a remodeled

stable; then they were moved to a house on a busy street corner, intersection of several noisy streetcar lines, back of which ran a wide canal filled with the backwash of tidewater. Teachers taught under great handicaps, trying to make themselves heard above the noise of the street traffic. The students were crowded into small rooms which inadequately served as sleeping quarters and studies.

The new two-story building is located on a quiet street where no traffic noises penetrate. Across the front of the ground floor are the school offices, teachers' private offices, and classrooms. The extreme left wing in the rear houses one of the best theological libraries in South America, with stack rooms and large reading room lighted indirectly, and decorated with the portraits of famous Baptist world leaders. The center wing is the auditorium with its lovely hardwood pews and pulpit furniture, gift of the Immanuel Baptist Church, Covington, Kentucky, and Missionary J. A. Lunsford. The piano from the E. G. Wilcox family in memory of their father who was a professor for many years, and the pulpit chairs from Rua Imperial Church, Recife, enhance the utility and beauty of the sanctuary. The right wing is given over to the dining room and kitchen, very conveniently and hygienically planned. The cabinets, table space, and tile walls and floors reduce labor to a minimum and help exterminate bug, insect, and rodent life which is an ever-present menace to good living in the tropics.

On the second floor each bedroom is built for two occupants and contains beds, wardrobe, and study tables. There are adequate bathroom facilities and storage space. One big room is a parlor with lounging chairs and organ. A delightful guest room with bath, as well as infirmary with adjoining nurse's room and bath are in the upper left wing. The president and his wife occupy a comfortable apartment of four rooms and their presence gives a home-like atmosphere to the seminary.

In 1946 twenty-six have matriculated for the two courses. The requirements for entrance have gradually advanced with the betterment of educational facilities in Brazil. There is an elective course for men with only primary education and who wish to serve as lay evangelists, but the greater part of the students have the officialized high

Kingdom Facts and Factors

(Continued from page 5)

continuation of the marvelous service which it has carried on during the war in behalf of "orphaned missions". There is a heavy entail of that work which remains as unfinished business.

It will also undertake to modify its own organization and to readjust its own tasks and methods as the Council comes more and more to understand the lessons of the war. Very wisely it recognizes that these lessons require time for comprehending. There can be no successful quick grasping of the new problems and no off-hand solution of them, with great denominational campaigns or with any superficial interdenominational campaign. All this was tried after the first world war, and resulted in vast confusion.

The Council would devote itself to finding and discharging the most help-

ful lines of service to the churches in the mission fields, where the disruptions, the distress, and the problems are very great. Dr. Chester Miao expressed it a bit gloomily so far as China is concerned when he said that its leadership "now finds itself tired, cross, nervous and ragged." A forceful plea has come from China that we of America and Europe will not draw too heavily on national leaders to be brought to this country for campaigns and conferences at a time when they are extremely needed for serving Christianity in the fields of the younger churches.

Truly these times are crowded with possibilities, promise, and problems for all who believe in the power of the Christian gospel and are committed to promoting its effective application.

school diploma and take the regular five-year seminary course. If a man has finished three years of college he can graduate in three years. During the forty-four years since its beginning, more than a hundred students have graduated and gone out to evangelize all Brazil—and Portugal. Other hundreds of men have stayed long enough to receive a new vision of service and, though for various reasons they could not finish, their work was not in vain and they hold pastorates.

Some have fallen by the wayside and even renounced their faith, but these are few, and the unwavering courage and spiritual strength of most of them are a continual inspiration to the Christians. The men who work under the direction of the Brazilian Home Mission Board in or near the Indian territory, those who pastor small village churches and maintain struggling day schools for children of believers, the itinerant evangelists who travel by horse or mule, canoe or river steamer, truck or train, bus or automobile, all are holding aloft the banner of the Lord Jesus that men may be drawn to him.

The seminary has its distinctive features which have endeared it to Brazilian Baptists. One week in each of the two semesters students are exempt from classroom work to give themselves to practical evangelism, holding revivals in churches or at preaching points. Three days a year are called

"Missionary Days" and outside speakers come to widen the scope of vision of the students. Another week of lectures is promoted with some Baptist leader as guest speaker. Last year Dr. Walter Kaschel and wife, secretaries of Baptist Training Union activities in Brazil, associated with the publishing house in Rio, were the chosen guests; and this year Dr. A. R. Crabtree, president of the South Brazil Seminary, will be the speaker.

Baptists of North Brazil love their seminary. Offerings of the Sunday schools on the fifth Sunday of each quarter are for the institution and "Education Day" is observed annually in November with special programs and offerings. Last year they gave a third of the income of the seminary; two-thirds was provided by Southern Baptists through the Foreign Mission Board. When the new building was being erected appeals for furnishings met with hearty response. Nine churches and several individuals furnished bedrooms at \$50 a room. A country pastor, an alumnus of the class of 1927, furnished a room, and another sent \$15 a month, for a year. The professors furnished their own offices and Bahia State Convention sent carpets for the auditorium aisles and flower stands. The support of the students is often supplemented by churches, women's societies, and individuals. The Father has blessed the Baptists in North Brazil.

By Jane Carroll McRae

The Camels Are Coming

Faris shaded his black eyes and peered across the desert from the top of the highest sand dune.

"The camels are coming!" he cried.

Faris's tall brother, Ralib, with muscles of steel, stood beside him, but he did not gaze toward the caravan. Ralib could not see the camels. He could hardly see Faris, for his eyelids were swollen and curled up in a terrible disease.

Faris was his brother's eyes. He described all that he could see as the large camel train drew near.

"Surely this time there will be a precious cargo," he said.

Faris's father, the great sheik, had promised his young son that he could accompany the next caravan on its long trek across the desert, provided the cargo was worthy of his protection. Many caravans had passed since his father made that promise. The first one carried frankincense gathered from the bushes of the desert. It was worth much money, but the chieftain said that it was not fine enough for his son to guard. The second one carried pearls, handfuls of pearls that the divers had brought up from the bottom of the sea. These were worth many hundreds of rupees, but the great sheik was not satisfied.

Faris stood up very straight in his bright robe to greet the caravan. But then his eyes drooped. The camels did not carry precious gifts. They bore no jewels, no pearls, no perfume, no rich cloths. They carried only *fish*! Faris could smell them—salted fish on their way to an inland city.

With disgust Faris and his brother walked back over the sands to the shade of the feathery date trees at the watering hole. Though the camels carried only fish, the great sheik had taught his sons to welcome strangers and offer them the best of care. Faris watched the servants prepare a lamb cooked in rice. He watched the visitors fill their goat skin bags with cool water from the well. He watched the camels stoop to have their loads removed so they could rest for the night.

Then the sunlight was gone and the camel men sat under the bright stars and began to tell stories.

As the night breeze grew cooler a quiet camel man in the circle drew from within his robe a Book. From it he began to tell a beautiful story about other shepherds just like those Faris knew. These shepherds had one night seen a dazzling light from a star and suddenly the air was full of the singing of angels. They told of the birth of God's own Son, who had come to save his people from their sins.

Faris drew closer to the story teller and listened until far into the night. The camel man talked on and on of this Man Jesus and all that he taught the people. He taught men to love each other, so that there would be no need for the fierce daggers and lances the men of the desert used.

By the light of the stars he pointed to his Book and read page after page of its beautiful words. He read of how Jesus had healed all the sick—even the *blind*!

"Jesus lived not far from here and our people of the deserts once worshipped him long ago," he said. "This Book was given me by a man on one of the fishing boats. He said that his people are coming some day to bring many of these books, to teach us its words, and to heal our sick. I must guard the book carefully until they come."

Faris saw his father rise and come toward the camel man.

"These are my sons," he said, pointing to the boys. "My youngest son has never made a trip to the city. I have promised him that he may join a caravan provided it carries a precious load. I have found that cargo. My sons will guard you and your Book, my friend."

Faris did not sleep that night. But he was not thinking of the trip. He was listening for the camels.

"Some day they are coming to bring other Books—and to heal our people—my brother's eyes! The camels are coming—some day."

And to this day Faris peers across the sands and listens for the camels.

Because you give "that they may have life" in Asia and Europe this year

Official Photo from the United Nations



Milk for the children of Greece came from New Zealand, which has a surplus of food. Lack of milk has killed millions of babies.

United Church Service Center, St. Louis



Used clothing for the people of Asia and Europe, contributed by church people in the States, is processed and shipped in St. Louis.

