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EPISTLES

FROM TODAY'S APOSTLES

Interior Brazil Enjoys Religious Liberty

We, your missionaries, T. C. and Frances Bagby, are located farther away from the two oceans than any of your missionary couples, except the Sherwoods. Our coming here was due to a conviction that we should do pioneer work before it was too late, for as you know, we worked for thirty years near the city of Rio, in Santos, and Sao Paulo.

This state, Goias, is in the center of the country, sparsely settled, but of great future importance, and as large as Texas. It is high and salubrious, not marshy, rich in minerals and of fertile soil. We have much cattle, and agricultural products are increasing. The heat is moderated by the altitude, so that our lot is not as disagreeable as many would think. Aviation is opening up the country and brings us within easy reach of large centers.

Our residence is at the capital, Goiania, a new little city of 30,000 people. It is being well paved and has running water, sewerage, and electric lights. I am pastor of the two churches, one of 150 members, and the second of 50, located three miles away. The First Church has a good temple, the second hopes to build soon, for the chapel is entirely inadequate. There are five smaller churches in this southern part of the state. I have visited them and am now at the fifth, writing this, away up here in the hills where they dig up the crystals so useful in radios and in other industrial appliances. So this town is named Cristalina, 300 miles from home.

We certainly have religious liberty everywhere, and the people, as elsewhere in Brazil, like the gospel. They never throw stones at the street preacher, though indifference often prevails as generally, for human nature is the same everywhere. Though there are some to baptize nearly every month, our contact with strangers is not what we desire, and we are praying earnestly for power.

We broadcast every month at the local station here and people say they hear us.

I have kept up evangelistic activity outside of the state by holding several meetings north and south.

T. C. BAGBY
Goiania, Goias,
Brazil



Chinese Hungry for Religious Teaching, Assistance

To a superficial observer the land of China may present a picture of chaos and hopeless confusion. Some may be inclined to ask whether we should not wait until the storm subsides before we launch a full missionary program. But when one makes a careful study of the situation many reasons are discovered for immediate resumption and expansion of missionary effort. China needs Christian assistance as never before and such assistance should be prompt, generous, and effective.

The missionary who comes back to China now reassures and comforts those who have had to endure long, weary years of conflict. His very presence has a stabilizing influence. The relief funds which he distributes help to alleviate much suffering—hunger, nakedness, and utter despair in some cases. He helps to repair buildings falling into decay, rebuild bombed churches and schools, reestablish schools and colleges, reorganize programs for enlargement of Christian effort and promote movements for the welfare of the people.

Chinese Christians are hungry for religious teaching after long years of distress and uncertainty. They yearn for something to cling to in the midst of insecurity. Religious faith is the key to peace and inner confidence. This is where the missionary is of great assistance. Rehabilitation of material things must be accompanied by spiritual rehabilitation, else outside help would be unbalanced.

At present, there is mounting and almost uncontrollable currency inflation in China—there is bloody conflict between Nationalist and Communist forces. But there have been disturbed conditions in China for long years even before the World War II and if missionaries were to wait until perfect quiet intervened they might have to wait for some time. Being an agricultural country, China can make a quick recovery if only there is peace and a few years' succession of good crops. Someone has said that this land often recovers from what seems to be irretrievable disaster.

Various ideologies are contending for the minds and hearts of the Chinese masses: communism, nationalism, materialism, and socialism. The representatives of these forces are not waiting for China to settle down. Neither can the Christian missionaries afford to wait.

Since the victory over Japan, China now stands as the greatest nation on the continent of Asia. In the Orient lives one-half of the entire human race. At this moment China is the most influential representative of the so-called "colored peoples." Six million Chinese live in the countries adjacent to their native

land and very often they are among the richest and most outstanding members of the communities in which they live. Christian work in China now may be far more decisive than the same amount of labor and expenditure ten years from now. This is the day of challenge, change and opportunity.

The vast migrations of Chinese refugees from East to West before the oncoming Japanese invaders, the many contacts with Allied armies, and the varied experiences of these long years of suffering have to a considerable extent served to break down the conservatism and provincialism of untold thousands. Not only have millions of people been uprooted by being driven from ancestral villages, they also have been uprooted in their traditions and mental processes.

The old Latin proverb declares, "He who gives quickly, gives twice." Certainly this is true of China today. A little will count much now. The peace of the world will be safe in a world in which there is a brotherhood based on mutual Christian love. In this shrinking world, China is our close neighbor whose need calls for our generous and prompt response.



HENDON M. HARRIS
Kaifeng, Honan, China

Christian Leaders True to Tasks in Wartime

In view of the fact that this year has been a most difficult one in this field, God has blessed the work greatly. Through our organizations, I have been able to hold things together, and am happy that up to now we have had about forty baptisms. As I am the adviser for all of our Baptist work in this field, I can say that the Christian workers, even though they are living under most trying conditions and suffered greatly during the war, have been true to their tasks and have made some adjustments at the places where they are stationed. As this field was so torn up and the people lost so much, it will take time to get things back to normal again.

A great many of our places of worship were either bombed or burned when the Japanese invaded this field, as well as other fields in South China, but the preachers gather the Christians together on Sundays for worship. I am now pushing to completion the repairs of our large church building here in the city. We are making plans to have a great thanksgiving service just as soon as it is finished.

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The COMMISSION

A Baptist World Journal first published in 1849 by the FOREIGN MISSION BOARD of the

**Southern Baptist Convention
United States of America**

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Evangelism

By Courts Redford

Across the Rio Grande

"Why can't I find this book of God in any of the stores in Old Mexico? I visited seven different towns last week when I visited my family looking for one, and there was none."

Thus spoke a Mexican convert to Missionary Mae Abbott at Fort Hancock, Texas. Mrs. Abbott tells us that more than half of those attending her mission services are the laborers from Mexico. Many of these have never heard a gospel sermon and have never had a copy of God's Word in their hands.

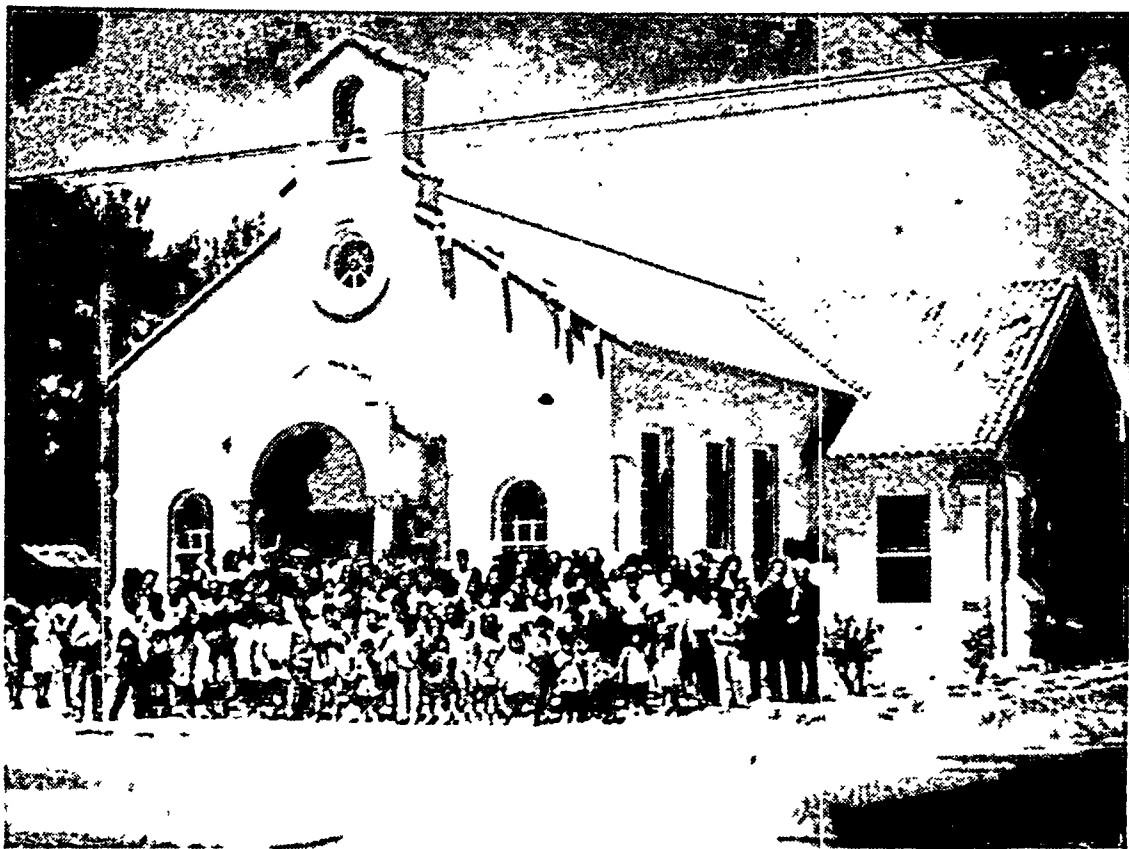
So it is in many Mexican Baptist churches and missions along the border. The Mexican Christians on this side of the border have been quick to take advantage of their opportunity to win their brothers from Mexico and to teach them God's Word.

In order that you may understand the zeal with which Mexican converts seek to win the lost, I want to tell you of my visit to the Mexican Convention of Texas at Uvalde in 1944. The messengers from 145 churches, representing a membership of approximately 10,000, had gathered for a three-day convention.

Many of these messengers were entertained in Mexican homes where the people were not Baptists. They were faithful in inviting their hosts to the evening sessions of the Convention which were evangelistic in nature. During this session of the Convention, there were forty-six professions of faith.

This Convention voted to have one mission station for every Baptist church and one additional mission for each additional fifty members beyond the first fifty. I am sure that the Mexicans have not fully realized this goal, but it is significant that they would undertake such a goal for the propagation of the gospel.

With this spirit of missions and evangelism, it is not surprising that they have enjoyed a phenomenal growth. In 1942 the Spanish Depart-



Photos courtesy Home Mission Board

The First Mexican Baptist Church at Laredo, Texas, is one evangelistic center which ministers to immigrants from south of the border and sends them home with the gospel.

ment of the Home Mission Board reported 1,221 conversions. In 1945, just three years later, they reported 3,982 conversions. In 1942, the Mexican Baptist Convention of Texas had an operating budget of \$5,000; this year they have an operating budget of \$35,000. Four years ago they were giving \$4.15 per capita for all of their church work; in 1945 they gave \$12.35 per capita. They reported one baptism for every 8.1 members—this in spite of Catholic opposition, poor equipment, and largely untrained leadership!

The Mexican leaders are anxious to secure Christian training. The Home Mission Board is now giving scholarships to thirty-five Mexican boys and girls who are attending colleges and seminaries in preparation for definite Christian service. Some of them will serve here in the homeland and some plan to serve in foreign fields.

Four years ago, the Home Mission

Board had 140 workers in the Spanish department; at present it has 197. It is now operating thirty-one kindergartens in the Mexican churches and a few more years will undoubtedly bring forth much fruit from the religious teaching and training in these kindergartens.

Their evangelistic and missionary zeal is bearing large dividends in the nation beyond our border. I want to give just a few examples which will show something of the influence of the home mission program in Texas and New Mexico on our foreign mission work.

The Rev. Andres Cavazos was converted at Santa Rosa, Mexico, at the age of twenty-one. He has served as pastor of Baptist churches in Mexico and in Texas for over fifty-four years. He is now located at Laredo, Texas, where he has been pastor of the Mexican Baptist church for eighteen years. They have recently completed a beautiful new church building. He gives an example of the type of work that

is constantly being done by Mexican churches and mission stations on this side of the border.

Rodolfo was born in Candela, Coahuila, Mexico. Brother Cavazos was the boy's pastor. Rodolfo was married when he came to this country in 1928. Both he and his wife were converted to the gospel. He still considers that his conversion was a miracle of divine Providence.

"At the present time," writes Mr. Cavazos, "Rodolfo is a member of the Baptist church at Nuevo Laredo, Old Mexico. With the permission of the church, he has organized a mission in one of the communities near and has a mission Sunday school with an average attendance of about forty pupils. He is enthusiastic and preaches with pleasure that which he received while he was in this country. Those converted in the United States return to their country with the gospel in their hearts to put it in the reach of their relatives and neighbors."

The Rev. Matias C. Garcia, who is now pastor of the Calvary Mexican Baptist Church in San Antonio, was born in Mexico and educated there in a Catholic seminary. He served as superintendent of public education in the state of Chihuahua, and later as professor of literature and pedagogy in the state teachers college at Chihuahua. In San Antonio, he was converted at the age of forty-three. He immediately joined the church and began work as a Baptist preacher. He has been preaching for more than thirty years and has rendered a marvelous service as a missionary pastor.

"Year after year," writes Brother Garcia, "great numbers of Mexicans came to work in the cotton fields and sugar industries of Texas. These returned to Mexico each winter. Very many of them were evangelized in our churches. This can be confirmed in the immigration offices, where they were registered as Catholics when they came in and as Baptists when they returned."

Brother Garcia tells the story of Isais Rodriguez. He was converted and baptized in a Baptist church of Austin, Texas. He attended school one year at the Mexican Institute at Bastrop, Texas, but the care of his family compelled him to give up his studies. He had to support his father and mother and several brothers and sisters. In April, 1926, he moved to San Antonio where he joined the Cal-



The Rev. and Mrs. Matias C. Garcia of Calvary Baptist Church, San Antonio, have helped to win Mexican laborers to Christ while they worked in the States. Mrs. Garcia also translates W.M.U. literature for the use of Mexican women.

vary Baptist Church. One year later he determined to go to Old Mexico where he had made arrangements to study for the ministry. Last year he attended the Alto Frio Baptist Assembly in Texas where the meeting of the Mexican Baptist Convention was held. He came as a messenger of the Baptist Convention of Mexico, of which he is now secretary.

A great many Spanish-speaking people from all over the world are attending the University of Texas located at Austin. Pastor Carlos Paredes has a number of the students attending the First Mexican Baptist Church. Many of them represent the outstanding families of their respec-

tive countries and will become leaders in the fields of science, education, government and social reform. Several have been baptized by Brother Paredes and have become faithful members of his church. It would be difficult to overemphasize the importance of this ministry as it shall be felt through the lives of these university graduates returning to the many Spanish-speaking countries.