Official Photo from the United Nations



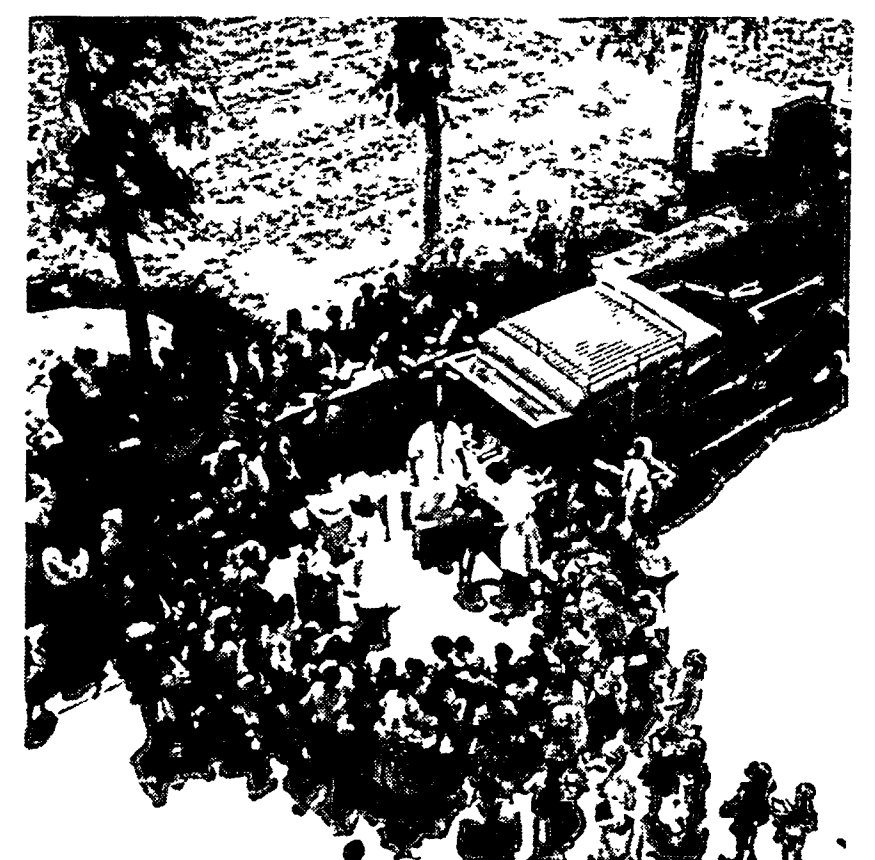
Straw huts are better than no homes at all, when a village is destroyed in Southern Europe. Peasant women knit clothes.

United Nations Photo



Shell cases make good fences when no other materials are available. In Italy nothing goes to waste. Homes are being rebuilt.

British Combine



A traveling medical unit, with a doctor and two nurses, examine and treat the children of an entire village in Greece.

Benton Thomas from Monkmeier



Hospitalization at Nagasaki is still crude, but typhoid and dysentery patients receive care from Christian Japanese nurses.

Thomas B. Hollyman from Monkmeier



A Tokyo boulevard becomes a vegetable garden to provide food for hungry Japanese. Seed and gardening tools were furnished.

Monkmeier



Anzio's children and parents receive a change of clothing as American shipments reach Italy. Shoes are still badly needed.

The hungry are being fed.

The naked are being clothed.

The homeless are being housed. The sick are being healed.

The "Happy" Land

The frankincense road of ancient days carrying the incense of Arabia and Africa as well as other treasures from the East, passed through Hadhramaut, a land called *felix* ("happy"). Hadhramaut is of interest to Southern Baptists for this is a new mission field which we plan to enter as the way opens and missionaries are available.

Arabia suggests deserts and oases, date palms, horses, Bedouin chiefs, and Islam shrines. Developments in recent years lead us to add oil, also. In much of this vast peninsula, approximately four times the area of Texas, there is rarely any rain, although there are rainy seasons in South Arabia—Yemen, Asir, and Aden Protectorates, including Hadhramaut.

In Arabia proper are two independent political divisions, Saudi Arabia and Yemen, both of which are members of the Arab League. King Ibn Saud of Saudi Arabia lives in Riyadh. In the other dual Kingdom, Hejaz, Mecca is the capital. These political divisions with location of principal cities are shown on the map on page 4.

Mecca, the birthplace of Mohammed, is the holy city of all Islam, the other two principal holy cities being Medina and Jerusalem. From all parts of the world Mohammedans make their pilgrimage to Mecca.

Moslems are among the most difficult people in the world to reach with the gospel of Christ. This is particularly true in Arabia, many parts of which have until recent years been inaccessible. World War II affected the isolation of Arabia. King Ibn Saud made a trip out of his country for a conference early in 1945 with President Franklin D. Roosevelt. The oil development in eastern Arabia has tended to strengthen contacts with the outside world. Someone has said that in that section of Arabia at least, the center of life is no longer the mosque but the oil derrick.

Samuel Van Valkenburg makes the statement in *Whose Promised Lands?* (Foreign Policy Association, 1946) that exclusive of Caucasian oil fields of the Soviet Republic, the Middle East, including Arabia, has the highest percentage (plus 40 per cent) of the proven oil reserves of the world. The Arabian-American Oil Company owned by the Standard Oil Company of California and The Texas Company control the very promising oil area along the Arabian part of the Persian Gulf as well as on the Bahrain islands. Bahrain and Ras Tanura near-by are now American cities in an Arab world. Construction of a pipeline to some point on the Mediterranean coast has been considered.

The Hadhramaut, which played an important part in the business world of long ago, is now witnessing a revival of commerce. The people who live in this section are not typical Arabs and, while they profess

EDITORIAL

Islam, indulge more in animistic rites. Dr. John Van Ess in his book *Meet the Arab* (John Day), says that in the Hadhramaut one may find skyscrapers, private homes of the wealthy as well as the business houses, five, six, and even seven stories high. Freya Stark in her book *Southern Gates of Arabia* (Dutton), tells us that all the frankincense in the world is grown in the regions about the Gulf of Aden—Hadhramaut and Somaliland. From Dhufar alone in the Hadhramaut about 1,200 tons of frankincense gum are exported annually.

Comparatively little missionary work has been done in Arabia. The missionaries of the Reform Church in America, among whom we name Dr. and Mrs. Paul Harrison, Dr. and Mrs. Harold Storm, and Dr. and Mrs. Van Ess, have done a significant work in eastern Arabia along the Persian Gulf, especially Bahrain, Kuwait, and Muscat. These medical missionaries through their professional service have been enabled to visit Riyadh, the capital, and minister to the royal women. Our greatest opportunity for getting into Arabia is through the service rendered by medical missionaries, as has been the case in many other countries.

In his book *Doctor in Arabia* (John Day), Dr. Harrison tells a fascinating story of their experiences in Arabia. He says that the greatest contribution a missionary can make in those lands is to build a Christian community with a demonstration of a Christian home and a Christian church. "The missionary is not satisfied with the development of a hospital, even if its service reaches the entire province. We are in Arabia to make men and women Christians." The church of the future in that land, he adds, will be a church characterized by loyalty to Christ. For without deep loyalty, felt as personal devotion to a personal Master, a Christian can hardly stand. The strength of the future church in Arabia will depend on the depth of her experience of God.

The Hadhramaut has been called the "happy" land. Let us pray God and dedicate our lives to the end that it may be indeed a happy land, rejoicing in the power and presence of the living God.

What Next?

In August, 1944, President Avila Camacho of Mexico issued a decree inaugurating a nationwide literacy program looking to the abolition of illiteracy in that republic by February 28, 1946. Recently the announcement was made in the daily press that the number of literates in Mexico had since 1944 been increased by one million. An essential feature of this program was the requirement that each one as he learned to read and write should teach another.

This is in line with efforts around the world to in-

crease the percentage of literacy. In India, for example, the number of women who have learned to read and write within the last few years has increased 150 per cent. This marked increase has been due in large part to the persistent efforts of Dr. Frank C. Laubach who has led in the efforts to reduce the percentage of illiteracy. In the Philippines, in India, in China, in the Latin American Republics, in Africa, in Persia, and other nations, the good work has gone on. The application of the simple phonetic method which he devised for learning to read has given millions a new vision of the world. Concerning the results in India, Dr. Laubach wrote: "I was afraid of the thing I was doing in India—unloosing something which has been chained since the dawn of time."

In China, Jimmie Yen led in a similar literacy program which had its beginning in World War I when, in France, Chinese coolies enlisted in the Allied armies came to him with letters from their home people in China, asking him to read the letters for them and to write letters in reply. Pearl Buck in the little book, *Tell the People*, quotes this fine young Chinese scholar and patriot as saying that he had to go to the other side of the world to become interested in his own Chinese people. He devised a system of approximately one thousand characters which when learned by these Chinese coolies enabled them to read and write.

In Africa, as a result of the Laubach method and of world contacts during World War II, an increasing number of people have learned to read. There is reference to this growth in Margaret Wrong's little book, *Literacy in Africa*.

Now, all of this suggests the big question, "What next?" Many millions of hitherto illiterate people have learned to read. What are they going to read? We can be sure that other forces than those representing evangelical Christianity are alert to the opportunity. That was true even in the days immediately preceding the war. For example, the report on Christian literature submitted at the Madras Conference in 1938 cited the fact that one Arabic firm was issuing every month a biography of a Moslem leader. In Japan before the war there were as many book stores in the cities as grocery stores. Everywhere the people were reading. But not all were reading Christian literature.

Today, as the Madras conference suggests, we are witnessing the battle of books, more intense than ever. All sorts of doctrines and ideologies are making use of the printed page. Mohammedans, Hindus, Communists, atheists are busy. Roman Catholics have in operation the most aggressive literature program in their history. Every day the presses of the world are turning out millions of pages of vicious literature—books and pamphlets and pictures and periodicals which defile and degrade. Some of the so-called best sellers are in this class. Never were Cowper's words more applicable:

How shall I speak thee, or thy power address,
Thou god of our idolatry, the press?
By thee religion, liberty, and laws
Exert their influence and advance their cause.
By thee, worse plagues than Pharaoh's land befell,
Diffused, make earth the vestibule of hell.
Thou fountain, at which drink the good and wise,
Thou ever-bubbling spring of endless lies,
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee.