It must be remembered that every Spanish-speaking person who visits our shores and returns to his own country carries back some conception of Christianity. If we neglect him while he is in the United States, he will likely carry back the idea that evangelical Christianity is impotent to meet the needs of the world and that the Baptists with whom he has come in contact are indifferent and unconcerned about his spiritual welfare.

On the other hand, if the Baptists of the United States are faithful in exemplifying the spirit of Christ in their lives and in testifying to the power of Christ to save, our friend from across the border will be favorably impressed and may return to his native land a professing Christian, to bear testimony to the power of the gospel to save men and to transform their lives. Thus, that Spanish-speaking visitor in your community becomes a mighty asset to world missions or a tremendous liability to the work of Christian missionaries. We must leave nothing undone to win him for the Lord while he is here.

"NATIVE WORKERS"

The Foreign Mission Board receives frequent inquiries about support for native workers on foreign fields.

Through the growth of Baptist churches in most of the areas where our missionaries serve, pastors, evangelists, Bible women, teachers and other Baptist workers, whom we call "native workers," are now related directly to Baptist associations and conventions of these countries, and are not employed or supported by missionaries of the Foreign Mission Board.

Funds from our Board are granted directly to the Baptist associations or conventions. Through their boards of evangelism and boards of trustees, they employ the pastors, evangelists, Bible women,

teachers, and other "native workers."

The funds sent by the Foreign Mission Board are placed in the treasury of the Baptist boards to which they are granted, and all salaries are paid from a common treasury.

This growth of our missionary work makes it impracticable now to assign individual "native workers" for direct support or to administer funds for their support through individual missionaries. This does not mean that the need for the funds has been decreased, but that *all* such funds are now being administered by Baptist associations and conventions, and not by or for individuals.

M. THERON RANKIN

God Is in His Temples—Still

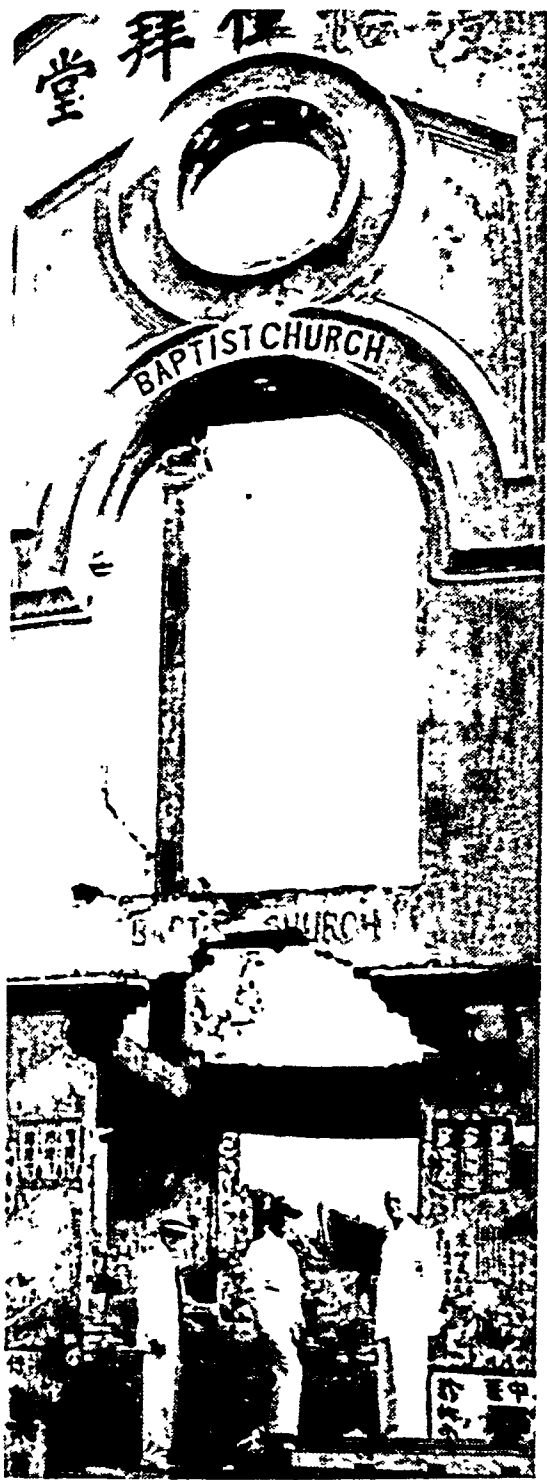


Photo by Rex Ray

The author, shown here (left) with Dr. M. Theron Rankin and Dr. R. E. Beddoe, visited the ruins of many church buildings throughout coastal China last summer but found that the churches themselves were not in ruins.

By Baker James Cauthen

for February 1947

War does shameful things to houses of worship. When we look upon church buildings where the gospel has been preached, prayers offered and hearts opened to Christ, and see them scarred and abused by the violence of war, we become very sad.

During the past months, I have seen and have been told of many war-shattered church plants.

Some of them lie in utter ruin, having been burned by retreating armies. The splendid building in Kweilin, where so many war-time throngs heard of Jesus, was left in ashes. In Wuchow only a few brick columns and scorched walls remain of their house of worship. In Shanghai, the Sallee Memorial Church yet stands but, with its roof ruined, its floor rotted and its interior wrecked it is a pitiful spectacle.

In some places the sound of hymns and prayers was replaced by the noise of shameful revelry as houses of worship were turned into officers' clubs with their wine, women and song. Church auditoriums became movie houses and classrooms were used for feasting and gambling. Pastors were driven from their homes and no Christians were permitted to use the property.

We stood in a Baptist church building at Yangchow and our blood tingled at the thought of how the house of worship had been desecrated. The whole building bore evidence of the abuse to which it had been subjected.

As we stood filled with indignation, our eyes turned to the arch above the baptistry where in large Chinese characters was written, "God is love." Then we noticed in smaller characters, "God is in his holy temple, let all the earth keep silence before him."

Suddenly we experienced a feeling of peace. There above all man's irreverence, vice and cruelty stands the love of the one, true God. He is in his holy temple calling all mankind to loving, joyful, worshipful silence in his presence. For those who supplant his praise with their wickedness and refuse the love which he offers, there remains the silence of utter defeat as God makes known his sovereignty. We wonder if those words did not burn their truth into the minds of some of the revelers even as they abused the house of worship.

The full story of wrecked and damaged church buildings in the cities and the country would make dreary reading. Far worse would it be if there were no rehabilitation funds to aid in restoring this property.

Chinese Baptists have been able to keep the work alive in these years of suffering, but it is beyond their strength to repair or rebuild their churches. In many cases, the church members lost all they possessed in the war, escaping only with their lives. They have not yet been able to provide for their own family needs.

To ask them now to assume all the responsibility for restoring damaged churches would be like expecting a man weakened through long illness to arise from his bed and perform Herculean labors. If there were no rehabilitation funds, years would pass before most repairs would be undertaken. In the meantime much of the work for which these Christians have suffered would fall into decay and the distinctive opportunities of postwar China with her doors opened wide for Christian testimony would have slipped away.

Baptists of China, as they worship in restored buildings, will be abidingly grateful for the relief and rehabilitation offering of 1946.



Two photos courtesy the author

Riga, the capital city of Latvia, was bombed by enemy planes in 1941.

President Truman in his address at the opening session of the United Nations General Assembly in New York City referred to the treatment of "displaced persons," the homeless refugees of the second World War.

Dr. Walter O. Lewis, general secretary of the Baptist World Alliance, after he had visited the D.P. camps all over Germany, wrote about the Baptists from Eastern Europe in those camps, and expressed his amazement at their determination not to return to their native lands now under Communist control.

Dr. J. H. Rushbrooke, president of the Baptist World Alliance, in a recent article, "Baptists in Germany," described the same situation.

The secular press has given much space to this subject. Doubtless, it is one of the great problems that has come out of World War II. It is a problem that has to be solved.

I speak for the largest Baptist group of D. P.'s, the Latvians. The exact number is unknown because they are scattered in camps all over Western Germany, in Denmark, Belgium, Austria, France, Italy, and Sweden. A

conservative estimate is 4,000, or about 30 per cent of the entire Latvian Baptist family. It is noteworthy that two-thirds of the ministers have escaped, of whom about ten are now in America.

Why are they displaced persons today? What is the basis of their determination to die rather than to return to their native land which they love more than anything else in this world?

There is reason: Soviet Russia's attitude toward religion. When, after violating all the treaties with her weaker neighbors and in agreement with Molotov-Ribbentrop pact, which opened the gates of Hitler's attack on Poland, Soviet Russia occupied and annexed Latvia in 1940, a regime of unbelievable terror began.

Churches were confiscated with everything in them and transformed into dance halls, movie houses, Red army clubs, and the like. Sunday schools were closed and an intensive godless propaganda promoted, especially among the children. Young people's and other church organizations were forbidden. The few

churches that were left open had to be rented from the Government, and the rental usually was so high that the congregations could not meet the price. The Baptist seminary was closed, the Baptist paper *Kristiga Bals* suspended.

Ministers were questioned and in many cases tortured by NKVD, the secret police. Several were deported to die in Siberia. Imprisonments, executions, deportations, and indescribable atrocities took place. In one year's time 35,000 Latvian men, women and children were snatched during the night from their homes and deported to slave labor camps in Siberia. The eyewitness accounts are simply heart-breaking. American people never will be able to grasp it fully. The Latvian Baptists' hope that communism had changed its attitude toward religion and had become more human bitterly deceived them. It is worse and more ruthless today than it has ever been before.

No wonder that, when the red army again approached Latvia's borders, these people flew panic-stricken, westward. Their hope was to meet the Western Allies. Many succeeded.

Four thousand Latvians look to this man, Dr. W. O. Lewis, for a home in America.

Two photos from Religious News Service



Latvia Baptist D. P.'s Seek a Home

By Carlos Purgailis

others were turned back by the fast approaching red army.

Some forced repatriations have resulted in mass suicide. Those Baptist brethren of ours have tasted the "freedom" that some in America are talking about, and *no one* is going to compel them to return to slavery.

But now comes the question: Where can they go?

Several countries have offered a haven to these unfortunate people who have lost everything but their lives. One of the first countries that expressed willingness to receive war refugees was Brazil. The Brazilian Government has always had a great regard for the Latvian immigrants because of their ability to adjust themselves to the conditions in a new homeland.

Several groups arrived there at the turn of this century, most of them coming from the large Latvian colonies in Russia proper. The reason was the inviting news about the new land, the freedom, the opportunity. A few groups sailed from Latvia to join those already there, and settled mostly in the southern state of São Paulo.

Then in 1922-23 an unusual movement arose among the Latvian Baptists to migrate to Brazil. It came as a result of a great revival that swept that country after the first World War. It was a real Pentecost. People were saved by the thousands, and in different church members became fervent Christians.

Then came the movement to Brazil. About 2,000 of those Baptists felt in their hearts God's call, like Abraham, to leave their homeland and go to a strange land. They sold everything and, with songs of praise on their lips, sailed to the promised land. In the midst of the jungles of São Paulo, about 500 miles in the interior, they established their colony. During the first six months, tropical diseases, hot climate, poor diet, and other things claimed about 10 per cent of those brave pioneers.

In spite of all, their faith did not falter. They cleaned the jungles, built their homes, and started a mission work which has grown to such proportions that it has won the admiration of all the Brazilian Baptists. Here is a monument of indomitable cour-

age and faith that is unsurpassed by anything this century has seen, not only among the Baptists, but anywhere in this world.

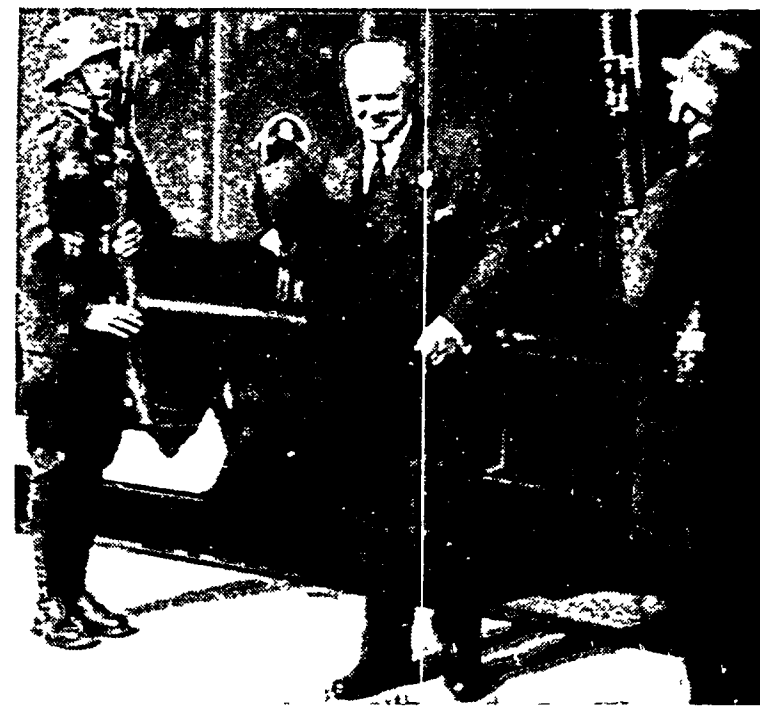
Many of those Baptists that went to Brazil left their relatives and friends in the homeland. Some of them have succeeded in escaping and are now in Western Europe. Everything is done to help those who are willing to go to Brazil. Several hundreds of names have been forwarded to Brazil to be presented to the respective authorities. Letters are coming daily from others that want to go. One of the handicaps has been the Brazilian Government's desire to scatter the new immigrants. The problem of transportation has also been acute. But, thank God, the prayers of the Christians have been answered. Latvians in Brazil, most of whom are Baptists and are organized in colonies and churches, have approached the Government officials and immigration authorities on behalf of the Latvian D. P.'s. The Government has agreed to let the D. P.'s go to established colonies, or start new settlements, as they wish.

(Please turn to page 32)

Dr. Edwin A. Bell, European representative of the American Baptist Foreign Mission Society, is also working with D.P.'s.



President Ulmanis of the Latvian Baptist Union (center) was one of those deported, never to be heard from again.



Kingdom Facts and Factors

Wanted: Clear Thinking; Straight Going

By W. O. Carver

Man is in the fix we are in because we do not think clearly nor behave honestly. Christianity demands both and shows the way to get both. Men are self-centered and short-sighted. These two go together. Until we shift the center of interest and aim from self to God we can never see clearly nor deal uprightly. When we seek to orient self to God, to surrender our own desires and will to seek God and his good way, we find people—all people, in fact—somehow standing between each self and God. We can then adjust ourselves to God truly and fully only as we make right adjustments to all people who stand between us and God.

That is why Jesus teaches us to pray "Thy will be done on earth," and "Forgive us as we forgive others." It is the only way to get in harmony with God. And this calls for "being renewed in the spirit of our minds." When this happens to me, and in the measure it happens, the Holy Spirit enables me to think clearly, to deal truly.

The United Nations

We can see—cannot but see—that, in the Security Council, in the Assembly of the United Nations, and in the sessions of the Commissions, there is lack of clear thinking, and that its chief source is national self-seeking on the part of the representatives of the nations. Each suspects the others, largely because each is conscious, unconfessedly, of his own self-interest and attributes that motive to his fellows. None can see clearly because all are near-sighted. Right conclusions cannot be reached in agreement for the reason that rarely do any of the counselors desire entirely right conclusions.

For all of us who believe in God, and believe in humanity under the hand of God, the question comes whether we are praying for the United Nations with clear thinking

and desires wholly directed to the will of God. There ought to be millions, hundreds of millions, of people praying for these men and women in these days so weighted with the hope of the world, or its despair.

But are we in sufficient harmony with God to make true prayer possible? Are we ready for the will of God to be done among the nations?

Early in December it is possible to record that the Russian representatives in the different conferences seeking world unity are receding from their "sit down strike" noted in this page in the January number.

Whatever the explanation this is ground for great, if cautious, gratification. Possibly they have been holding back with a view to gaining all possible advantage before yielding, now here and now there, as they had planned all along. Possibly Stalin's illness, so long concealed and even yet not officially admitted but an open secret, has relaxed his autocratic influence. Possibly the campaign from many sources in our country for modifying the harshness of fear and criticism of Russia has had effect. Possibly in the free atmosphere in this country the Russian representatives have recognized that their Government has incurred the censure of practically all the world, and have seen that they need not fear the world if they are willing to live with the other peoples.

Possibly the millions of people praying daily in behalf of these counselors with such unprecedented responsibilities have, through the influence of God's Spirit working in them, created new attitudes and a better atmosphere. For after all, unless we get peace from God, we do not get peace.

Business and Politics

The head of a vast railway system is speaking his mind in an off-print pamphlet from an article in an out-

standing magazine. He berates the politicians and law-makers who play the demagogue to the masses and pass "pure drug," "honest advertising," "fair business dealing" laws, but no laws requiring statesmen and politicians to tell the truth and not to lie. Too many bills are passed in legislative bodies to insure continuance in office rather than to secure justice and truth in the social order.

The Church and the Churches

Here is a field just now needing clear-thinking. The ecumenical movement is undertaking one of the most important religious revolutions in Christian history. Both within it and from the critical outside clear-thinking is needed and straight going.

A widely known layman has set up a foundation under auspices of the Disciples Divinity House of the University of Chicago. The inaugural course in this "Hoover Lectureship" was given in the fall of 1946. It is reported that "on five successive evenings large audiences representing the student body and the faculty of the university, of the dozen or more theological schools in Chicago area, and the clergy and laity of many denominations, gathered to hear Bishop Dun [Protestant Episcopal, Washington, D. C.] expound the concept of Christian unity and the problems involved in its achievement."

It is gratifying to be informed that the lectures made an extraordinary impression on this university community, in which "no subject in the domain of religion is regarded with more indifference by the sophisticated mind of our time than is the Christian Church."

The news report and summary outline of the lectures lead us to believe that the Bishop brought much profound, clear, courageous, and sympathetic thinking in his discussions. The volume publishing the lectures

(Please turn to page 22)

HEROES OF CHRISTENDOM

By Eugene A. Nida

Less than two years ago a fanatical band of assassins waylaid a missionary translator along a jungle path of Latin America, and drawing the razor-sharp blade of a machete across his throat, they threatened to kill him if he persisted in translating the Bible into their language.

This missionary is only one in a long line of Christian heroes who have made possible the production of the Bible, or parts of it, in 1,068 languages throughout the world.

These undaunted men have included Wulfilas, who braved the forest haunts of fierce Goths; Wycliffe, whose ecclesiastical enemies dug up and burned his body to purge England of such a curse; Tyndale, who was burned at the stake for the crime of giving us the Bible in modern English; Luther, who had to flee into voluntary imprisonment to be protected from men who hated the propagation of the Word of God; Judson, who endured twenty-one months of barbarous imprisonment for the sake of the gospel; and a host of other men and women, scattered throughout the world, who have made possible the production of the Bible at the rate of 30,000,000 volumes a year, with a new language being added at the rate of one a month.

Behind this story of linguistic missionary advance lies a difficult path of arduous, painstaking work: listening carefully to and recording the strange maze of queer sounds which seem to abound in aboriginal tongues, analyzing the complicated word structure of languages in which a verb stem may in some instances occur in as many as 50,000 different combinations with prefixes and suffixes, figuring out the labyrinth of unusual word orders, in which, for example, one

How can we give the Bible to people whose language has never been written? The Summer Institute of Linguistics, held at the University of Oklahoma, has trained a thousand students for this missionary job.

says "the man the woman her-he-loved," as one would literally translate such an equivalent Navajo expression.

But even more complicated than the amazingly complex structure of such languages as Eskimo, Hottentot, Navajo, and Chinese, are the intricacies of meaning and the specializations of idiom which one encounters. It is impossible to translate from one language with word-for-word conformity, any more than in the English New Testament we say "they reclined to eat," following the literal meaning of the Greek expression. Rather we translate what makes sense in English and say, "they sat down to eat."

So it is in the many languages of the world. For example, in one Quechua dialect of South America it is quite impossible to translate "grace" and "peace" by identical noun expressions, rather "the grace of God toward us" is "God looks upon us for good" and "peace" is "to sit down in one's heart." What may seem twisted figures of speech are only the genius of the foreign tongue and are the proper vehicles of thought for the native speaker.

Without the proper techniques for reducing a language to writing and translating the Word of God into it, many translators have wasted pre-

cious years and reached only partially satisfactory results. In order to overcome these difficulties and to speed up the task, the Summer Institute of Linguistics was founded in 1934, and since that time has graduated over 1,000 students, most of whom are now scattered throughout the world. In the thirteen sessions of the Institute missionaries and candidates from more than sixty denominations and mission boards have received training.

At the present time the Institute is located on the campus of the University of Oklahoma as a guest institution, and conducts its courses as part of the university program with full accrediting. In this intensive eleven-weeks summer course a staff of approximately thirty linguistic missionaries, who have all had personal experience in the tasks of language reduction and Bible translation, give students a basic understanding of the techniques used in identifying, reproducing, and recording strange sounds, untangling the complicated word structures of exotic tongues, understanding the meaningful combinations of words, and analyzing the fascinating idioms which reflect the life and thoughts of the speakers.

Great advances have been made to bring the Bible to people throughout the world, but there are still at least 1,000 languages into which nothing of God's Word has ever been printed. The speakers of these languages total as much as twice the population of the United States. They must be reached, and in the providence of God they will be, but not without the same undying courage that throughout the history of Christendom has characterized some of the greatest heroes of the faith, the Bible translators.

Ambassadors of Peace

Between August 1 and December 31, 1946, these thirty-three new missionaries of the Southern Baptist Convention left the States for duty on three continents.

Twenty-seven photos by A. L. Dementi



Martha Jordan (M.D.), William McK. Gilliland

Nigeria



William Carl, Jeannette Roebuck Hunker

China



Nigeria

H. B. Canning, M.D.



China

L. Marie Conner



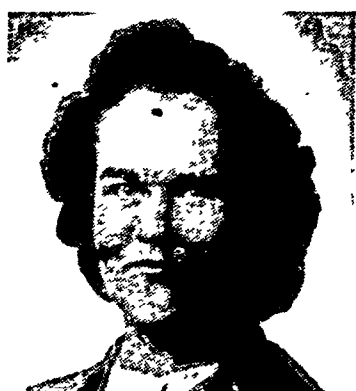
Daisy Hicks, William Linville Jester

Nigeria



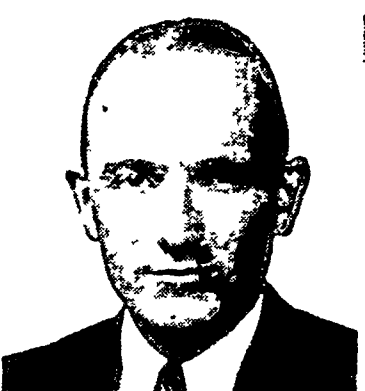
Hawaii

Josephine Harris



Nigeria

J. Vivian Langley



Colquitt Alexander, Rose Pfeiffer Kennedy

Nigeria



China

Emily K. Lansdell



China

Lawton, Mrs. W. W., Jr.



China

Mildred E. Lovegren



Nigeria

Edythe I. Montroy



Jones Ivey, Winnie Marshall Miller

Chile



Elisabeth Jaccard, Alfred C. Muller

Mexico



Farrell Edward, Elizabeth Barnett Runyan

Nigeria



Helen McCubbin, Audrey Marshall Sams

Argentina



Martha Morrison

Frances E. Roberts

Hawaii

Paraguay



Ruby L. Wheat

China



Cathryn L. Smith

Brazil



Lillian R. Williams

Colombia



E. Fay Taylor

China



Mary H. Sampson

China



L. Jaxie Short

China

1947 is the fortieth anniversary of an organization and of an institution which have greatly strengthened the work of the Foreign Mission Board of the Southern Baptist Convention. The majority of the young women pictured on this page are products of both. One of these missionaries resigned a faculty position with the institution to accept appointment.

THE COMMISSION takes this opportunity to salute the 4,605 Young Women's Auxiliaries, with their 60,000 members, led by Juliette Mather of Woman's Missionary Union, auxiliary to the Southern Baptist Convention; and Woman's Missionary Union Training School, led by Carrie U. Littlejohn, principal, the first Baptist institution in the South to specialize in the training of young women for full-time Christian service.

Mary-Ellen Wooten

Nigeria

Major evangelical bodies in America share the tasks of relief and rehabilitation. Southern Baptists, who achieved their 1946 goal of \$3,500,000 for this purpose, and who adopted a \$10,000,000 Co-operative Program objective for 1947, rejoice in the efforts of fellow Christians to help rebuild the world in the name of the One who died for it.

The Northern Baptist Convention

The objective of the World Mission Crusade within recent months for rehabilitation here and overseas was \$14,000,000, in addition a special offering for relief to be raised in the closing month of 1946. The national offering goal for December was \$2,000,000 of which one-half goes directly to world relief.

Besides cash contributions, Northern Baptists participate in the material aid program of Church World Service. Recently ten tons of clothing were sent to Baptists in Poland and five tons of material aid supplies to Baptists in France. During the twelve-month period, October 1, 1945, to September 30, 1946, 195,385 pounds of material aid were sent through Church World Service warehouses. Already appropriations have been made for relief in Japan, Burma, Europe, and Poland, part of it in co-operation with the World Relief Committee of the Baptist World Alliance.

The Presbyterian Church, U.S. (Southern)

For 1946-47, the goal for funds for overseas relief and reconstruction is \$250,000—a goal which the church reached in December, 1946. For 1947-48 (beginning April 1) the goal is \$300,000. For reconstruction of denominational mission work the foreign mission committee has been setting aside \$250,000 annually.

The Presbyterian Church, U.S.A.

The Restoration Fund of \$27,000,000 is now being raised, of which \$3,654,000 will be designated for European relief and rehabilitation and \$11,670,000 total rehabilitation and reconstruction in Asia, including \$1,240,000 as the Presbyterian share of general relief through Church World Service. The leaders of this fund call attention to the fact that the two atomic bombs dropped on Japan cost \$2,000,000,000 (plus cost of delivery), or \$15 apiece for each American, and that the two million members of the Presbyterian Church—on a pro rata basis—paid \$30,000,000 for these two bombs. [Figure how much this would be for 5,865,554 Southern white Baptists.]

Evangelical and Reformed Church

The War Relief and Rehabilitation Fund for 1945-47 is \$2,000,000, of which \$700,000 is designated for use through Church World Service and auxiliary services.

The United Presbyterian Church

The World-Wide Christian Advance to be concluded in 1947 has a goal of \$2,024,000, including \$300,000 for overseas relief, part of which is to be used through Church World Service, the other part through the American Bible Society.

The United Lutheran Church in America

The National Lutheran Council is raising \$10,000,000 in two years ending in 1947, most of which is to be used for overseas program with approximately one-fifth being used for relief. By October 1, 1946, nearly one-half of this had been obtained in cash.

"Of the total sought, \$6,950,000 has been allocated to the spiritual reconstruction of churches overseas, in Norway, Finland, France, Germany, Hungary, Holland, Czechoslovakia and Poland, and among displaced Lutherans from the Baltic states. Other allocations are as follows: \$1,500,000 to orphaned Lutheran missions in China, India, Asia Minor, Africa, Japan and New Guinea; \$700,000 to service centers and other activities among members of the armed forces." The estimated value of material relief sent overseas is \$2,262,240. "The National Association of Evangelicals recently decided to make its relief shipments through Lutheran World Relief." In 1946 the Missouri Synod Lutherans raised \$5,000,000 for overseas program.

Mennonites

Monthly budget of approximately \$80,000 for relief. "If the assets received during the last fiscal year [\$2,015,733.50] were divided among the whole Mennonite population of the United States and Canada, it would average approximately \$12 per member. [What would be the total if all Southern Baptists gave \$12 apiece for relief?] The relief program has served as a tonic for church interest and co-operation."