The early missionaries realized the value of literature for through the centuries where they found no literature their first step was to work out alphabets and simple grammars and lexicons, then give the people the Scriptures in their own tongue. Read again the story of Cyril and Methodius, early Christian missionaries to the Slavs, also the record of Ulfilas, missionary to the Goths, who in translating the Scriptures laid spiritual foundations among pagan people in Europe. The biographies of such pioneer missionaries as Carey, Judson, Morrison, Marshman, and many others are, in part, the stories of men whose first efforts were to create a literature and to give the people something wholesome to read.

Let us go back to New Testament days. Somebody had placed in the hands of the Ethiopian official visiting in Jerusalem a copy of the Scriptures. Paul multiplied his ministry through the letters which he wrote to the churches. It is not enough to teach people to read. We must be unceasing in our efforts to give them to read something uplifting and constructive.

What next for Southern Baptists? First, among our own people we should place our missionary literature in the hands of every Southern Baptist. Paul closed his first letter to the church at Thessalonica with these words, "I adjure you by the Lord that this epistle be read to all the holy brethren." He knew that his letters would do little good if they were not made known to the people. If every Southern Baptist home read regularly its missionary periodicals, our missionary offerings would be at least quadrupled and the number of our missionaries would be increased proportionately. We need more missionary books and pamphlets not only for the older people but also for the children, all of them so attractively designed as to gain and hold the attention of the readers. We must make larger use of pictures, for more than ever our people are on the run and we must catch their attention.

We must put far more emphasis on our literature in the foreign mission fields. We have printing presses in Rio de Janeiro, Shanghai, El Paso, Buenos Aires and other centers. We hope soon to have a publishing plant in Ibadan, Nigeria, the largest native city in Africa. We must reinforce our brethren in other lands in giving the Scriptures in their language. The latest report of the American Bible Society shows that the way has been cleared with military authorities for the

Know your Baptist missions

COLOMBIAN MISSION

Established 1942

AREA: Equal to Texas, Oklahoma, New Mexico. Bounded by Caribbean Sea, Panama, Pacific Ocean, Ecuador, Peru, Brazil, Venezuela. Tropical heat on coast. Cool in central mountain range.

POPULATION: 9½ million: 10 per cent white, 40 per cent *mestizo* (Spanish-Indian); 50 per cent Negro-mulatto. Illiteracy 55 per cent. Advanced civilization in large centers; poverty, economic distress in villages.



MISSION STAFF: 16 missionaries serving in four centers.

Barranquilla (population 180,000) on north coast, strongest center, with three new church buildings; large primary school with 200 students; numerous mission Sunday schools. One missionary couple, two primary teachers, one general worker.

Cartagena (population 90,000), site of new church building, plans for primary school. Two couples; two women.

Cali (population 130,000), where new missionaries go for language study; also center of evangelistic work. One couple; one woman.

The Islands, Colombian possession, 500 miles west of Barranquilla, off the coast of Nicaragua, composed largely of English-speaking Negro population, but Colombian subjects. An active Baptist work in progress for 100 years, now in need of development. One couple.

Venezuela, east of Colombia, has a population of 3,600,000. Through the Colombian Mission, a Venezuelan Baptist pastor has organized the First Baptist Church of Caracas, the capital (population 270,000), with the hope of sending Southern Baptist missionaries to co-operate.

Colombia is the logical center from which to project work into Venezuela, Ecuador, and possibly Peru.

distribution in Japan of literally millions of copies of the Scriptures in the Japanese language. Other millions of gospel portions were distributed among the people in liberated areas and among prisoners of war. Southern Baptists do well to make generous appropriations to the work of the American Bible Society which is now supplying Scriptures in more than one thousand languages and dialects.

We should make every effort to discover, train, and utilize national Christians in all of these mission fields and through them produce greatly needed literature for all classes and ages. Young people especially are facing spiritual, social, educational, and economic problems. They seek the answers to questions relative to vocations, family life, social action, racial and international relations, and other vital issues. Through literature produced by them and by us, we can be of mutual help to each other.

As we appraise the limitless opportunities that open before us in this compact world, let us come back to the Madras reference to the "Battle of the books." In all nations, good and bad books are being arrayed against each other. The outcome of this battle of books will largely determine whether we shall have other battles—for example, battles of bullets and battles of bombs. The issue rests with the Christian people of the world and the use they make of the printing press.

Medical Missions Among Moslems

In a recent issue of *World Dominion*, well-known international review of Christian progress, is an illuminating article by Frederick Pilkinton entitled "Approach to Moslems in Africa." What he says concerning medical missions especially will apply with equal force to mission work in Arabia and other Moslem areas. In his opinion, an approach to Islam of outstanding merit is by the ministry of healing. "Hospitals, dispensaries, and leper colonies are channels of redeeming power of Christ; encouraging success attends this evangelism." In Kano, for example, a majority of those who seek relief of Christian doctors and surgeons are Moslems. There is a high incidence of eye diseases among people who live in or near desert areas, either in Africa or Arabia.

In the treatment of leprosy the percentage of success is encouragingly high. He reminds us that leprosy is not inherent and children are saved from infection after birth by separation from their mothers before they are three months old.

"The healing touch of Christ has been brought to hundreds of sufferers through the hands and lives of missionaries, who leave the comfort and security of their own homes to go, as He would have them go, to a people infected with a dreaded disease contracted by direct contact with another leper. These servants of Christ bring hope to defeated people when all

seems hopeless."

The Moslems are slow in confessing Christ because of family influences, social ostracism, the high moral code of Christianity, and the intense zeal and devotion of the followers of Mohammed. But many Moslems are being won to Christ through the ministry of healing as well as through Christian schools. "To all missionaries a debt is owed that can never be repaid."

The author points out one striking fact which should appeal especially to Christian women. Referring to Islam, he says: "It is a convenient religion. There is no high conception of morality, nor does it give an honoured place to woman, though among men there is a high standard of brotherhood. A Moslem from any part of the world is brother to any other." But Islam makes no similar provision for women. In Christ there is neither male nor female. A Christian man is a brother to all Christian men around the world; likewise, a Christian woman is a sister of Christian women in every land.

MISSIONARY *Tidings*

The current issue of *The Moslem World* carries an illuminating article on northwest China, and includes, for the purpose of the article, a map of Kansu, Ningsia, Tsinghai and Sinkiang. It was this area to which Dr. Zwemer pointed on a missionary map of the world when Borden of Yale asked him, more than a third of a century ago, to point out the neediest mission field in the world.

The author, George K. Harris, pioneer missionary of the China Inland Mission, names four attitudes which must be considered with reference to this vast mission field: hesitancy, urgency, persistency, and expectancy. He says that a small but portentous light is beaming again in the capital of Sinkiang by the presence there of a Christian postmaster-general and his

wife, who are burdened with the necessity for spreading the light in the darkness where Islam holds sway. In the closing paragraph Mr. Harris refers to a pioneer missionary, now eighty-three years old, who is buying up necessities after months in prison and planning for a return to Sinkiang.

♦ ♦ ♦
In the National Baptist Convention of Mexico which met in annual session recently in Guadalajara, sixty-six churches and fifteen associations were represented by 240 messengers. The convention employs sixteen missionaries. Two of these missionaries to aboriginal Indian tribes reported 1,475 professions of faith. The convention is scheduled to meet next year in Nuevo Laredo.

♦ ♦ ♦
Editor O. P. Gilbert of the *Christian Index* of Georgia has an incisive editorial entitled "On Feeding Our Enemies." He quoted Paul who wrote, "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink." Then Dr. Gilbert continues, in what was once enemy country "their women, children and old people are dying of hunger and exposure. Their sick are without needed medical supplies. If we love them we shall hurry to their relief before it is too late. . . . We can conquer our Axis enemies and win them to Christ by being Christians indeed."

♦ ♦ ♦
The *Western Recorder* carries a very interesting article by Letha M. Saunders of Brazil concerning Christian broadcasts sponsored by the Brazilian Home Mission Board. A message in song and sermon enables multitudes to hear for the first time the gospel message. Many of them are leagues from the nearest Baptist church. "We find a country church whose pastor lives so far away that he can visit the church only once in many weeks. Monday night comes and the members meet, either in the church or in the home of one of the members, a deacon or evangelist conducts the service until just before nine, when a radio is tuned in and once more is heard the blessed gospel message and the beautiful hymns sung by trained musicians. The mayor of an inland city who has never heard the gospel tunes in his radio and 'accidentally' picks up the 'Patria para Cristo' program, as he seeks the news from London (which followed our program for months).

But the 'news' he hears is so much more interesting, for it brings a story of Life and Hope, so he and his neighbors become consistent listeners, writing for literature."

♦ ♦ ♦
As an illustration of the increased facilities for missionary opportunities, *The Christian Century* refers to a recent experience of Stanley Jones, who talked with Gandhi in India one Wednesday and on the following Wednesday met a representative of *The Christian Century* in Chicago. The editor says that missionaries need no longer spend exhausting months in travel to far places of work and may keep in much closer touch with the homeland while they are away. Specialists in education and medicine and in other spiritual ministries may more easily and more effectively serve the whole world.

♦ ♦ ♦
World Dominion has a very significant article by J. Merle Davis on younger churches in world evangelization. He stresses a fact which many missionary students have overlooked, that the younger churches of the world—those developing in foreign mission fields—are themselves inaugurating and maintaining aggressive missionary work in other lands.

For example, the churches of Samoa have been sending their own missionaries to Papua, New Guinea, and the Solomons. Two or three generations ago the Fiji Islanders were cannibals. Now the Methodist churches of Fiji raise a missionary budget each year of £10,000 for mission work among the natives of New Guinea, the Solomons, the Papua, and the aboriginals of Australia.

The Presbyterians of Korea have been doing missionary work in Manchuria, in Shantung, and in the unoccupied area of Korea. For seventy years Karen Christians have been responsible for evangelizing the hill tribes of Burma. And so with mission fields around the world.

Brazilian Baptists years ago initiated fruitful mission work in Portugal, and Portuguese Baptists in turn have been doing mission work in Portuguese territory, East Africa. This missionary development is the very genius of New Testament missions. Each area evangelized and developed by missionary churches will in turn send missionaries to lands without the gospel.

EPISTLES

FROM TODAY'S APOSTLES

China

JULY 9, 1946

Dr. M. Theron Rankin and Dr. B. J. Cauthen arrived at Shanghai with a happy landing on the first of July. A welcome reception for them was held the following day with more than 150 Baptist leaders present, representing eighteen Baptist bodies in Shanghai.

We are exceedingly happy to welcome two secretaries from the Foreign Mission Board at one time. We are grateful to God for the restoring of prewar program in the mission as signified by the coming of these two responsible persons to China. We are doubly happy that both were our former friends and colleagues in this land. Their coming indeed gives us much inspiration and renewed courage in the Lord's work.

This summer means a season of activities for the Baptists in Shanghai. At the reception meeting in honor of Dr. Rankin and Dr. Cauthen a general plan for summer conferences was announced. Some of the main ones are the following:

July 9-19, a joint conference of B.Y.P.M.O. and W.M.U. at Yangchow.

August 8-12, Shanghai Baptist Young People's conference at the University of Shanghai.

August 13-22, Kiangsu Baptist workers' conference at the University.

August 23-25, All-China Convention at the University.

August 25-30, Shanghai Baptist revival meetings in Grace Baptist Church.

Both Dr. Rankin and Dr. Cauthen were asked to speak extensively in the different sessions throughout these conferences.

A word needs to be said about the All-China Convention to be held August 23-25. This is a new organization initiated at an early meeting of the All-China Baptist Relief and Advisory Committee formed at the end of last year. A preliminary conference was called in Shanghai February 11-14 this year. All the four Baptist associations in China were represented. In that conference a promotion committee was appointed to plan and promote for the calling of a representative meeting of all Baptist churches in China to organize the All-China convention. The coming of Dr. Rankin and Dr. Cauthen gives the committee an unusual opportunity for calling such a conference in which China and America as well as the churches in China may come into closer fellowship.

Baptist Publication Society

When we face problems in our work we should remember these words of Phillips Brooks:

Do not pray for easy lives!
Pray to be stronger men!
Do not pray for tasks equal to your powers,
Pray for power equal to your task.

The China Baptist Publication Society faces problems in its postwar program. The first problem is that of personnel. The present skeleton staff of four is trying to carry the work of eleven. Before the war, the Sunday school department alone was staffed with at least five editors and writers. Then the True Light Magazine, the business department, and the extension department have two or three in each group. In order to restore the prewar program we must have an adequate working staff.

But the question of personnel cannot be solved just by adding numbers. We have to have men and women with consecration and conviction, besides adequate training and experience. So this problem of personnel was considered the most serious one by the board of the Society.

The second problem is that of finance. At this time of transition and unrest a great deal of money has to be put in for rehabilitation. The problem with the Society is not to rehabilitate the building, because it is intact on the whole; the real problem is to rehabilitate the work. Remuneration for staff members should be enough for a decent living in order to invite and to keep worthy members. During this time of inflation and depreciation of national currency it is almost impossible to work out a practical budget. Whatever is done is still on a temporary basis.

The third problem is the need for a training department. It was planned before the war to have a secretary whose duty would be to train young men and women for church service. Here again the difficulty lies in securing the right person for such a job. But this important phase of our mission program should not be left undone on account of difficulties. We should by all means take definite steps toward starting this department.

Still another problem of the society is that of extension. We need a nation-wide program for Christian literature. If possible, we should have a branch office in each of the four associations. If adequate means can be secured we should have an extension secretary visiting these centers with

an extensive program of distribution. The society has a great mission, but it also has problems. We should pray for wisdom and power that will be sufficient for carrying out the task ahead of us.

University of Shanghai

The University of Shanghai held its 34th commencement on Saturday, July 6, with 138 graduates—twenty-nine in the college of art, fifty-four in the college of science, and fifty-five in the college of commerce. The fortieth anniversary of the university was celebrated on the same day with a big homecoming of the alumni.

In the recent Board meeting Mr. Henry Lin was elected president. In regard to the question of union with other Christian universities in Shanghai, the Board decided to keep the University of Shanghai a Baptist institution without going into union with other Christian institutions. A three-year plan has been mapped out in which the University is going to build four new buildings—a dormitory for girls, a laboratory extension, an up-to-date gymnasium with a swimming pool, and an apartment house for faculty. A campaign for an endowment fund of \$200,000,000 (C.N.) is on foot and nearly half of the amount has been raised so far. Our greatest need in the University right now is an adequate teaching staff and a vigorous religious program.

The Baptist Compound

General repair work on the Baptist compound started two weeks ago. A bamboo fence around the compound was completed. Repair is under way on the residences. By the time the fall semester begins the school buildings will be ready for use. Of course, to restore the compound to prewar conditions will take

Photo by Mary Lucile Saunders



Dr. Howson Lee, our correspondent, is professor of education of the University of Shanghai. He is shown here at the extreme left, with Dean C. K. Djang and the moving-day committee on the University's suburban campus.

much longer time and much more money. The urgent thing at present is to restore the absolute essentials; and as time goes on other necessary repairs can be made. Later on it may be found necessary to build new buildings for classroom use as both of the classroom buildings are gone. But that has to be done gradually.

The Baptist compound will probably become a Baptist center in Shanghai. In a recent meeting of the China Baptist seminary it was decided to put the seminary on the Baptist compound at least for the time being. The mission has given to the Kiangsu Baptist Convention the privilege of using the compound for school purposes.

A new board will be organized to open a Baptist high school there in the fall. The general plan is to amalgamate Eliza Yates school for girls and the University of Shanghai middle school, for this new school. As time goes on, new residences will be built near the compound by Chinese Christians who like to live in a neighborhood where they can worship and have their children in school.

HOWSON LEE
Shanghai, China

JUNE 17, 1946

The Kunshan city orphanage group and the children from the Baptist poor children's home in Kunshan have received some relief clothing sent to us through the Church Committee for Relief in Asia (now Church World Service). The first allotment came last January and was distributed before the severe cold weather set in. We have been able to make several distributions of clothing, vitamin pills, Christmas parcels, and other things during the months I have been here.

Relief given through the Church Committee and our Foreign Mission Board is all that has been given in our area except a little help recently from CNRRA for schoolteachers.

Conditions in our section are not so bad as in some other parts of China. With the coming of the new crops the food situation will be greatly relieved. What we need now more than anything else is provision for the medical relief and treatment of the sick. During the war 90 per cent of the medical services in our area were destroyed. We are trying now to get some medical supplies from UNRRA and other relief agencies so that we can reopen our Kunshan Baptist Clinic.

You will be interested to know that the work of our Kiangsu Baptist Convention and the churches in this area is getting back to normal functioning very rapidly. On June 9 our pastor in Kunshan baptized thirty-seven new members. One Sunday in May, I baptized

thirty-one persons for the Old North Gate Church in Shanghai and yesterday I baptized twenty-eight others for the same church. Among those baptized yesterday were nineteen students from the Old North Gate school.

Trying to divide myself between several places keeps me on the go all the time. I will be glad when we can get some more men on the field to help carry the load.



W. B. JOHNSON
Kunshan, Ku, China

MAY, 1946

If asked for an outstanding experience of my first few days in China, after an extended, enforced furlough, I would take you to Mrs. Rin's attractive little courtyard and introduce you to a radiant Chinese woman. Somehow a fragrance has replaced the "hellish" smell of opium. All marks of an opium addict are gone, even though she has been a Christian for only seven years.

When first I knew Mrs. Rin, she was brought in and recommended for baptism. She was examined, accepted, and baptized the same day. The next day she appeared at our women's newly established Bible school, with nothing to recommend her except a heavenly smile. She often refers to those early days, when she could scarcely "drag" herself the city block to our school. She now walks miles and seems as bright and happy as a kindergartener, even though she is past fifty.

As soon as I could get the "feel" of China again she came insisting that I join them in the cottage prayer meeting at her home. I was delighted at the prospects. (I am an ardent believer in the cottage prayer meeting as an evangelistic agency.) About thirty women were present the first meeting. There are only two chairs—and they must always be occupied by the Bible woman and me. The others sit on "saw-horses" and sawed off stools, collected from the neighbors' rooms.



Converted opium addict (seated center), Mrs. Rin now holds cottage prayer meetings to win her neighbors. Mrs. John Abernathy is seated at right.

STAMMER?

This new 128-page book, "Stammering. Its Cause and Correction," describes the Bogue Unit Method for scientific correction of stammering and stuttering—successful for 45 years. Free—no obligation.

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Mrs. Rin started in to introduce the audience: "This is Mrs. Li." Immediately Mrs. Li added, "I am Mrs. Rin's fruit." Everyone acknowledged the introduction the same way, the only exception being when they were "second generation," Mrs. Rin's spiritual grandchildren.