The Church of the Brethren

Total given in seven months for relief and rehabilitation, given by 181,087 members in United States and Canada, is \$352,728. Extensive material gifts, such as wheat, corn, clothing, medical supplies, and heifers have also been received. They inaugurated the warehousing and shipping service at New Windsor, Maryland.

We Rebuild His Name

The Methodist Church

The \$25,000,000 Crusade Fund for the current quadrennium ending in 1948 has been oversubscribed. Of this sum \$2,150,000 was designated for overseas relief. Funds for relief are expended through the Methodist Committee on Overseas Relief which appropriates approximately 50 per cent of its funds through Church World Service and other interdenominational agencies.

The Protestant Episcopal Church

The goal is \$3,000,000 in three years, \$1,000,000 each year to be channeled through Church World Service for overseas relief. This is in addition to approximately \$8,000,000 already raised for reconstruction of the denominational program. The presiding bishop calls attention to the fact that there are multitudes of smaller personal or church needs which can never be met by any government program such as UNRRA.

A hospital in China or the Philippines needs medical supplies, sheets, and bandages. A theological school needs clothing, and books for the students. Parish churches want temporary shelters in which to worship and to congregate for fellowship and works of mercy. Clergy need supplementary salaries. Theological literature, service books, and religious educational materials must be printed; printing presses and paper are needed. Church youth leaders must be trained and the aged need shelter and care. Multiply these needs thousands of times; count them in China, Holland, India, Yugoslavia, the Philippines, Japan, Germany, France, Norway, Burma, Italy, and the need can be seen. Not to be forgotten are the Displaced Persons who cannot return to their old homes. Millions of dollars worth of food and supplies are needed to supplement what the United Nations must do. Millions of dollars have been given for this purpose and millions must continue to be given.

United Brethren in Christ

Men's Brotherhood is conducting annual campaign for \$75,000 for relief.

Congregational Christian Churches

Total goal for three years ending in 1948, \$6,114,576, with approximately \$4,500,000 for overseas.



Photo from European

Through the relief program of Christian churches of America, large and small refugees have received warm clothing and care.

The Reformed Church in America

The General Synod voted to raise through three years a fund of \$2,500,000 for "relief, reconstruction, and advance."

The Disciples of Christ

For the year closing June 30, 1946, \$509,878 in money and \$120,000 worth of material aid was given, and a like amount will be given for the current year, to be used for relief and reconstruction in Europe and Asia. As a part of "A Crusade for a Christian World," continuing through June, 1950, the week of February 16-23 has been designated as "Week of Compassion," with \$500,000 as the goal for relief and reconstruction.

American Friends Service Committee

Relief from many sources is channeled through this organization. Some thirty different denominations use its facilities to reach areas which cannot be touched by other organizations. Cash budget for 1946 was \$6,500,000.

The Evangelical Church

A campaign for \$500,000 is now in progress for rehabilitation and reconstruction. After being united with the United Brethren in 1947, these church groups will appeal for \$100,000 for overseas relief.

The Gospel in Uruguay

Power, Progress, Program

By R. Alvarez Blanco

Baptists came to Uruguay in 1911. They are not the only witnesses of the power of the gospel of Christ in this land, for they were the last of the large evangelical groups to enter. We Baptists preach the gospel; and because it is the gospel, it has power; for the reason it has power we see progress; and because of this progress we must have a program.

The gospel in Uruguay is acting in the manner of leaven. To be sure it has not accomplished its full work yet but, like a ferment, it is acting all the time. We have seen its power at work. It reaches the low and the high, the black and the white, the old and the young.

Please permit us to present to you a few examples taken at random from the First Baptist Church of Montevideo. Let them be a few who made profession of faith at the same time.

Here is a woman who by her appearance, her demeanor and her personality presents a true picture of culture and refinement. She is a renowned dentist and professor at the university. She is the most active personal worker in our church. She is its treasurer and the successful teacher of the adult Bible class. She has undergone such a change in outlook that even the most humble members feel at ease in conversation with her. She offers her home for the preaching of the gospel and through her we have contacted people of a rather high social standing.

And here is a young man from the country who makes his living selling newspapers. He has a small stand in a place within a hundred feet of three saloons; yet he resists successfully every temptation to drink, to smoke, to gamble or to lead a life of impurity. He attends the services of the church regularly and is a faithful contributor. As you see, he also testifies to the power of the gospel.

Let me present a trained nurse who is head nurse of one section of the best

public hospital in the city. She used to be Roman Catholic, specially in social activities and charities. Through her we were able to get in touch with a group of about thirty boys, under arrest by juvenile courts, and to present to them the gospel of Christ for a period of almost two years, with positive results.

Let me introduce to you a young lady in whose experience these words of Jesus were literally fulfilled: "A man's own household will be his enemies." She was a faithful Roman Catholic who belonged to the organization of the Daughters of Mary. She heard the priest once say harsh words against the evangelicals, and since she knew a member of our church to whom those words could not be applied, she investigated the matter to find out if the priest was right. The result was, she found Christ.

When she was converted her people disowned her. For weeks at a time her parents would not even say "good morning" to her. She is now finishing her third year at the Missionary Training School in Argentina. She won her mother just before she died and she is now making definite headway toward winning her father, also. The power of the gospel is real in her life and she has been more than once an inspiration to this writer, her pastor.

And here is another young lady— attractive, talented and consecrated. The spiritual hunger of her soul did not find satisfaction in the traditional church in which her Danish parents brought her up. She came to Montevideo to study medicine, was baptized and joined our church. She was a great blessing to our people in the short time that she remained with us. She is now the wife of one of the young pastors of the Church of the Brethren.

Here is a boy of fifteen, once a terror in his neighborhood. There was not any mischief of importance in which he was not a leader. The offi-

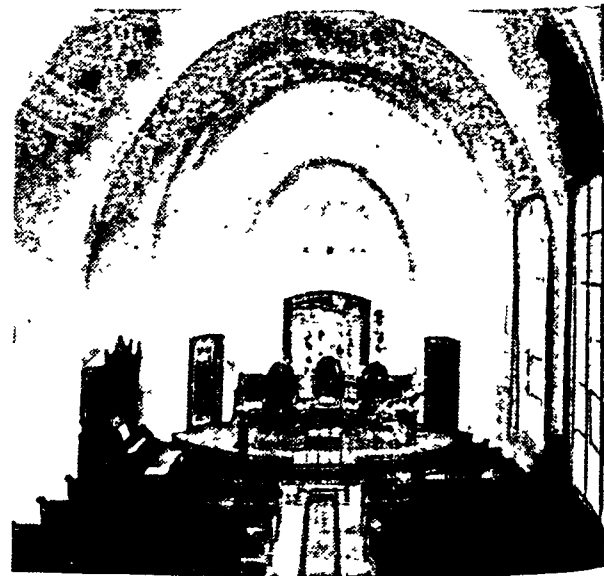
cers at the local police station did not know what to do with him. He was to them a sort of a nightmare. He was converted, his life was transformed, he found work, and he won for Christ his own mother and sister.

Let us turn now to this Italian immigrant woman who considered that to accept Christ and his gospel was like becoming an outcast in the eyes of her relatives and friends. But she asked to be baptized because she wanted to testify in that way to her faith in Christ. She is a very simple woman, faithful to the church, and active in its work. She likes to do laundry, so that she may have a little money of her own to give the Lord.

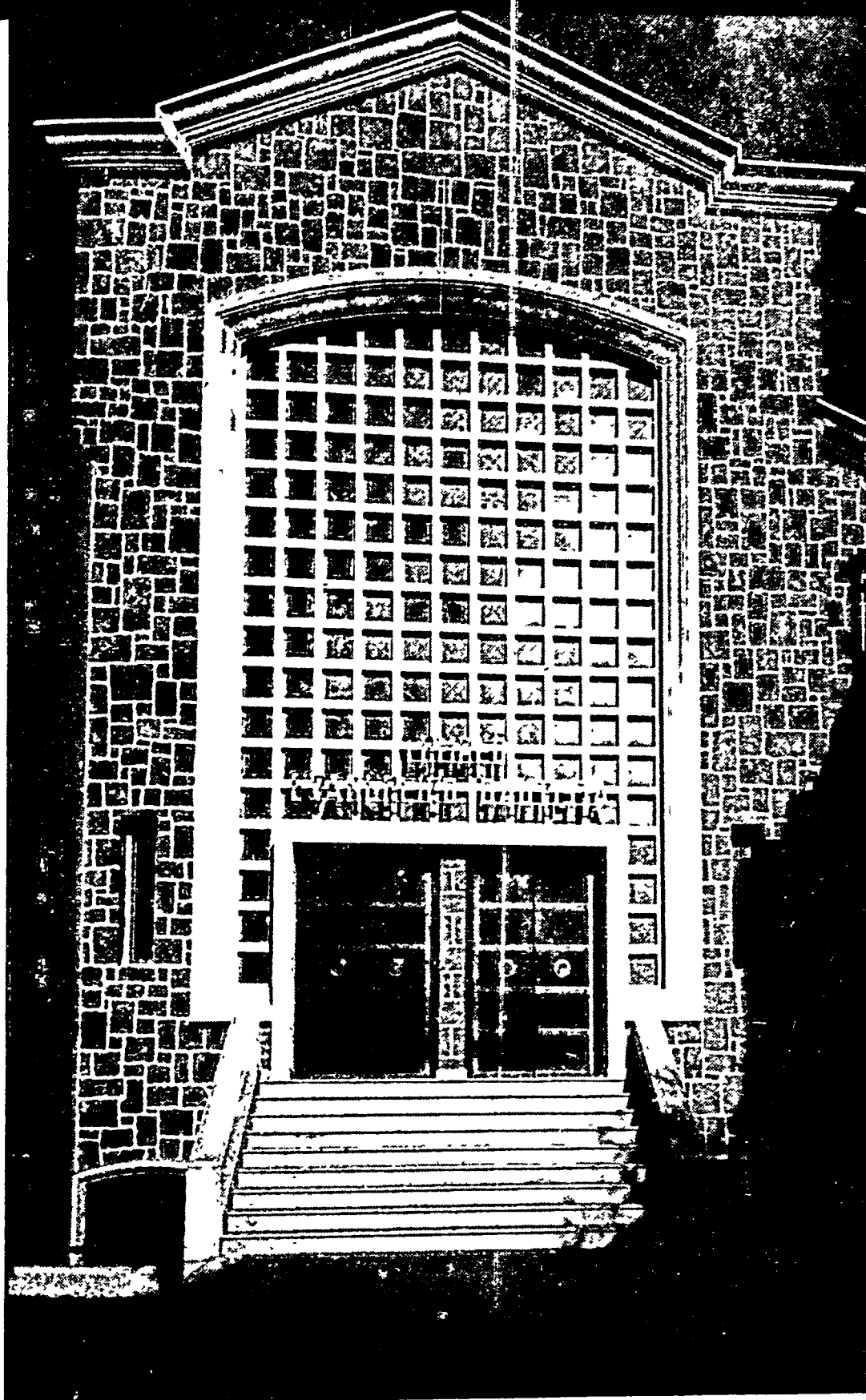
Finally we come to an old Russian immigrant married to a very domineering Lithuanian Catholic wife. For him to accept Christ and to join our church was a definite act of courage. He bore the opposition of his wife in such a Christian way that she became interested, was converted, and is now a member of our church.

These eight persons represent six different nationalities and environments, but all have in common a life transformed by the power of the gospel.

When at the end of 1934 the writer accepted the call from the First Church, there were five Baptist churches in Uruguay whose combined membership was 262 members. In December, 1945, we had twelve churches in Uruguay with a membership of 622. In our own church, organized in 1911, there were 79 members in December, 1934; at the end of 1945 we had 194 members. So in the first twenty-four years we gained 79 members, and in the following eleven years we gained 115. During the same period a new church was



THE COMMISSION



Templo Evangelico Bautista in Montevideo is, according to Dr. John A. Mackay, "a wonderful combination of beauty and strength" in church architecture. Erected by gifts from the Lottie Moon Christmas Offering, it was dedicated in April, 1942.

organized with members from our church, one young man went to the seminary and was ordained as pastor, and five young women finished the full course at the missionary training school. We built a church house which has the largest seating capacity of any of the 124 churches of our River Plate convention. It has some unique features as to its architectural lines, furniture, baptistry, lighting, Sunday school facilities, and equipment that have gained for it a wide reputation.

Dr. Everett Gill, Jr., said of our

building: "This is the most worshipful church building I have seen outside of the United States, and even at home I have seen few that can be compared with it." Dr. John A. Mackay, president of Princeton Theological Seminary, remarked when he saw our building a few weeks ago: "This is a wonderful combination of beauty and strength."

Our new building, therefore, marks some definite progress and we have already seen its effects. For instance, the chief of police of Montevideo has attended services a few times in our

The first of a series on world evangelism by national Baptist leaders

new building, something that it would have been impossible for him to do in the little old chapel at the rear end of a long vacant lot, where the church worshipped for the nineteen years previous to the inauguration of the present building in April, 1942. We shall ever be thankful to the Baptist women of the South who contribute to the Lottie Moon Offering, for having made it possible for us to have this house of worship.

We reached the standard of excellence in our Sunday school, and in the Training Union department we have organized Juniors, Intermediates, Seniors, and Adults. We have a missionary union for women and a Young Women's Auxiliary, as well as a brotherhood for the men of the church. In music we are recognized as having the best choir from the standpoint of quality of any of our Baptist churches, and our congregational singing is often considered the best. This improvement in sacred music is also a mark of progress.

We have plans for the future. Our work and opportunities demand that we should provide the means for further development. Our people need training in missions, in stewardship, in Bible study, in personal work methods, in Baptist principles and doctrines, in social responsibility and in practical aspects of public worship. We need in our church a modern electric organ (we use now a harmonium a hundred years old that a Methodist church lent to us) for the services inside of the building, and a public address system for the open air services.

We need a good school where we could have 500 boys and girls during a period of about ten years, under the influence of Christian teachers. These pupils would provide students of a higher cultural type for our seminary and missionary training institute, as well as adequate financial support for a vital and aggressive program. In the meantime, although in a pace much too slow to satisfy our aspirations, we march onward, forward and upward.