She always has her one-room apartment freshly swept and garnished, with the kettle boiling, so that those who are thirsty may drink tea or "white water" until the hour strikes. We start at two in the afternoon and finish at three, but the women are always urged to stay for fellowship and more tea. Some rush off, like Americans; but many leisurely sit and give their testimonies of "His loving kindnesses to usward."

The service consists of hymns, choruses, prayer requests, prayer and a Bible message, by the Bible woman or myself. Mrs. Rin ushers until time for the message and then gathers up the babies, one in each arm with an extra or two as "trailers." She takes them to the front courtyard while we hold forth in the "holy of holies."

Last Sunday we had our first baptizing since Mr. Abernathy became pastor. Forty-two joyfully followed Jesus in baptism. The delegation which caught the refugee pastor's eye was the one from Mrs. Rin's yard. They were radiant and full of joy that at last the day had come when they could follow their Saviour in baptism. Pastor Wong was helping to enroll them, but was puzzled and thought it remarkable that so many women gave



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the same address. It was then explained that these were Mrs. Rin's neighbors who had been saved in her yard.

The strangers feel at ease in their Christian neighbor's home, and realize that she is a friend who is interested in their souls, otherwise she would not put out time, effort and money in their behalf.



I believe cottage prayer meetings could be just as effective in America's Southland.

JEWELL L. ABERNATHY
Tsinan, China

Brazil

JULY 17, 1946

The annual meeting of the North Brazil Mission has just come to a close. It was in many respects the best meeting in the history of the Mission. It was the largest meeting ever held, having twenty-nine missionaries present. Another thing which greatly contributed to the interest of the meeting was the presence of Dr. Lita White, of Petersburg, Virginia, sister of Missionaries Max and Pauline White, and of Dr. Everett Gill, Jr. Both of these distinguished visitors added much to the inspiration of the meetings. Mr. White was elected president and Raymond Kolb, secretary.

With the going of the Davises and Blankenships to Ceará, and the David Meins to Sergipe, two more unoccupied states have been supplied with missionaries, and the Kolbs were designated for the state of Maranhão. This completes the missionary occupation of all the states of the North, and the fulfillment of a long cherished ideal of the Mission.

An outstanding event in Baptist history of North Brazil was the inauguration of the splendid new seminary building on June 20. It marks a new day for the cause of Christ and of the Baptists in North Brazil, and promises much for the progress of the Kingdom.

The speaker of the occasion was Dr. Gill, who brought a most inspiring address in near perfect Portuguese. Our native brethren were most happily impressed with the message as well as with the rapid progress Dr. Gill has made in the language. We heartily felicitate President John Mein on the great achievement of the erection of this splendid home for the seminary.

Following the Mission meeting, the North Brazil Baptist Assembly was held for eight days in the American Baptist College. The principal speaker was the noted ex-priest, Dr. Raphael Gioia Martins. He was one of the most eloquent and cultured members of the Catholic clergy in Brazil for five years, but about fifteen years ago in the city of São Paulo he was converted and is pastor at present

of the First Baptist Church of Campo Grande, Matto Grosso, where he also directs a school with more than 900 students. His messages attract multitudes to the service and to the Saviour.

After the Assembly Dr. Gioia preached in several of the churches and during his stay of twenty days among us, more than 120 manifested their acceptance of Christ



as Saviour. He is now preaching in Alagoas and will also visit the state of Bahia before returning to his work in Matto Grosso.

L. L. JOHNSON
Recife, Pernambuco

JULY 1, 1946

I want to introduce the pastor at Jaguaquara.

The Rev. Carlos Dubois was born and reared in the state of Paraná, South Brazil. His father was a civil engineer and railroad builder born in Belgium on the French border but came to Brazil in his young manhood. He married a young daughter of a French engineer who had come to Brazil to work on the same construction job. There were born four sons and then a daughter. Carlos is the third son. The father died at eighty-three; the mother is still active.

Carlos studied in the Rio Baptist Seminary, then shifted to Recife and completed both his literary work and his theological work in Recife. He taught French in the American Baptist College in Recife and was director of high school courses and had charge of discipline.

He married Stela Camara, an accomplished musician and teacher, daughter of the bookkeeper of the college in Recife for many years.

Carlos and Stela moved to Jaguaquara with their young son, Rene, when both the church and the school were at a low ebb. The school which had done so very well under F. W. Taylor had dwindled



Pastor Dubois baptized his son's Latin teacher Professor Mario Moreira, last May.

to a small primary school. Carlos loved the country and knew he would love this small mountain town and community.

This consecrated couple came at the call of the Lord and dug in. He took the pastorate of the church, and with his wife and two primary teachers started the school on its way to success.

Today the church has about four hundred members and the Taylor-Egidio High School has about 350 students, including primary and night school.

The second Sunday in May, Pastor Dubois baptized twenty candidates. The baptism was a beautiful stream in a nearby pasture, and seven hundred persons witnessed the service and heard the sermon preached on that occasion.

Among the twenty were Rene, the pastor's son, and his professor of Latin. Professor Mario Moreira is a young man who studied for the Catholic priesthood for seven years and then, changing his mind, decided to become a teacher. In our school he studied the gospel and read its message in the sacred letters and in the lives of the Baptist folks around him, then he gave his heart to the Lord and his profession of faith was a great inspiration.

M. G. WHITE
Bahia, Brazil

Italy

JUNE 5, 1946

Our church is blessed by the Lord! The souls are coming and being saved by Christ's power in great numbers. We had the great joy of baptizing eighteen newly converted men and women on Easter Sunday and twenty-two on May 30 when we gathered in joy and thankfulness to celebrate the fifteenth year our chapel is standing as one of Christ's *Basis of Salvation* in Turin and Piedmont! Seventy-eight souls decided for Christ on the first occasion and twenty-eight on the second. We have now sixty-six candidates for baptism and hope to celebrate twenty new baptisms in July.

The work in Venaria, and in Valperga and zone is progressing marvelously. Last year we had at this time two baptized church members in Venaria and two in Valperga zone. We now have fourteen in Venaria and eighteen in the Valperga zone, and nine candidates in Venaria and three in Valperga.

We pray for a gospel-hall in Venaria where possibilities are unlimited, and have bought a ground in Valperga (cost 108,000 lire of which 50,000 was given at Taesipices by the brethren of the zone, and 58,000 by our church), hoping to be able to build a chapel as a center for the whole region. We are praying the Lord to give us a pastor and an evangelist for northern Turin.

ENRICO PASCHIETTO
Lucento, Italy

BOOKS

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

We are indebted to Missionary Robert Cecil Moore for an illuminating study of the economic and social effects of Roman Catholicism, *Piety and Poverty in Chile* (Broadman, \$1.50). More and more missionaries and students of missions are realizing the vital relationship between religion and economic conditions. One of the most interesting chapters in this study points out the contrast between Chile and the early American colonies. For example: "The religion in Chile was feudalistic, authoritarian, sacramental, ecclesiastic, formal, and lacking in ethical emphasis; that of New England was largely congregational in government, individualistic in its approach to God, relied on the Bible for its sole authority, and stressed the ethical side of conduct. The one repressed thinking and initiative, the other stimulated them; the one forbade the Bible, the other sought to place it in every home."

In *The Christian Heritage in America* (Macmillan, \$2.00), Professor George Hedley of Mills College describes the development of various religious groups in America: the Jews, Eastern and Roman Catholics, Lutherans, Presbyterians, Episcopalians, Congregationalists, Methodists, Disciples of Christ, Fundamentalists, and Liberals. It is a provocative study although we find occasional errors.

Faith and Reason by Nels F. S. Ferré (Harper, \$2.50) points out the contribution of science, philosophy, and religion to the development of human personality, although no human compass is large enough to draw the "Circle of Religion" contrasted with the "Circle of Science" and the "Circle of Philosophy." He sums up his study of faith and reason by recognizing the place of both in a constructive society. "Reason must not deny the challenge of faith and must let the spirit launch out daringly beyond what can be proved true by the actual." Likewise, faith must not deny reason, but each must co-operate with the other.

John A. Crow, a native of North Carolina who studied in the University of North Carolina and Columbia University and took his Ph.D. from the University of Madrid, has made a real contribution to literature on Latin America. *The Epic of Latin America* (Doubleday, \$5.00) is especially valuable for the information

which is given about the beginnings of civilization in the Latin American Republics. He is unsparing in his criticism of the early explorers, priests, and rulers who were men of low moral ideals. Of especial interest are his portraits of Bolívar, San Martín, Hidalgo, Morelos, Dom Pedro II, and other Latin American leaders.

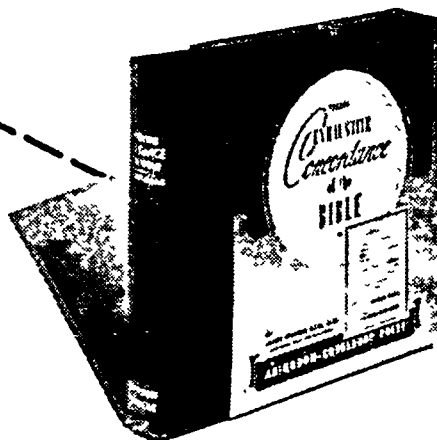
Dr. W. O. Carver's *Why They Wrote the New Testament* (Broadman, cloth 60 cents, paper 40 cents) is, for its size, the most satisfying study of the history and literature of the New Testament we have read. Out of the situations which developed in apostolic days, the followers of Jesus, inspired by the Holy Spirit, interpreted Christ and his gospel in his church in the New Testament. In this New Testament we have the literature of an extending gospel, of a growing church, of a developing theology, of a controverted faith, of a persecuted people. The New Testament becomes to us a richer volume when we understand the historical background of each one of its twenty-seven books.

Any biography of Sun Yat-sen would be largely a history of the Chinese revolution. This is true of *Sun Yat-sen, a Portrait*, by Stephen Chen and Robert Payne (John Day, \$3.00). The authors, one Chinese and the other English, have produced an excellent book.

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By Mary M. Hunter

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By BLANCHE SYDNOR WHITE

Now is The Day is a splendid runway from which to take off for a thorough and fascinating world tour. If the leader is satisfied for the class to skim through the textbook, with little or no help from the abundant available materials, she will get and give very little from this study. If, however, leader and class will invest a little money and much time a "world" of information and inspiration will be found.

We recommend this book for study in circle meetings this fall. Church Schools of Missions will find it an ideal book for

a week's study. While the one-day-class gives little time for ideal presentation of such a book, if thorough preparation is made well ahead of time, a good picture of the world and of Southern Baptist foreign mission work can be drawn and developed.

The Leader Should

1. Urge every member of the class to buy and read the textbook, *Now is The Day* (40 cents from your Baptist Book Store).
2. Urge at least a third of the members of the class to buy and use the notebook, "For the Healing of the Nations."
3. Write long before the first class session to the Baptist Foreign Mission Board,

Richmond 20, Virginia, for the free packet of materials containing: 1946 report of the Board, "The Pathway to Peace"; pamphlets published by the Board.

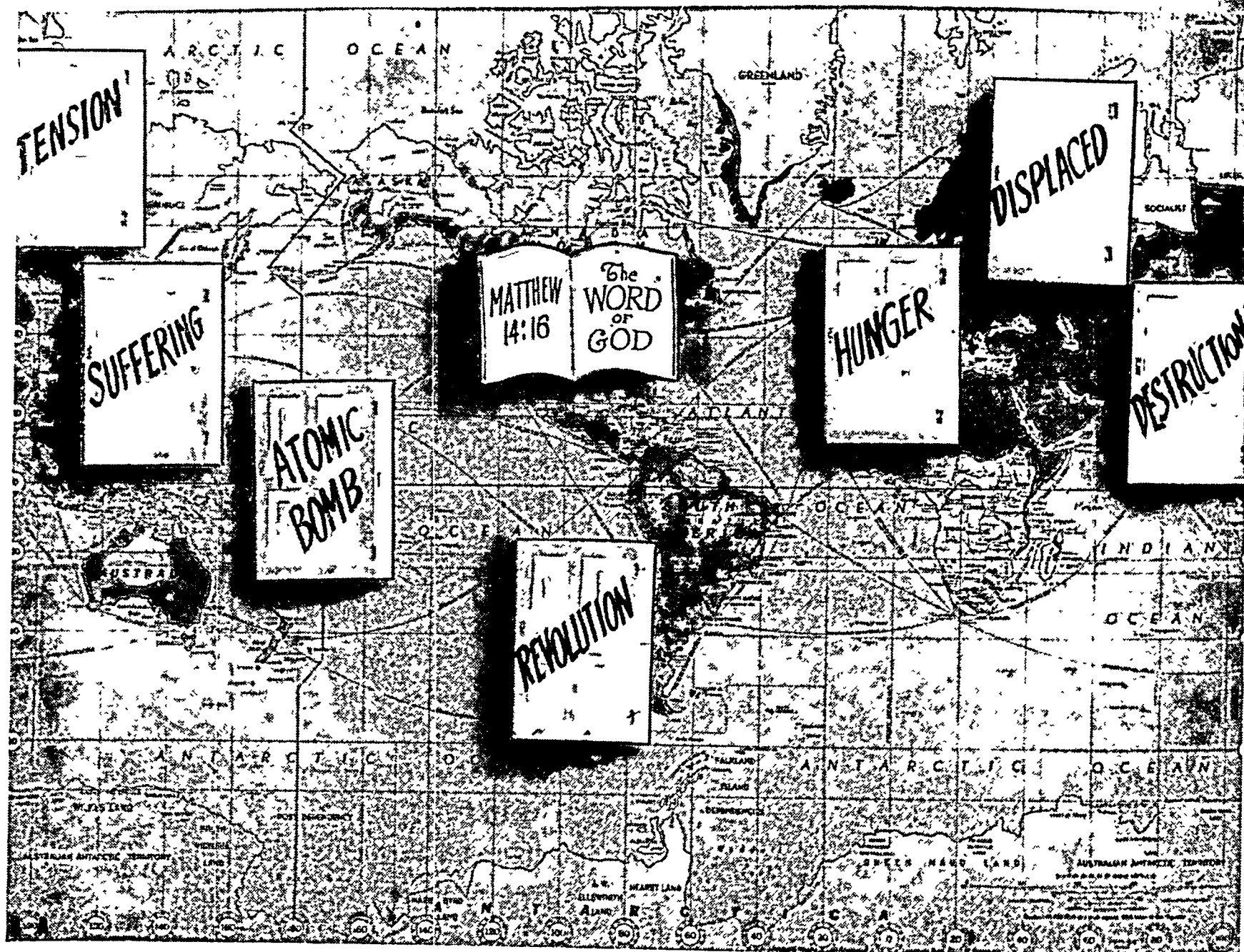
4. Write to the Pan-American Building, Washington, D. C., for free literature.

5. Secure from your Baptist Book Store: (1) Missionary Map of the World (\$3.75 in cloth, \$2.75 in paper) or small map of the world (25 cents); (2) Hammond's *Liberty World Atlas* (reduced to 50 cents); (3) small flags of United Nations (29 cents for set of thirty-one); (4) "That They May Have Life," centennial publication of Foreign Mission Board (10 cents).

Assignment for First Lesson

Make seven cardboard "doors" the size of map being used in class. On each "door" write one of the following words: HUNGER, TENSION, DISPLACED PERSONS, REVOLUTION, SUFFERING, DESTRUCTION, ATOMIC BOMB. Paste or staple across on map of world so that the doors can be opened at hinges. Paste or staple across map of North America an open Bible (drawing).

For THE HEALING OF THE NATIONS



In center of this drawing fasten eight leaves. Across first leaf write, "THE WORD OF GOD." Across the other seven write, in order, one of the Scripture references, as follows: Matthew 14:16; John 14:27; John 14:1-4; John 16:33; Matthew 20:30-34; Psalm 127:1; Psalm 46.

Lesson One—Introduction, Chapter 4 and Palestine-Syria

(It is suggested that Chapter Four and Section on Palestine and Syria be used with the Introduction because it presents only one field, whereas the chapters cover three or more nations. Palestine and Syria, found in Chapter Two can be presented, also, in Lesson One better than with our many European fields.)

Read II Corinthians 6.

With map (as outlined above) on the wall, leader of class should mention, one by one, the "terrible" facts found in Introduction of book. When each fact has been presented, someone should turn the appropriate leaf in Bible, and open that door. For instance: HUNGER, read Matthew 14:16, open that door, and so forth.

Pray that we may do our full share that the gospel of Jesus Christ may be applied to the problems which the world is facing today.

Map Talk (See pages 27-29 Hammond's *Liberty World Atlas*.)

The material found in Chapter Four might be presented in two parts, "Three Religions Claim Nigeria," and "Southern Baptists Claim Nigeria." (As ten Southern Baptist mission stations in Nigeria are mentioned, mark them on map. Those making notebooks should mark on their outline map.)

Presentation of Palestine and Syria (See close of Chapter Two.)

Lesson Two—Chapter I

Reading in unison of paragraphs concerning the world found in notebook.

Pray that we may so love the Orient that our prayers, lives, and money will work mighty miracles there.

Presentation of poster "After 100 Years" (See notebook).

Map Talk—China and Japan (See pages 26-27 Hammond's *Liberty World Atlas*.)

Presentation by three members of class of material in Chapter One under subjects: 1. "The War Broke Over China—Our Present Missionary Opportunity in That Nation"; 2. "Defeated Japan—The Missionary Opportunity Awaiting Us in That Nation"; 3. "Our War-Born Mission Field—Hawaii."

Lesson Three—Chapter II

Reading in unison of first paragraph of Chapter II, followed by reading of II Kings 7:3-9.

Pray that the Spirit of Christ may dominate the meetings of the United Nations and that we who hold in our hands the peace of the world may not withhold the good tidings from those who have not yet heard.

Map Talk on Russia (Page 20 Hammond's *Liberty World Atlas*.)

Map Talk on Europe in General (Page 13-14 Hammond's *Liberty World Atlas*.)

Chapter II might be presented as a meeting of seven women preparing to attend the Seventh Baptist World Congress, to be held in Copenhagen in July, 1947. (See textbook and notebook for suggestions.)

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Lesson Four—Chapter III

Scripture reading: Isaiah 11:1, 2; 12:1-6

Prayer

Map Talk on Mexico (Page 6) and South America (pages 8-12 Hammond's *Liberty World Atlas*.)

"Roman Catholicism and Democracy" (See textbook).

"Southern Baptists in Mexico" (See textbook).

As Southern Baptist stations are mentioned, those using notebooks should mark on their outline maps.

Lesson Five—Chapter V

Scripture Reading: Revelation 21:1-4; 22-27.