Thirst for Living Water

in Latin America

By Frank W. Patterson

Photos courtesy the author

Christian literature is essential to the march of Christianity. Missions and journalism have walked hand in hand down through the centuries. Paul, the missionary *par excellence*, was a masterful journalist—author of approximately a third of the New Testament. Luke, his keen mind trained to observe details, documented first century Christian history.

William Carey centuries later dedicated himself to the mastery of difficult oriental languages. Perhaps his crowning work was a translation of the New Testament into Bengali, but it fell to his fellow missionary William Ward, a practical printer, to produce this valuable work and thus give it popular distribution and permanence. If we would evangelize, the printed

page is invaluable; if we would indoctrinate, it is indispensable.

On the streets of Vera Cruz, Mexico, a laborer awoke from a drunken stupor and with bleared eyes beheld a gospel tract which had been pressed into his hand. He read on the margin of the tract the address of his benefactor, and of her offer to help him. Impressed with the message of the tract, he made his way to the home of the missionary, who eventually led him to a saving knowledge of Jesus the Christ.

In a recent letter, my brother, who had vacationed in Guatemala, said: "In a little lake village which I recently visited by boat (there are no roads), I was wandering around, turned a corner, and was faced with

a little stone building painted a bright blue with red flowers painted on it here and there, and across the front was a sign reading, *Iglesia Bautista El Buen Pastor.*"

A few days after his visit, the first association of Baptist churches in Guatemala met in that building. A

The Baptist Church of the Good Shepherd of San Pedro in Guatemala is the destination of some of the literature produced at the Baptist (Spanish) Publishing House, El Paso. Pastors like the Rev. Leobardo Estrada (right) use its books.

Photo by Elbert (Pat) Patterson, Tulsa



year ago there were no Baptist churches in Guatemala; now there are ten. These were instituted years ago as non-denominational missions, but according to the testimony of several members of these missions, they gradually came to accept the Baptist position as the only New Testament expression of faith, as they studied Sunday school literature and doctrinal books which they obtained from the Baptist Publishing House.

By individuals and by congregations, Baptist mission presses, working constantly, yet quietly, present their trophies to Southern Baptists.



Sunday school lesson material in Spanish is needed by thousands of Baptist churches.

In view of the encouraging reports which come from the fruitful ministry of Christian literature on the mission fields, one is tempted to exclaim, with the enthusiasm of Simon Peter on the Mount of Transfiguration, "Let's give every missionary a printing press and flood this continent with the Gospels."

The problem is not quite that simple. The majority of our missionaries were not called to be journalists, and fewer were called to be printers. To establish a publishing house on each of our fields would be impractic-

Literature which is available free reaches newly-literate adults outside the church.



cal at the present time, but Southern Baptists are supplying the literature needs of their Latin-American missions with four houses.

For Spanish-speaking fields we have publication centers in Temuco, Chile, Buenos Aires, Argentina, and in El Paso, Texas. Some years ago, Missionary R. Cecil Moore, recognizing the need for cheap editions of standard religious novels, obtained publication rights for several such works from the Religious Publication Society which had suspended operations in Spain, and began publishing these as his resources would permit. Today, Dr. Moore dedicates one room of his home to a bookstore, *El Lucero*, another to editorial work, and another to book storage. A young man is employed full time to conduct the business of the bookstore.

In Argentina, when the Baptist Convention of the Republics of the River Plate was organized in 1908, a publication committee was elected, and the publication of a denominational paper was authorized. The board of publications has functioned without interruption, publishing not only "The Baptist Expositor," the official organ of the denomination but also a number of splendid books and large quantities of tracts. The Board of Publications has its offices and a bookstore in Buenos Aires. They have no printing nor bindery equipment. Plans are being negotiated for the construction of a larger building.

The oldest publishing center is that located in El Paso which has been known by practically all denomina-

tions in Latin America as the *Casa Bautista de Publicaciones* ("The Baptist Publishing House"). This institution was conceived in the mind of Dr. J. E. Davis even before his appointment as missionary to Mexico in 1904. In December of that year he set up a printing press in his home and began publishing tracts. In 1906 he formally opened a publishing house at Leon, Mexico. Because of continued revolution and lack of supplies the publishing house was moved to El Paso in 1916, where it has a spacious building and splendid equipment.

Its chief objective during forty years has been to supply Spanish-speaking church groups with Sunday school literature. In addition it publishes tracts, books, and church supplies. In fact, many visitors have called this publishing house a miniature Baptist Sunday School Board. The Sunday school literature from this publication center goes into twenty-eight countries.

Each of the three publication centers began as a local institution, and at first sought to care for its immediate needs; each has grown and its sphere of influence has increased. All have faced similar problems and have recognized more or less the same literature needs. The need for a closer collaboration of the publishing centers has been recognized both by the personnel of these centers and by the Foreign Mission Board for a number of years.

At the invitation of Dr. Everett Gill, Jr., secretary for Latin America, representatives of the three institutions were invited to literature conferences which were held in Buenos Aires last July 29-31. Dr. Moore of Chile represented the publishing center which he founded. Dr. M. S. Blair, manager of the Baptist Publications Board, Dr. William L. Cooper, president of the Argentine Baptist Seminary, and Miss Minnie McIlroy represented the Buenos Aires publishing center, and this writer represented the Baptist Publishing House of El Paso, Texas. Dr. Gill presided over meetings first with missionary representatives, and then over a joint session with laymen and pastors who make up the publication board in Argentina.

As reports were made and plans compared, a number of reasons for
(Please turn to page 32)

The People About Us

In the four Gospels are recounted many experiences of Jesus with the multitudes: "Great multitudes followed him," "A great multitude met him," "He saw a great multitude and he had compassion on them," and many similar references. But in dealing with the multitude he never lost sight of the individual.

Note how often some man or woman emerged from the multitude about Jesus and received a blessing: A leper (Matthew 8:1-2); a blind man (Luke 18:35, 38); an anxious father (Matthew 17:14); a widowed mother (Luke 7:11, 12); a father with a sick daughter (Mark 5:21-24); a disciple called to service (Luke 5:1-10); a lad (John 6:2, 9); a Pharisee (Luke 11:29, 37); a scribe (Matthew 8:18-19); a covetous man (Luke 12:1, 13); a rich tax collector (Luke 19:1-9); a thief on a cross (Luke 23:27, 39-43).

Surely these experiences of Jesus teach us that while sinning, suffering multitudes should stir our compassion and provoke a practical response to human need, personal service and personal evangelism are always primary. Read the biographies of such missionaries as Carey, Morrison, Judson, Livingstone, Paton, Yates, and a host of others and note how largely these life stories are the records of personal contacts with individuals. The ministry of the missionary began to bear fruit when some man stepped out of the crowd to follow Christ. So today on both home mission and foreign mission fields.

In America as in Asia and Africa the multitudes are on the march. Modern industrial and social conditions have given us both opportunities and obstacles of which our fathers never dreamed. The multitudes in factories and fields and forums are led by individuals. If we win the multitudes we must first win the individual leaders.

Communists, Roman Catholics, cynical educators, sensual materialists, fomenters of racial and religious strife, creators and distributors of filthy literature are enlisting and utilizing individual leaders. Christian forces of America had better be alert or we shall witness more tragic moral and spiritual decadence not only in our own land but throughout the world. A failure to be true disciples of Christ in the homeland means a corresponding failure across the world.

More than ever we are to think of our task as world missions and not as detached, isolated areas of interest and activities designated as home missions and foreign missions. Because of greatly accelerated methods of transportation and communication, because of a much more intimate acquaintance with world neighborhoods through war and rehabilitation experiences, Japan and India and Russia and Palestine and Nigeria are nearer any group of counties in the United States

EDITORIAL

today than the adjoining neighborhood were seventy-five or even fifty years ago. The races of the world, whether we like it or not, are at our doors. Old partitions are falling down. The

crowds from all nations are surging about us. Don't you hear the tramp of the multitudes as they pass our way today? As we see them and hear them, we are not to forget that our Saviour had to press his way through the crowds, sometimes hostile crowds, and he had compassion on them. He saw them as individuals, not as impersonal masses. And through all the days of his earthly ministry the lame, the blind, the sinning, the sorrowing, the hungry human beings that made up the crowds, young and old, were making their appeal to him. He heard their cries, he saw their needs, he healed, he fed, he liberated, he loved, he saved.

He has committed to us that unfinished task of ministering to the multitudes. Here they are all about us, in shops, in factories, in mines, in fields, in offices, in positions of public trust, in the courtrooms, in homes, in schools, in churches—the multitudes. What are we going to do about the people all around us? What we do about them and about ourselves will determine what will become of the multitudes just down the road in Latin America, or across the river in Asia, in Africa, in Europe—everywhere. We must see the individuals in the crowds and we must win them, one by one. What are we going to do with the commission of Jesus to live and love and witness and serve? These multitudes are like sheep without a shepherd, encompassed by ravaging foes who seek to destroy them—and to destroy us. Once more, we must have compassionate hearts and in the spirit of Jesus seek to save that which was lost for only in so doing shall we save ourselves.

Making Disciples

To many of us the command of Jesus to "make disciples" means only to evangelize, to lead sinners to make profession of Jesus Christ as Saviour and Lord. But the command connotes far more. The men who were called the disciples of Jesus during his earthly ministry not only accepted him and confessed him as Christ, the Son of the living God, but they were continually learning. They were not only hearers of the Word, but doers of the Word. They were learning that they must deny themselves, that they must take up the cross daily, that they must have compassionate hearts, that they must minister unto the sick and sorrowing, that they must seek greatness through unselfish service, that they must pray without ceasing, that they must abide in Christ, bear much fruit, keep his commandments, be faithful and wise stewards, be

his witnesses in word and manner of personal, daily life.

To make disciples—what a glorious and comprehensive task! To be a true disciple of the Lord Jesus Christ is to follow in his steps, to incarnate his spirit, to seek first his kingdom and his righteousness, to seek to know and do his will in all of life's relationships, to convince our associates by word and deed of the reality of the Christian faith. To make disciples in all the world involves evangelism, Christian teaching and training, and the response of compassionate hearts to human need.

"Both . . . And"

Two words, "both . . . and," in Christ's commission as recorded in the first chapter of Acts include the whole world. There is our field—"both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

The same teaching is given in another setting in Paul's letter to the Ephesians. In Paul's thinking there were only two classes of people in the world, Jew and Gentile. All who were not Jews were Gentiles, or heathen. Writing to the Gentiles in the Ephesus area, he reminded them that once they were strangers from the covenants of the promise but were made nigh in the blood of Christ. Then he adds: "For he is our peace who made *both* one and brake down the middle wall of partition . . . that he might create in himself of the two one new man . . . and might reconcile them *both* in one body unto God through the cross . . . for through him we *both* have our access in one Spirit unto the Father." That word "both" is all-inclusive. Within its range are men of every tribe, and tongue, and people, and nation—America, and Africa, and Asia.

There is another very vital teaching in the New Testament concerning the commission given to us to make disciples of all nations. To carry out that commission, both God and man must work. "Go . . . and I am with you." In the story of the beginning of the church at Antioch as found in the eleventh chapter of Acts are these words: "The hand of the Lord was with them: and a great number that believed turned unto the Lord." When the church responded to the call of their famine-stricken brethren in Judea and every man, according to his ability, determined to send relief, they did this, sending it to Judea "by the hand of Barnabas and Saul." "The hand of the Lord . . . the hand of Barnabas and Saul." Both God and man had a part in the conversion of the household of Cornelius. Both God and man led Saul of Tarsus into a knowledge of Christ. Both God and man work together in the world missionary task. Angels and archangels could be sent to a sinning world with God's message of redemptive grace, but the divine plan is to send sinners saved by grace who

are to be witnesses, to tell the world what God has done for them. The last command which Jesus gave the disciples on Mount Olivet was "Ye are to be my witnesses." This holy co-operation between God and man is expressed in the sermon at Pentecost: "This Jesus did God raise up, whereof we all are witnesses." Any scriptural missionary program must include both the omnipotent, holy, and loving God, and a sinner saved by the grace of God.

There is another great scriptural truth which we must keep in mind. In the heart of the Lord's prayer are found these words, "Thy will be done in earth as it is in heaven." Both earth and heaven. Too many have the idea that salvation relates to heaven rather than earth, that men trust Jesus so that they may go to heaven. The interests and activities of saved men relate to earth as well as to heaven. "He died for all," wrote Paul to the Corinthians, "that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." Jesus came that men might have life and have life more abundantly in this world as well as in the world to come. Here on earth believers constitute colonies of heaven. In every area of life the will of God is to be done on earth even as it is done in heaven.

Some Losses and Gains

Here are some of the casualties of war and reconstruction:

1. Lowered moral standards which are too often relative, not absolute. Some of the most tragic casualties of the world war are not physical, but moral and spiritual. These casualties are reflected in a deluge of foul literature and pictures, decadent home life, loose conception of marriage ties, and consequent increase of the divorce rate.

2. Increased tensions—racial, religious, economic. These tensions are evident in every country in political and economic and industrial relationships. They are evident in many areas of American life.

3. There has been a loss of spiritual convictions, in concern and compassion for the unsaved about us, a blurring of the belief that around the world men are lost without God.

4. We have largely lost respect for authority in religion—a tendency to be controlled by the opinions and customs of society rather than by the Word of God. The result is the spirit of lawlessness everywhere. We cannot expect world peace so long as world councils leave God out of their plans and programs.

5. There has been a misplaced emphasis in education. Haste has been substituted for thoroughness, secondary things for essential principles, superficial culture for deeper spiritual understanding, quantity for quality.

These are some of the losses. What about the gains?

1. The whole world is hearing more about freedom, the word which is being written for the first time into constitutions of various nations—freedom of speech, freedom of worship, freedom of assembly, freedom of the press, freedom from want, freedom from fear.

2. More than ever there has been enunciated and accepted in some measure, the thesis that war is an outlaw against civilization and that men who are responsible for war are criminals.

3. The percentage of literacy is steadily increasing on every continent, in some countries very sharply.

4. There is a stronger sense of the need of co-operation by the nations in rebuilding the world. The atomic bomb has awakened the leaders to the imminent peril of world destruction unless men work together to prevent war.