Pray that our eyes, ears, and hearts may be open as we review world needs and consider our responsibility for meeting these needs.

Presentation of Chapter V, *Now is The Day*.

Poster presentation of needs in each nation. Posters can be made from material found in pamphlet, "That They May Have Life."

Message on stewardship campaign for one million tithers (See notebook.)

OCTOBER BIRTHDAYS OF MISSIONARIES

1 Helen McCullough, 3225 Ewing, Houston, Texas.

2 Belle Tyner Johnson (Mrs. T. Neil), 425 Cameron Avenue, Chapel Hill, North Carolina; P. W. Hamlett, 309 Collett Street, Morganton, North Carolina.

3 John W. Lowe, 421 North Boulevard, Richmond 20, Virginia; William Linville Jester, Ogbomoso, Nigeria, West Africa.

6 Dorothy Dodd Lawton (Mrs. Deaver M.), Ridgecrest, North Carolina; Geraldine Riddell Lawton (Mrs. W. W., Jr.), Box 5148, Richmond 20, Virginia; William Carey Newton, 1409 Laburnum Avenue, Richmond 22, Virginia; Gerald Riddell, Apartado Nacional 298, Cartagena, Colombia.

7 James Acree Lunsford, Jaguaquara, Bahia, Brazil; Dorothy Brickell Schweinsberg (Mrs. H. W.), Apartado Aereo 862, Barranquilla, Colombia.

8 Willie Kate Baldwin, Box 13, Abeokuta, Nigeria, West Africa; Hendon M. Harris, Kaifeng, Honan, China.

10 Dorothy Carver Garrott (Mrs. W. Maxfield), Box 2869, Wailuku, Maui, T. H.; James Franklin Mitchell, Casilla 185, Temuco, Chile; F. A. R. Morgan, Al Barao de Piracicaba No. 73, Sao Paulo, Brazil; Lillian Thomason, 824 North Marsalis Avenue, Dallas, Texas.

11 Daisy Cate Fowler (Mrs. F. J.), Box 626, Hendersonville, North Carolina.

12 Lenora Scarlett, 10 Kong Wa Lei, Kongmoon, China.

13 Mary Jones Quick (Mrs. Oz), Yale University, New Haven, Connecticut; George H. Lacy, Avenue 8 Poniente No. 710, Pueblo, Mexico; Mary Frances Hodges Nichols (Mrs. B. L.), 1312 Academy Avenue, San Marcos, Texas; Annie Sandlin, Holly Pord, Alabama; Elizabeth Truly, Abeokuta, Nigeria, West Africa.

14 Jeanette Roebuck Hunker (Mrs. W. Carl), 915 Greylene Avenue, Canon City, Colorado.

15 James D. Belote, Sumner, Mississippi; Mildred Lovegren, 7810 Fifth Ave-

nue, South, Birmingham, Alabama; J. R. Townsend, 1508 Grand Avenue, Chickasha, Oklahoma.

16 C. W. McCullough, Apartado Nacional 298, Cartagena, Colombia; Lillie Mae Hylton Starmer (Mrs. Roy F.), 1013 Henrietta Street, Inskip, Knoxville, Tennessee.

18 Eunice Fenderson, 3112-17th Avenue South, Minneapolis, Minnesota; Floy Hawkins, Box 604, Route 3, Phoenix, Arizona.

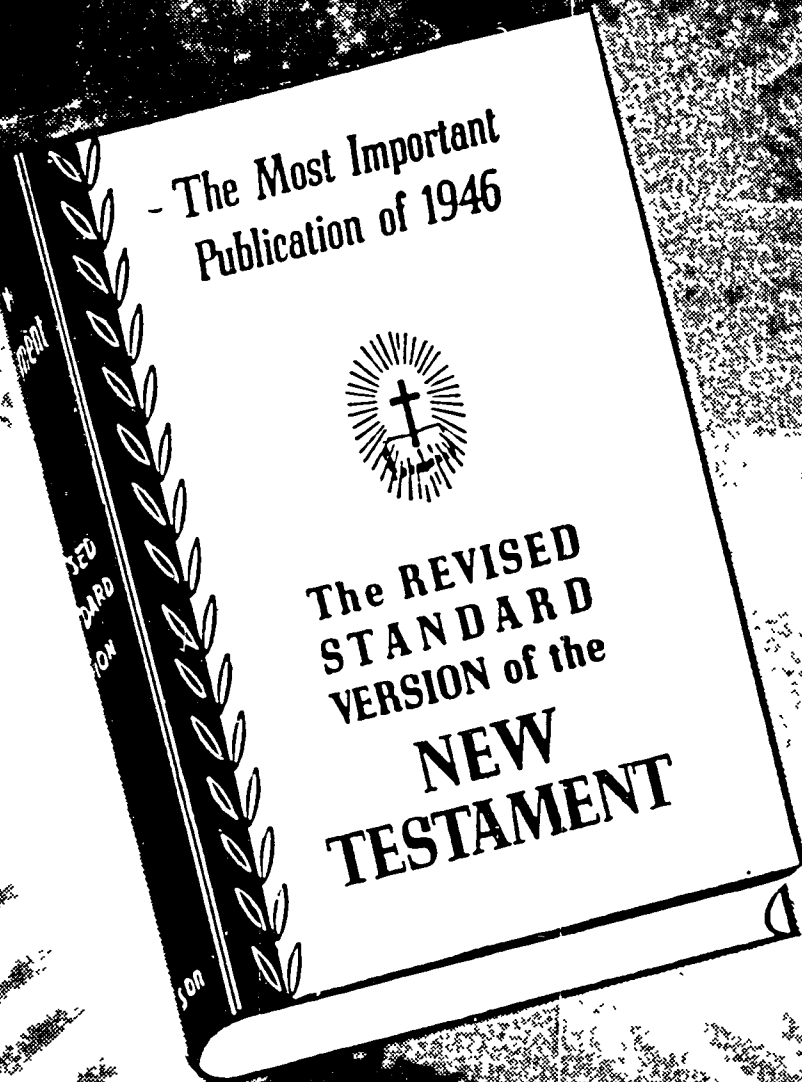
19 Lillian Todd Galloway (Mrs. J. L.), 12 Calçada do Monto, Macao, China; Eunice Allen Sherwood (Mrs. W. B.), Caixa 78, Campo Grande, Matto Grosso, Brazil.

20 William Lowrey Cooper, Pino 3290, Buenos Aires, Argentina; Doris Knight, 422 North Florida Avenue, Deland, Florida.

22 Julia Reaves Askew (Mrs. D. F.), Casilla 833, Parana, Entre Rios, Argentina (Please turn to page 29)

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NEWS Flashes

Birthdays

(Continued from page 27)

Arrivals

Cornelia Leavell and Virginia Mathis, appointees for China, are in the States, after two years in Hawaii, to make plans for sailing to China. Miss Leavell's address is Box 712, Bristol, Tennessee. Miss Mathis is in Statesboro, Georgia.

The Rev. and Mrs. Malcolm W. Stuart of Hawaii are on furlough in Camden, Alabama.

Neale C. Young of Nigeria, West Africa, is on furlough at the home of her brother, T. B. Young, in Florence, South Carolina.

Vivian Nowell is at Wendell, North Carolina, after a period of service in Nigeria, West Africa.

Susan Anderson of Nigeria is on furlough at 418 Stevens Street, Wichita, Kansas.

Departures

Floryne Miller and Martha Morrison sailed on the *S.S. Mariposa* from San Francisco to Honolulu August 7.

Victor Koon and family sailed from San Francisco August 15 for Honolulu.

The Rev. and Mrs. H. B. Ramsour, Jr., and Josephine Harris sailed aboard the *S.S. Mariposa* from San Francisco August 21 for Honolulu.

On August 29 Dr. and Mrs. W. L. Jester and daughter, Betty Sue, left New York by plane for Lagos, Nigeria, via Belgium. They will be stationed in Ogbomosho, at the Baptist Seminary.

Foreign Student

Miss Giovanni Arbanasich, an Italian Baptist who has been studying in this country, left New York for Naples, aboard the *S.S. Marine Shark* August 22.

Birth

Dr. and Mrs. David Mein of Aracaju, Sergipe, Brazil, announce the birth of John Edwin August 4 at Recife.

Bereavement

Anne Laseter of Temuco, Chile, lost her mother, Mrs. J. L. Laseter, July 27, 1946.

News has been received of the death June 15, 1946, of the Rev. Marin Dumitrascu, secretary of the Romanian Baptist Convention, Bucharest.

Weddings

Bryan P. Glass, son of Dr. and Mrs. W. B. Glass of Fort Worth, formerly of China, was married to Carolyn Elizabeth Smith August 24.

Miriam Thomas, appointee for China, stationed for the past two years in Hawaii, became the bride of Dr. S. G. Rankin, a medical missions volunteer, on August 15 in Fairfax, South Carolina. Dr. Rankin, now associated with Grace Hospital, Richmond, Virginia, is not related to the Foreign Mission Board's executive secretary.

Transfer

Pauline White has been transferred from Minas Geraes to Jaguaquara, Bahia, Brazil, to supervise the girl's dormitory of Taylor-Egidio School.

Edith Chaney is on duty at Ire, Nigeria, with Eva Sanders.

tina; Alcie Mae Pettigrew Jowers (Mrs. S. C.), Star route, Box 9, Chopin, Louisiana; Anne Sowell Margrett (Mrs. H. G.), 9 de Julio 2775, Rosario, Argentina.