5. Eminent scientists who have made notable contributions to world progress are more than ever admitting their helplessness and are admitting as did the group of scientists recently that there is no defense against the atomic bomb. The chancellor of the University of Chicago spoke for many when he said some months ago, "Civilization is doomed unless the hearts and minds of men can be changed." Men are turning to God as the only hope for the world.

6. There is a growing sense of stewardship—stewardship of life and of spiritual and cultural values as well as of material things—a deeper sense of obligation to minister unto the needy, to feed and shelter and clothe the suffering, starving multitudes of the world.

7. Growing out of the experiences of American soldiers and chaplains in many nations has come a clearer and more extensive appreciation of world missions and the conviction that our missionary program must be intensified and enlarged.

Finding Answers to Difficult Questions

Postwar periods are almost always characterized by conflicts and tensions. Clashes and antagonisms develop in political, industrial, social, religious, and educational areas. Prejudices displace considered judgments and normal relationships are dislocated. Lack of sympathetic understanding, failure to discern and interpret essential facts and factors in difficult and delicate situations, and an impatient if not an intolerant spirit stand in the way of fair and amicable agreements. Current problems involving labor and industry, race relations, religious differences, social disorders and delinquencies, extravagance and graft in government, and international strife all call for the wisest and fullest consideration and co-operation.

Much of the discussion in the press and over the radio deals only with surface symptoms and not with the more vital principles involved. We offer three or four suggestions looking to improved relations among

the constituent members of society, whatever their culture, creed, color, or country:

1. Assuming that we are Christians and that we seek and propose to follow God's way of life as revealed to us, let us, first, examine our opinions or convictions—or prejudices—in the light of God's Word—all of it and not detached texts. What saith the Scriptures?

2. As we find the teaching of the Bible on any given question, let us obey that counsel, whatever the cost. Let the Scriptures, rather than sentiment or expediency or prejudice, determine our attitudes, affections, and activities.

3. Having made our decisions and having resolved to give God's will priority in our lives, let the patience and compassion of Christ characterize our behavior toward others even though their patterns of life and thought may not conform to our own patterns. Certainly we cannot expect to win them by intolerance or coercion. That was not Christ's method. He never forced his way into any man's heart. "If any man will come after me . . . If any man willeth to do his will . . . If any man hear my voice and open the door. . . ." He used the constraints of love rather than the coercion of force. World missionaries never won the first converts to Christ—or the last—by coercion. We must respect the integrity and independence of every soul.

4. This understanding of God's will revealed to us, this submission of our wills to his control, this love for all men whom Christ loved, will indicate to us the solution of many perplexing problems in whatever area of life they may be found. The proper approach to questions of religion, or race, or rehabilitation, or world relations will not be in the realm of machinery or methods, but in righteous ideals and motives. We must major, not on mechanics, but on attitudes of heart and mind which are well pleasing to God.

Before problems can be solved or evils corrected by legislation or arbitrary agreements, we must become acquainted with the four spiritual dimensions mentioned by Paul as he dealt with eternal verities—not the opinions or designs of men, but "the *breadth* and *length* and *height* and *depth*, and to know the love of Christ which passeth knowledge." We must first love God with all the heart, and with all the mind, and with all the soul, and with all the strength; and we must love our neighbors as ourselves—any and all who need us and whom we can serve. By this shall all men know that we are Christ's disciples if we love one another. Constructive and enduring changes in public opinion, righteous social and industrial adjustments and agreements, and just legislative enactments and faithful enforcement, can come only when men shall have learned and followed the will of God, and shall have exemplified the spirit of Him who alone is the Way, the Truth, and the Life.

MISSIONARY

Tidings

The daily papers recently carried the announcement that in the new five-year-plan of the Soviet Government every citizen was to be made to understand that the party's aims and ideologies come first. Quite significant was the statement that the plan was to start with literature. Communists always have realized the influence of books, magazines, and newspapers on public life and thought and have made the largest use of the printed page. On this point we quote Dr. Frank Laubach: "Now literacy (in non-Christian countries) is getting ahead of the increase in population. Soviet Russia did the most startling thing in this direction. She taught a hundred million people to read in fifteen years—lifted the literacy from about 13 per cent in 1932 to over 90 per cent in 1944. Now Russia prints more books, magazines, and newspapers than any other country, and everything they publish teaches Communism."

★ ★ ★

The announcement in the *New York Times* of the death of Dr. Caleb Frank Gates, former president of Robert College in Constantinople with a record of fifty-one years service as a missionary and educator in Turkey, sends us to his autobiography, *Not to Me Only*, published a few years ago. Concerning his early life, he wrote: "To my father and to my mother in equal measure I owe deepest gratitude for my early Christian training and for my education. We went to church and to Sunday school as a matter of course; we were taught the Word of God at home and took part in the reading of the Bible and family prayers."

He tells the story of an officer in a mission field in the Near East who said to the Protestant missionary and his associates: "I have visited the jails and I find no Protestants in them. They are not in arrears for taxes. The Protestant villages are the most peaceful. You are our best citizens and I want you to make all the people of this mountain Protestants as soon as possible." It was the gospel of Jesus

Christ proclaimed by simple men and women that had wrought the change which this Turkish official thus recognized.

★ ★ ★

Dr. Fred Field Goodsell, in a review of *New Buildings on Old Foundations*, in a recent *International Review of Missions* makes a statement which may be applied to churches in this country as well as in foreign fields:

Mr. Davis gives solid reasons why the realization of self-help is basic for an expanding Christian church: the long continued acceptance of financial help weakens a church, the mission subsidy not infrequently violates the elementary principles of psychology, a church cannot know the real freedom and joy of walking until it throws away its crutches, a subsidized church represents an alien project, the discipline of Christian stewardship (an essential in the life of a church) is seriously threatened through long continued subsidies, a subsidy often deprives the pastor of one of the richest means of developing spiritual vitality in his parish, a subsidy too often causes a church to follow a prescribed pattern instead of being creative, potential reservoirs of church support may be dried up by the too generous use of mission funds, a subsidized church cannot adequately be a missionary church, a subsidized church has a precarious life expectancy, a policy which weakens or retards the steady expansion of the missionary outreach, defeats or postpones the central purpose of foreign missions. Can anyone doubt that Mr. Davis makes his case? He closes his argument at this point with the words: "With the certainty of portentous changes just ahead and with half the world still without the knowledge of Christ, we here face a question of Grand Strategy."

★ ★ ★

North Carolina Baptists voted to increase to 50 per cent the Southwide participation in the Cooperative Program receipts.

★ ★ ★

We need to be reminded, again and again, of the necessity for prayer and missionary literature in promoting the missionary enterprise. In tracing the beginnings of British Baptist missionary work, we find that in 1744 a group of ministers in Scotland who felt that the times called for special intercession, banded themselves to pray to that end. There were above thirty societies of young people engaged in special prayer. The torch was passed on from Scotland to America, and Jonathan Edwards wrote a pamphlet on "Prayer and Missions" which, when

it reached Northampton Association in Britain, helped to prepare the way for the founding of the Baptist Missionary Society. Young John Sutcliff and his companions issued a call for monthly prayer meetings, a practice which was followed for years.

★ ★ ★

For approximately a quarter of a century Dr. B. D. Gray of Atlanta, who died November 25, served as secretary of the Baptist Home Mission Board. He had a world-wide conception of Christ's missionary program. He was interested in every phase of Southern Baptist life and thought. As pastor, as college president, as mission secretary, Baron DeKalb Gray was a dynamic leader. Those of us who knew him in his prime will never forget his challenging appeals to his fellow workers in the sessions of the Southern Baptist Convention.

★ ★ ★

Secretary J. Howard Williams reported at the Texas Baptist Convention that \$726,000 had been given by Texas Baptists for relief and rehabilitation.

★ ★ ★

Here is a message for every Christian who is being tested by bitter trials: *The Chinese Church Rides the Storm* (Friendship Press, 25 cents), by R. O. Jolliffe, tells us that Dr. T. Z. Koo who in three months lost fifty-three pounds in Hongkong, and spent two and a half years in Shanghai suffering suspense and privation, found hope and thought in the following words from Jeremiah: "Thus saith Jehovah, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding and knoweth me, that I am Jehovah who exerciseth loving kindness, justice and righteousness in the earth; for in these things I delight, saith Jehovah."

Omission in THE COMMISSION

"News of 1946," the pictorial spread in our January issue, failed to carry credit lines. Of the twelve pictures, five were from Religious News Service, two each from Acme, International News Photos, and Press Association, and one from the American Society for Russian Relief.

Kingdom Facts and Factors

(Continued from page 8)

will be awaited with eager interest. The subject for the course was "The Struggle of the Churches to be the Church." This had already been a major line insistence in a series of weighty editorial articles in *The Christian Century* the first half of 1946.

It is true to fact to insist that the greatest practical barrier to "church union" is found in the strong determination within the several denominations that the ecclesiastical form and doctrinal convictions of each, its heritage and history shall be determinative for the combined organization and institution which is to be the One Church. Quite evidently this situation calls for clear, vigorous, comprehensive thinking, and a will "to bring every thought system in captivity to the obedience of Christ." Unless we can approve our positions by the Word of the Lord, and press them in his name, we cannot hope to win others to our view. No compromise or accommodation but finding the mind of the Christ for his Church and his churches must be the principle of unity. No ecclesiastical union or central control as the condition of, or the condition for, Christian spiritual unity can be found in the New Testament.

I find one initial difficulty with the approach represented by the subject of these Hoover Lectures. To me it seems sunlight clear that both terms, "the Churches" and "the Church," are employed here in senses not found in the New Testament, nor in the first hundred years and more of Christian history. I must await the full publication for definite conclusions, but thus far it seems that we have here the use of terms without testing them in the light of the genius of the Christian gospel and the spirit, teaching, and intention of our Lord Jesus Christ. I can hope that this turns out not to be the case. But the fear is strong that the clear thinking and earnest desire of the discussion started somewhere this side of the major premise on which all right conclusions and faithful practice in this matter must depend.

In Memoriam

Elizabeth Felisenfield Mein

BORN DECEMBER 9, 1882, TUSTIN, MICHIGAN

DIED NOVEMBER 23, 1946, RECIFE, PERNAMBUCO, BRAZIL



When the Foreign Mission Board received the cablegram announcing the Home-going, November 23, of Mrs. John Mein, we went to the personal file, such as is preserved for each missionary, in order to find a record of her life and labors, but there was very little information in her file.

It contained the record of her birth December 9, 1882, in Tustin, Michigan; the schools attended—Moody Bible Institute and Butterworth Hospital; her marriage to John Mein October 23, 1912; her appointment as a missionary to Brazil May 14, 1914, and her arrival in Brazil August 31, the same year; the record of her labors in Brazil, first with the Baptist Publishing House in Rio, afterward in Campos, and later in Maccio and Recife; the coming of five children, Margaret, David, John Gordon, Robert, and Carey.

Someone who was intimately acquainted with Mrs. Mein said, "You will not find much in the records here, but you will find the appreciation of her unselfish life written in the hearts of scores of missionaries and hundreds of students whose affection for her found expression in the word 'Mother,' as she was so frequently called."

Then we looked up the reports from Brazil and find such words as these: "The Meins are devoted to the boys, and are cultivating a

truly spiritual atmosphere. They live with the students as a family, holding daily worship services with them at the breakfast table. The boys feel that it is more of a Christian home than a dormitory. Mr. and Mrs. Mein took their much-needed furlough the latter part of 1943, but, due to the great need of the Seminary and their love for it, they stayed at home only six months, returning in May of this year."

Again: "Mrs. John Mein and Mrs. A. E. Hayes are leaders in the women's work which is exceedingly well organized in this state. There are nearly as many women's and children's societies as there are churches, and more than one church has been held together by these organizations in crisis times when no pastor was available." Then when Missionary Mein was elected president of the (Please continue on the opposite page)

Mrs. Mein made the North Brazil Seminary homelike.



Cicero Washington Pruitt

BORN JANUARY 31, 1857, DAWSON COUNTY, GEORGIA

DIED NOVEMBER 27, 1946, ATLANTA, GEORGIA



The *Richmond Dispatch* of Sunday, November 20, 1881, carried the announcement that the Foreign Mission Board of the Southern Baptist Convention on the preceding day had appointed two new missionaries to China, C. W. Pruitt of Georgia to Tengchow, Shantung Province, and W. S. Walker, also of Georgia, to Shanghai. A little more than sixty-five years later, November 27, 1946, the news was flashed across the country that Dr. Cicero Washington Pruitt had died after a long illness. He had a longer term of service in China, fifty-four years and seven months, than any other Southern Baptist missionary in the Orient, with the exception of Dr. R. H. Graves who passed away in 1912. Missionary W. S. Walker was compelled on account of ill health to return to this country and lives at Largo, Florida.

Young Pruitt made a profession of faith in September, 1870, and in May, 1873, when he was only sixteen years old, was licensed to preach. He was largely self-educated and spent two sessions in the Southern Baptist Theological Seminary. He did some additional college work in Furman University. Shortly after he had re-entered the seminary, hoping to graduate in May, 1882, Dr. Henry Allen Tupper, then secretary of the Foreign Mission Board, made such an urgent plea for immediate reinforcements in China that Pruitt yielded to what seemed to him to be a special providence; and in a few months was on his way to North China.

The Rev. J. B. Hartwell and Mrs. Hartwell, the Rev. J. L. Holmes and Mrs. Holmes, and the Rev. T. P. Crawford and Mrs. Crawford were already in Shantung mission, being located at Tengchow. Miss Lottie Moon was likewise rendering glorious service in the school at Tengchow.

Missionary Pruitt reinforced these pioneers most effectively and later gave special attention to the development of the fields in Pingtu and Hwanghsien areas. In the Foreign Mission Board report in 1889 is an illuminating description of his pioneer work in that area. "My time is divided between Hwanghsien and Tengchow. At the latter place I have in connection with my studies ministered to the church as pastor and preached to the heathen on the streets and in my study. During the year three have been baptized. At Hwanghsien our work is comparatively new and much time has been spent in making the acquaintance of the people. I have almost daily gone among the people, half of the time going into the streets and shops of this great city, and on alternate days to the country villages which dot our plain more thickly than do farm houses in a portion of the South. In November I made a trip to Pingtu and spent eight days preaching to the people who flocked in crowds to see the foreigner and to hear the gospel. I preached from early morn until late at night with only stolen snatches of time for food and recreation."

Through the Chinese-Japanese conflict in 1894-95 and the Boxer Rebellion in 1900, the Pruitts remained at their post, and their lives were spared although again and again they faced great perils.

In February, 1904, a theological training school was opened in Tengchow, with Dr. Pruitt teaching the Old Testament and Dr. Hartwell the New Testament. The next year the seminary was moved to Hwanghsien, where property was made available by a gift of \$10,000 from Mr. J. C. Bush of Mobile, Alabama. In 1908, Dr. W. C. Newton was called to Tengchow to take the chair of New Testament, replacing Dr. Hartwell

who returned to America on sick leave. When Hwanghsien was made the educational center, with correlation of educational facilities from the kindergarten through the Bush Theological Seminary, Dr. Pruitt was chosen president. Dr. W. B. Glass was dean of theology. Dr. and Mrs. Newton now live in Richmond and Dr. and Mrs. Glass in Fort Worth.

One of the great institutions which had its roots in the labors of those early days was the Warren Memorial Hospital at Hwanghsien built by Dr. T. W. Ayers of Atlanta. The second hospital was the Oxner Memorial Hospital at Pingtu, the foundations of which were laid by Dr. John W. Lowe, who lives in Richmond. The first medical missionary sent to Pingtu was Dr. J. M. Oxner who served a little more than three years before he contracted the disease that caused his death.

A distinct contribution to the Christian literature of China was made in translations by Dr. Pruitt, his greatest contribution to theological education being his translation of Dr. John A. Broadus' *Commentary on Matthew*.

After going to China in 1881, Dr. Pruitt married a Presbyterian missionary, Miss Ida Tiffany, and had the joy of baptizing her. Two years later she died and was buried in China. In 1888 he married Miss Anna Seward who survives him. We are indebted to Mrs. Pruitt for two helpful volumes on the work in North China, *The Day of Small Things* and *Up From Zero in North China*. Three children survive: Miss Ida Pruitt, formerly missionary, now connected with Chinese relief in New York City, and two sons, Robert and McConnell Pruitt of Philadelphia.

Elizabeth Felisenfield Mein

(Continued from the opposite page)

North Brazil Seminary after that institution had resumed its functions, we read: "Soon thereafter, he and Mrs. Mein moved into the seminary building, and their home influence has created a new atmosphere in the seminary."

Under their leadership this institution, which had its beginning a little more than forty years ago, has come into the largest opportunity in its history.

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

The executive committee of the Leung Kwong Baptist Convention made investigations about the repairs of the church buildings in the interior places throughout the South China area and sent in their requests to the Foreign Mission Board for the amount needed for this purpose. Due to the astronomical high prices of everything out here, it

will not be possible to put all of these damaged buildings back in shape at once.



M. W. RANKIN
Kukong,
Kwangtung, China

North Brazil Baptists Report Growth and Progress

The Baptist Evangelistic Convention of Pernambuco has just closed one of its most successful meetings. It was held with the Garanhuns church in their beautiful and commodious new building. Two special passenger cars on the Great Western Railroad were insufficient for the number of messengers who embarked in Recife. At all the stations along the way crowds gathered around the special cars to hear the enthusiastic singing of gospel songs.

The convention was spiritual and harmonious. The reports were most encouraging. Seven new churches came into co-operation with the Convention, making seventy-seven in all. Statistics are still incomplete, but fifty churches reported 519 baptisms. The total number of members is around 6,000. The budget was fully covered. The new budget adopted represents an increase of 38 per cent over the last one.

The North Brazil Baptist Theological Seminary closed its year's work November 14. Dr. David Mein, missionary of the Sergipe field, was the commencement speaker and brought two inspiring messages. There was one full graduate in the Bachelor of Theology course and four graduates in theology. The year has been an epochal one because of the inauguration last June of the splendid new home for the seminary.

We are greatly rejoiced at the decision of the Second Baptist Church of Houston, to continue their support of our radio program, "The Baptist Voice of Pernambuco." Already we have news of one whole family who has been won



to Christ and baptized as a result of this program, and many others are interested.

L. L. JOHNSON
Recife,
Pernambuco, Brazil

Christian Hospitality Extended Red Cross Worker in Tokyo

Recently some friends and I set out to find Dr. Kiyoki Yuya, the Japanese Baptist leader. We got his postwar address from the Y.M.C.A. along with that of a leader in the "Youth for Christ" movement. Since Dr. Yuya lived pretty far out, we decided to see him the next day; and in our taxi-jeep, with a completely English-ignorant Japanese driver, we sallied forth to find the leader of the "Youth for Christ" movement. After much deliberation and much gesticulating, we found the way, and discovered a lovely brick church, on the first floor of which lives the Tazaki family. Pastor Tazaki speaks English, and he was quite hospitable.

There are some thirty young Christians living in the church now—war orphans taken into the fold. They form the core of the "Youth for Christ" meetings held each Sunday afternoon in the church auditorium.

Mr. Tazaki said there were *only* thirteen churches of all denominations left standing in Tokyo out of three hundred before the war. He gave me the address of an orphanage run by Dr. and Mrs. Toyohiko Kagawa which I hope to visit soon.

We left the Hongo church amid a chorus of "thank-you"s from the little ones to whom we had given a stick of gum each; and we proceeded to Dr. Kagawa's office. He was traveling in Southern Kyushu for the month, but we had a short visit with his secretary. I hope to meet Dr. Kagawa before I leave Japan.

The next day four of us, armed with Japanese and English directions to Dr. Yuya's abode, plus another taxi-jeep and "no speakee English" driver, set out to locate this man. After an hour of wandering through Tokyo's outskirts, with several stops at police stations for direction verifications (all in Japanese, of course), we found the little Baptist church hidden at the end of a lane near a Communist school.

The church auditorium is the parlor of a Western-style home, the first floor of which houses twenty-five bombed-out relatives and friends of the Yuyas'. The church is surrounded by a high stone wall and is quite a lovely structure.

The Yuya family was not at home, but Dr. Yuya's sister received us graciously and bade us enter a small wooden door

in the side wall which led to a typically Japanese garden with drooping shrubs, small pond, thick grass, and a vegetable garden, the result of lean war years. The garden and small Japanese bamboo and paper house (in which the Yuyas live) are on the crest of a hill next to the church, and overlook a ravine filled with railroads and across to a second bluff topped with homes.

We removed our shoes and entered the Yuya living room (furnished in Western style), where we were served cold Japanese melon (it looked like a small cantaloupe cut in round slices, was green in color, and tasted like honey dew melon). As we ate we pecked at the house. It is very small, only four rooms, but very lovely Japanese architecture, with intricately-carved cherry-wood borders around the ceilings that must have taken centuries to make.

As we left, we promised to return the following morning to meet the Yuya's. We did and this time we found him awaiting our arrival. We visited in his study with him, and Mrs. Yuya and lovely daughter June-ko. He and I carried on a conversation, and I showed him the letter from the Board and the article from THE COMMISSION concerning him. He was pleased to be remembered; and as we left he proffered us the open fellowship of his home. He is a charming person, as is his wife; and their friendship is one I shall cherish.

HENRIETTA MORRIS,
Red Cross S.A.F.

(Courtesy the Rev. H. O. Morris, Del Rio, Texas)

Peron Acts to Save Religious Liberty in Argentina

All evangelicals of the Argentine Republic have been living during recent months under the threat of religious persecution. One of the last acts of the *de facto* government was the issue of a decree creating a central register of all non-Catholic religious activity, with many limitations and restrictions on our work. Some of the provisions of the decree ran counter to the rights granted by the national constitution. We feared that with a majority in both houses of Congress, constitutional guarantees would be disregarded.

Thanks to an over-ruling Providence, the prospect seems brighter for us. The National Senate refused to convert the decree into law, stating that it violated express provisions of the Constitution. This measure of the Senate *practically*, though not *technically*, killed the decree of the *de facto* government. President Perón signed a decree October 10 pigeon-holing the entire matter. Now we can breathe more freely.

We do not have complete religious

liberty in Argentina. It is hardly possible that real religious liberty can exist so long as there is a union between the state and one form of religion. There still continues to exist a government order establishing the teaching of Roman Catholicism in public schools.

Children of evangelicals, of Jews and unbelievers may be excused from the classes of religion, but such children are easily made the object of persecution by both teachers and pupils. Though Church circles claim that the majority of parents want religious teaching in the schools, the truth is that there is a strong opposition to the measure.



JAMES C. QUARLES
Godoy Cruz,
Mendoza
Argentina

W elcome Extended Missionary Dozier by Japanese Baptists

For a long, long time we waited for our missionary's return, and at last he stood before us [November 30, 1946]. Tears, tears, tears; sobbing and crying; gratitude, excitement, inspiration in Kokura and Fukuoka. Shaking hands, Mr. Dozier and I stood without any words, but tears streamed down our cheeks. God be praised! He has led us here.

What a joy and encouragement we get when we look up at him on the platform of the Seinan Gakuin auditorium. He told us how the Southern Baptists, especially the former missionaries to Japan, prayed for us and preached the gospel of our Saviour boldly, and no other thing. I believe the Japanese Baptists started a new era with Mr. Dozier from that moment on.

I am now receiving the gift packages from the Baptist friends in the States, which Mr. Dozier says is by your suggestion. We are deeply impressed with everything in the packages, which express the warmest sympathies of the senders. I am going to distribute them among the needy at Christmas time as love tokens of God through Southern Baptist friends in the States.

Please give our hearty thanks to Southern Baptists for the gifts and for their missionary, Edwin B. Dozier.

We hold a baptismal service almost every Sunday, and we are sure that only Christians can rebuild new Japan for His cause. We want your help—your prayers and your missionaries.

SADAMOTO KAWANO
(Portrait unavailable)
Seinan Gakuin Baptist College
Fukuoka, Japan



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C. MALZ

New York City

Death of Mrs. Mein Blow to Missionaries in North Brazil

Elizabeth Mein was one of my closest associates. During the past year her health was such that the nominating committee of the annual convention of Woman's Missionary Union of Pernambuco, of which she was treasurer for six years, consulted her about re-election. They felt that she might prefer an opportunity to rest.

"Some women can play the piano, others can sing, and others can make speeches," Mrs. Mein replied. "I do not have any of these gifts but I can keep books, and I would like to do that to the honor and glory of my Saviour."

She had certain qualities which distinguished her from any other person I have known. She had an unshakable faith in the power of God to effect her salvation and to protect and support her. We were prayermates for years, and I have heard her pray about everything that affected her daily life, her children in the United States, the responsibilities of her husband, each of the seminary students individually, the pastors in the field and their personal problems, the servants, the groceryman, the churches, and all.

With a firm faith she would beseech the Lord that she might receive a letter from her daughter—and the letter would come. She would ask for money to help some needy person—and the money would come. She asked for a neat and economical cook—and the cook came!

In addition to being the most faithful intercessor I have known, she was active in the work. After finishing her course at Moody Bible Institute she completed a course in nursing at the Butterworth Hospital, Grand Rapids, Michigan. She was married the year she graduated.

All her fellow Americans remember the long hours Mrs. Mein spent at the beds of the sick. In the Training School she was the only doctor we had, since her practical knowledge and her motherly

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ways made her professionally excellent. During the last year of her life she often left her own bed to go to those who needed medical care.

Above all she was a faithful friend. I knew her for a period of fifteen years. I never heard her criticize anyone. She always saw the good in others. In cases of proved error, she found extenuating circumstances and became a defender rather than an accuser. She had an extraordinary faith in the power of God to do great things with weak instruments and, therefore, stimulated us to devote our best efforts to the work.

We used to say, "Having Mrs. Mein as a friend is better than having a lawyer." Having had Mrs. Mein as friend, I am grateful for the experience.



MILDRED COX
Recife
Pernambuco, Brazil

BOOKS

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

For a clearer understanding of the factors and forces which operate in China, read *Thunder Out of China* (William Sloane Associates, \$3.00), by Theodore H. White and Annalee Jacoby. See the Chinese peasant "who has been swindled, beaten, and kicked about for all his waking days," who finds his cause championed by the Communists who "are complete masters of brutality when brutality becomes necessary." On the other hand is the Kuomintang, made up largely of the landlord class and serving as "the political instrument of the new merchant and educated class." Concerning Russia the authors say, "The mutual fears, suspicions, and rivalries of the Soviet Union and the United States meet in China in their most aggravated and dangerous form."

Four volumes of the Interseminary Series (Harpers, \$1.50 each) are already off the press. The titles of these, in order of publication, are: *The Challenge of Our Church*, edited by Clarence Tucker Craig; *The Church and Organized Movements*, edited by Randolph Crump Miller; *The Gospel, The Church and The World*, edited by Kenneth Scott Latourette; and *Toward World-Wide Christianity*, edited by O. Frederick Nolde. Students



Beyond Prejudice: A Story of the Church and Japanese Americans, by Toru Matsumoto (Friendship Press, \$1.25), is the history of the relocation centers in terms of the Christian ministry rendered the evacuees during the war period.

of missions will find these studies stimulating even though many will not agree with all the views expressed. Two of the best chapters are "The Revelation of God in Christ," by John Knox, and "The Church and Christian Society Today in the Perspective of History," by Dr. Latourette, both in Volume III.

Not a book about Germany, but about the part of Germany which professes to be Christian, *The Rebirth of the German Church* by Stewart W. Herman (Harper, \$2.50) is one of the best of the current books on the subject. The failure to win the church is pointed out as Hitler's greatest failure inside the Reich. This author discusses the effort of the Nazi party to break the Christian spirit of the people. It outlines the work of the church as it "has begun to build new bridges."

While governor of Georgia, Ellis Arnall attracted the attention of the nation by his concern for the highest welfare of society. He possesses literary skill which enables him to get his program across to the people whom he serves. *The Shore Dimly Seen* (Lippincott, \$3.00) by Arnall, is the message of a courageous advocate of

impartial justice, public education, fair play, and free enterprise.