23 Alonzo B. Christie, Rua Major Ricardo 76, Petropolis, Est. do Rio, Brazil; Josephine Harris, 2323 University Avenue, Honolulu, T. H.; Wilfred H. H. Congdon, Iwo, via Lagos, Nigeria, West Africa; Bertie Lee Kendrick, Box 315, Kahului, Maui, T. H.

24 Addie Estelle Cox, Carrolton, Alabama; William Buren Johnson, Box 1581, Shanghai, China; Kate Carper Johnson (Mrs. W. B.), Box 1581, Shanghai, China; B. W. Orrick, Calle Colorado 1876, Montevideo, Uruguay; Mrs. D. G. Whittinghill, 434 West 120th Street, New York 27, New York.

25 John A. Parker, Casilla 9796, Santiago, Chile.

26 Blanche Hamm Bice (Mrs. J. L.), Caixa 178, Recife, Pernambuco, Brazil.

29 Kate Ellen Gruver, Box 34, Nazareth, Palestine; Josephine Ward, Baylor Station, Belton, Texas.

30 James W. McGavock, Box 116, El Paso, Texas; Hannah Plowden, Manning, South Carolina; Margaret Sampson Richardson (Mrs. J. W.), Shaki, Nigeria.

31 Buford L. Nichols, 1312 Academy Avenue, San Marcos, Texas; Edith Deter Oliver (Mrs. A. Ben), Caixa T, Curitiba, Parana, Brazil; Alice Armstrong Stover (Mrs. S. S.), 313 Highland Avenue, Longview, Texas; Inez Tatum Webb (Mrs. W. J.), Box 116, El Paso, Texas.



Photo by Moore

Dr. Duke McCall (center), secretary of the Executive Committee of the Southern Baptist Convention, shared the telegrams which came to Dr. George W. Sadler (right), director of the Relief Committee of the Foreign Mission Board, and Dr. W. Dewey Moore, secretary of the committee, reporting progress in the campaign to raise \$3,500,000 for relief and rehabilitation by September 30.

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 BRANUM, Irene Thelma, Bunceton, Missouri
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 COWSERT, Mrs. J. J., Wingate, North Carolina
 COX, Addie E., Carrollton, Alabama
 COX, Mildred, Caixa 178, Recife, Pernambuco, Brazil
 COX, Roberta Josephine, c/o J. B. Adair, Baptist Mission, Lagos, Nigeria, West Africa
 COZZENS, Katherine, Caixa 178, Pernambuco, Brazil
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 CRAWFORD, Mary K., Route 1, Rocky Face, Georgia
 CROUCH, E. H., and Mrs., Corrente, Piahy, Brazil
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 CULPEPPER, C. L., Jr., and Mrs., Eagle Lake, Texas
 CULPEPPER, Hugo H., and Mrs., Hendrix Station, Conway, Arkansas
 DAILEY, A. R., and Mrs., Apartado Nacional 713, Barranquilla, Colombia
 DANIEL, Ruby, Baptist Academy, Iwo, Nigeria, West Africa
 DAVID, V. L., and Mrs., Cerro Las Rosas, Cordoba, Argentina
 DAVIS, Burton de Wolfe, and Mrs., Caixa 300, Fortaleza, Ceara, Brazil
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 DOZIER, Mrs. C. K., 1701 Clarke Street, Honolulu 33, T. H.
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 ELLIOTT, Darline, Apartado Nacional 713, Barranquilla, Colombia
 ENETE, W. W., and Mrs., 155 Buckingham Place, Macon, Georgia
 FENDERSON, Eunice M., 3112 Seventeenth Avenue, South, Minneapolis, Minnesota
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 FIELDER, Mrs. Wilson, 1410 South Tenth Street, Waco, Texas
 FORD, Ruth L., Tungshan, Canton, China
 FOREMAN, B. H., Corrente, Piahy, Brazil

FRANKS, Martha L., 514 South Harper Street, Laurens, South Carolina
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 GARDNER, Hattie Mae, Shaki, Nigeria, West Africa
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 GLASS, Beatrice, 707 Bungalow Lane, Baton Rouge, Louisiana
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 GRAHAM, Agnes, Casilla 20-D, Temuco, Chile
 GRAVES, Alma, Box 1900, Hilo, Hawaii, T. H.
 GRAY, Ora Elizabeth, 400 West Grand, Carbondale, Illinois
 GRAYSON, Alda, 1107 North Main Street, Rutherford, North Carolina
 GREEN, Jessie L., Baptist Mission, Wuchow, China
 GREEN, Lydia E., Tungshan, Canton, China
 GREER, Jenell, 210 Fairfax Avenue, Nashville, Tennessee
 GRIFFIN, B. T., and Mrs., Baptist Mission, Abeokuta, Nigeria, West Africa
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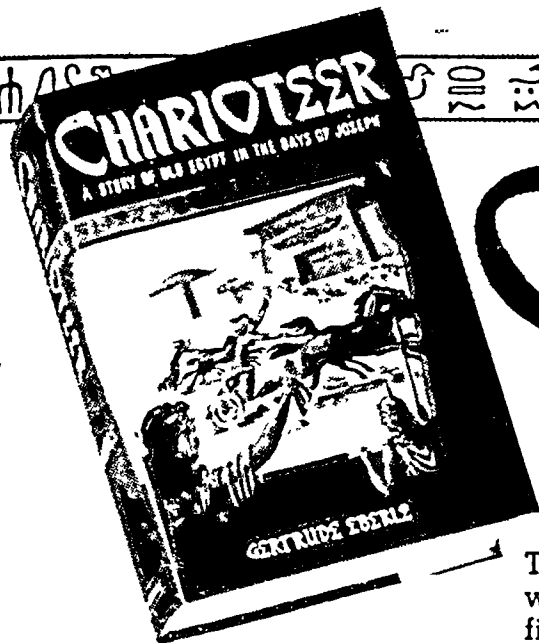
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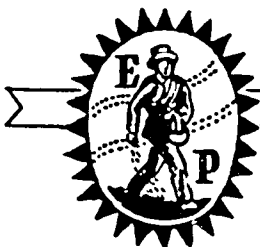
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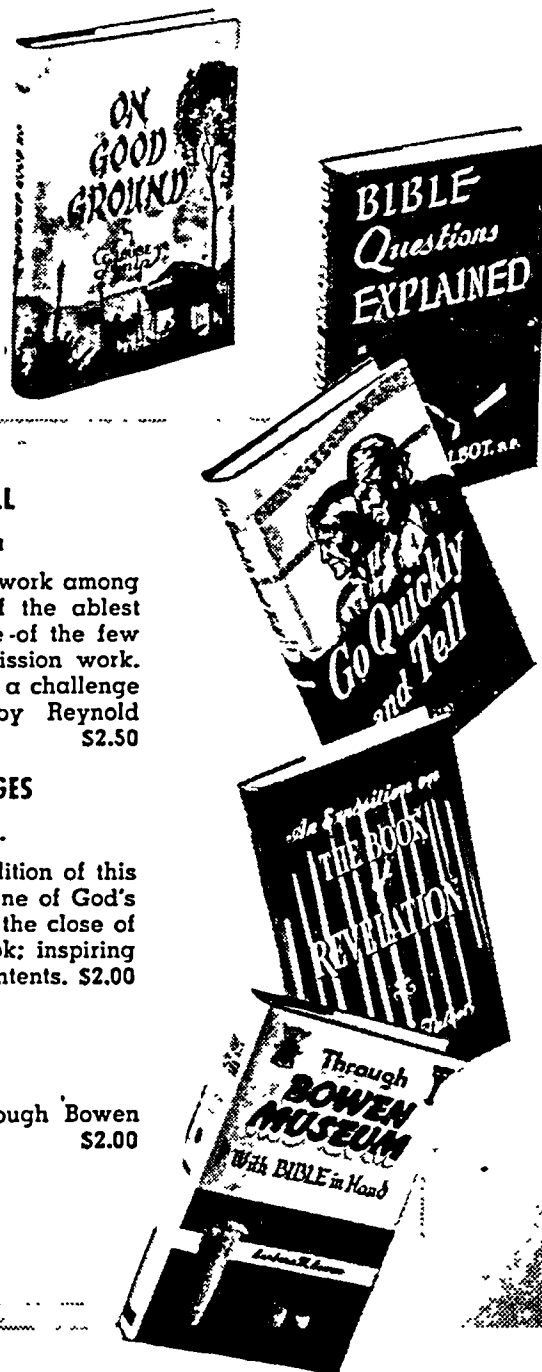


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People judge your mental ability by your use of English. If your language is stiff and stilted, if your speech is slovenly, if you make obvious mistakes in grammar and pronunciation, you are under a serious handicap. If your speech is clear and precise, your expressions varied and interesting, you are recognized as a person of culture and ability.

The BIG JOBS usually go to men who are able to express themselves in fluent, convincing, clear-cut English. People have confidence in such men—but never in those who are always groping for words and whose thoughts are hazy and indistinct.

A PERSONAL PLAN FOR SUCCESS

As we all know, right now business and industry are working at top speed—planning to take advantage of the opportunities that lie ahead for peacetime America. Are you planning, too? Are you, personally, going to be ready to take your place in the coming era? Are you going to be prepared for the limitless opportunities of a new, a hustling, and a vastly different business world?

LATER MAY BE TOO LATE

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