Whether one agrees at every point with Dr. Harry Emerson Fosdick or not, his books contain helpful messages for many who come to grips with the problems of life. His latest volume, *On Being Fit to Live With* (Harper, \$2.00), contains twenty-five chapters which point the way to triumphant living.

Matsuo Kato has written what went on inside Japan from Pearl Harbor to the American occupation of Tokyo. His book *The Lost War* (Knopf, \$2.75) is a successful historical account in spite of its subjectivity.

Barabbas by Emery Bekessy (Prentice-Hall, \$2.75) is a novel of the time of Christ contrasting Jesus and Barabbas. It is good reading.

Many of our readers will recall *The Desire of All Nations*, by Egbert W. Smith, for many years foreign mission secretary of the Southern Presbyterian Church. Here is a posthumous volume, *From One Generation to Another* (John Knox Press, \$1.50), in which are recounted the triumphs of the gospel in Africa, Brazil, China, Japan, Korea, Mexico, and other mission fields.

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Studying Missions

By Mary M. Hunter

Southern Baptist Schools of Missions could not have been the success that they were last year, had they not evolved from a well-defined co-operative preparation by State, Home, and Foreign Mission Boards at the time of the enforced furloughs of many missionaries and the need of the churches for stimuli to keep them at the task of supporting their missionary program at home and abroad.

The schools wrought well in 1946. Southern Baptist churches were so prepared for action that the return to the fields of the missionaries, whose inspiration and information had been a great contribution in the first years of the schools, did not impede the way to great achievements last year.

Many of the schools used, with satisfaction, motion pictures, slides, and filmstrips, from the libraries of the Home and Foreign Mission Boards. Pictures closely related to the theme of the school were used as introductions to study or as the clinching feature at the close of a program. The Reverend W. H. Curl, field worker in charge of missionary training in Kentucky, writes: "We are using the foreign mission film . . . and it is going over in a fine way." Some of the schools are using films in place of missionary speakers.

Space forbids reports of all the schools conducted during 1946. From a few of the schools we give the outstanding features which we hope will inspire other churches, groups of churches, and district associations to launch such a program in 1947.

Tampa Bay Association, Florida, February 3-8, reports 15 churches co-operating with an average attendance of 8,131 in the churches, and 3,348 in the schools; total 11,479; seven home missionaries and eight foreign missionaries participating; 40 dedications to Christian service; subscriptions to THE COMMISSION, 107; *Southern Baptist Home Missions*, 96.

Pearl River Association, Mississippi, April 7-12, reports 28 churches co-operating with an attendance of 1,399; state, home, and foreign missionaries

participating; three conversions; subscriptions to THE COMMISSION, 34, to *Southern Baptist Home Missions*, 24.

Central Association, Arizona, April 21-May 3, reports that six state, eight home, and five foreign missionaries participated. There were 27 missionary addresses, four conversions; subscriptions to THE COMMISSION, 81, *Southern Baptist Home Missions*, 7. Three new missions were started.

McCoupin Association, Illinois, March 17-22, reports an average daily attendance of 777, total attendance 4,765; addresses by state, home, and foreign missionaries; one conversion, eight dedications to Christian service; offering to world relief, \$200.

Columbus Association, North Carolina, April 14-19, reports 22 schools participating, average attendance 1,277, total attendance, 7,666; 78 conversions, 58 dedications to Christian service; state, home, and foreign missionaries participating.

Judson Association, Louisiana, March 10-15, reports 17 churches co-operating, enrolment 2,250, average attendance 1,750, total 12,500; seven dedications to Christian service; missionary rally held on Thursday.

San Joaquin Valley Association, California, reports six classes with average attendance of 360; three state, three home, and three foreign missionaries participating; fifteen conversions, fifteen dedications to Christian service; subscriptions to THE COMMISSION, 85; *Southern Baptist Home Missions*, 48; state paper, three; planned monthly workers' conferences.

Fresno Association, California, April 7-12, reports eleven churches co-operating, two state, two home, and three foreign missionaries participating; average attendance, 400; total, 3,000; 14 conversions, 24 dedications to Christian service; Vacation Bible school conducted in two places.

Upper Cumberland, Kentucky, September 8-13, reports 17 churches co-operating; average attendance, 1,522; total attendance, 9,134; five

state, seven home, and two foreign missionaries participating; five conversions, 45 dedications to Christian service.

Russell County Association, Kentucky, November 3-8, reports 12 churches co-operating; six state, four home, and two foreign missionaries participating; average attendance, 737; total attendance, 4,421; subscriptions to THE COMMISSION, 8, *Southern Baptist Home Missions*, 40. Result: mission stations at several points will be established.

Holston Association, Tennessee, September 15-20, reports 49 churches co-operating; eight state, eight home, and six foreign missionaries participating; average attendance, 1,856, total attendance, 9,283; three conversions, three dedications to Christian service; subscriptions to THE COMMISSION, 96, *Southern Baptist Home Missions*, 92, state paper, 34; pastors and church members elated over results of work; school planned for next year.

Kansas City Association, Missouri, February 17-22, reports 34 churches co-operating; five home, seven foreign missionaries, and five chaplains participating; average daily attendance, 1,650; subscriptions to THE COMMISSION, 66, *Southern Baptist Home Missions*, 76.

Tuscaloosa Association, Alabama, February 10-15, reports 10 churches co-operating; one state, five home, and four foreign missionaries participating; average attendance, 933; subscriptions to THE COMMISSION, 16, *Southern Baptist Home Missions*, 23.

Fairfield Association, South Carolina, March 17-22, reports an average attendance of 1,240, total attendance, 6,203; two conversions, four dedications to Christian service; subscriptions to THE COMMISSION, 24, *Southern Baptist Home Missions*, 31; definite plans to increase number of missions sponsored by churches; more interest in work of mission societies; city mission program receiving more support.

By Jane Carroll McRae

A Song for Grandmere

Everybody on the bayou was busy except Ti' John. Ti' John sat on the levee and poked sticks in a crawfish hole. Everybody on the bayou was happy except Ti' John. Even when a red crawfish peeped out and pinched Lil' Pup's tail and sent him yelping into the water, he did not smile.

It was all because of the fish nets. When Ti' John paddled his little pirogue through the swamp waters and set out his fish nets so carefully the day before, he did not know that The Little Brown Church was on its way to the bayou. He had heard of M'Sieu Preacher who piloted a little floating church and preached from one bayou to another. But no one on this bayou had ever seen it. In fact, no one had ever seen a church of any kind.

Now Ti' John would have to go back and get the fish from his nets on the very day The Little Brown Church was coming. The Trade Boat would be by soon and Ti' John must have his fish ready to trade for groceries so he and his Grandmere and little Minette would have food for the week.

Everybody else was busy making ready for the Big Meeting. The Babins were hanging new curtains at the tiny windows of their houseboat. The Breaux were painting the front porch of their houseboat. The Lejeunes were moving their houseboat to a new spot closer to the others. Ti' John's Nonc Rayo was clearing a place for The Little Brown Church to be tied to a tree on the levee, for the little church was built on a barge and had to be tied up to keep it from drifting away. Cousin Jules was building a little walkway to go from the levee to the church boat.

Grandmere and Minette were busy with new clothes. Minette had a bright new ribbon for her dark hair. Grandmere had finished a lacy new shawl to wear. As Ti' John looked up and saw his Grandmere in the new shawl, he thought she was the prettiest grandmother on the bayou. And of course everyone knew that Minette was the

sweetest little girl of them all. That was why they called her Minette, "Little Kitten." Ti' John left the crawfish hole and bounded over to his own little houseboat to kiss his Grandmere and to pat little Minette's dark curls. The little pup skirted sideways far around the crawfish hole, then leaped after his master.

"I'll go quick-quick and work the nets, M'mere," Ti' John said as he shoved off with Lil' Pup in his speedy little pirogue. "When I am back I'll listen to M'sieu Preacher for you and tell you every word."

Ti' John's Grandmere could not understand English. She knew only French, for that was the language all her people spoke when she was a little girl. Now Ti' John went to a little mission school on the levee and was learning English. Ti' John's Papa, Big John, knew a little English, but he was away trawling shrimp and would not be back for many weeks. Maman had died the year before while Papa tried to row her through the swamp to the mission hospital they had heard about far up the bayou. Grandmere was old-old, but she had been a wonderful mother to Ti' John and Minette.

Ti' John stood firmly in his boat and glided swiftly through the dark water from one net to another. Papa had made the boat from a dug-out log and shaped it to dart smoothly over the water. Ti' John had tied each net to a small log which floated on the bayou to mark the place. With a pole he lifted each net and dumped the fish into his box. As he set the nets out again, he was careful not to touch them with his hands, for that would warn the fish to stay away. Sometimes a net was empty. Sometimes it contained a long, fat fish. Sometimes it held a turtle or a crab. On through the afternoon he worked, tending each net carefully. Lil' Pup slept in the hot sun, waking only to snap at a mosquito hawk.

Grandmere and Minette stood on their porch and waited for him. It was time for The Little

Brown Church to come chugging in and Ti' John would miss the sight. The levee was lined with boys and girls all clean and fresh in holiday clothes. Ti' John would be dirty and tired and would have no time to put on his good clothes. Every porch was crowded with watching women. Up the bayou several fishermen scouted around in their pirogues hoping to spot the floating church. Nonc Rayo had climbed a tall cotton-wood tree.

Then there it was, the faint chug-chug-chug of a heavy motor, too heavy to be anything but the tug pulling the church boat.

"Allo," called Nonc Rayo. "That's it. She's a beauty." And down from his perch he skinned and stood at his post ready to tie up the little church.

Above the chug of the motor came a strange new sound, a burst of beautiful music. It was not like any music Grandmere had ever heard. It was not a guitar or a fiddle, not a banjo or a flute. It was a recording with a pipe organ and a choir. It was like the angels in heaven to Minette. And then came the words: "What A Friend We Have in Jesus." Only Grandmere didn't know, for Ti' John was not there to tell her. The brown nose of the little church nudged through the moss and cypress and there it was, with its wide steeple and loud speakers carrying the music out over the water.

"If only Ti' John would hurry," said Grandmere as she walked toward the little church. Then she heard the pealing of a great bell and looking up to the steeple she watched the great bell swing to and fro. A little boy was ringing it with all his might to call the people to church.

"Allo," he called.

"No, it cannot be," said Grandmere. But it was! Ti' John was ringing the bell and the people were all watching and so proud of him. M'sieu Preacher had stopped to pick him up as he finished working his nets.

"This is my good helper for the week," M'sieu Preacher said to all the people as he pointed to Ti' John.

"This one is for you," called Ti' John from the steeple as M'sieu put on a new record to play over the loudspeaker. No, it was the same music. Yes, but with words Grandmere could understand, in her own language! "What A Friend We Have in Jesus." And Grandmere wept as she heard the beautiful words for the first time.

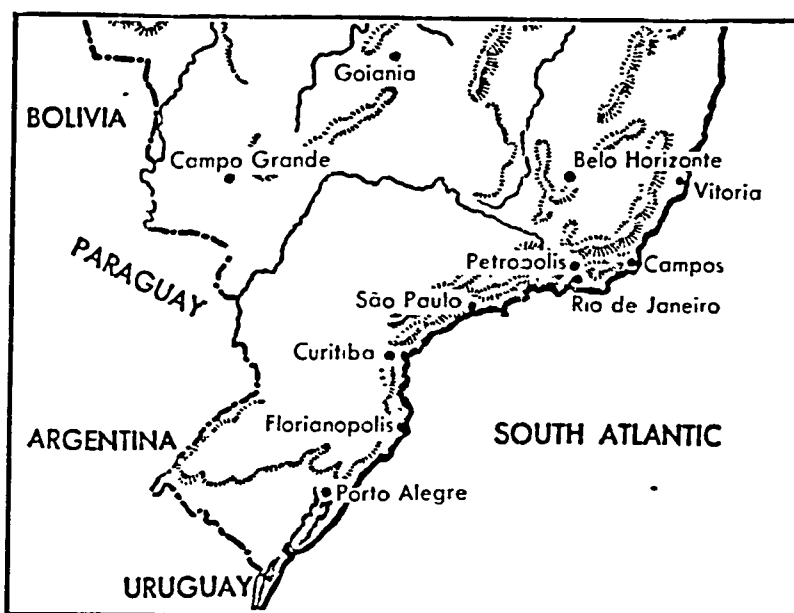
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- Southern Training School, 3 single missionaries.
- Seminary Extension Department, one couple.
- Baptist Academy (grade school and high school), 1,700 enrolled. (Training School teachers give part time service).
- Building and Loan Board.

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- Sunday school board (publication, Sunday school, Training Union), 3 couples.
- Bible Press, several missionaries serving part time.
- Woman's Missionary Union, 3 single missionaries.

(Please turn to page 31)



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3 Anna Cloud Christie (Mrs. A. B.),
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4 Evelyn Wells Hughey, Jr. (Mrs. J.
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5 Anna Briggs McLean (Mrs. E. G.),
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6 Margie Hammond Allen (Mrs. J. R.),
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Nannie Sessoms Britton (Mrs. T. C.),
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8 Thomas Newton Clinkscales, Box
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Grace Cisco Taylor (Mrs. W. C.), Caixa
320, Rio de Janeiro, Brazil.

10 Vivian Nowell, Wendell, North
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15 Blanche Bradley, Battery State Hos-
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16 J. L. Galloway, Macao, China;
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17 Miriam Thomas Rankin (Mrs. S.
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25 Emma Williams Gill (Mrs. Everett),
Wake Forest, North Carolina; Victor
Koon, 3165 Oahu Avenue, Honolulu 54,
T. H.; Mary Bryson Tipton (Mrs. W.
H.), 706½ Eastwood, Houston, Texas.

26 Elizabeth Clark Callaway (Mrs. T.
N.), P. O. Box 456, Wahiawa, Oahu,
T. H.; Burton de Wolfe Davis, Caixa
Postal 300, Fortaleza, Ceara, Brazil;
Alice Wells Hall (Mrs. Harold), Baptist
Mission, Chinkiang, Kiangsu, China.

28 (Miss) Waller Ray Buster, Rua
Pouso Alegre 417, Bello Horizonte, Bra-
zil; Margie Shumate, Shiu Hing, Kwang-
tung, China.

30 Vernon Leroy David, Cerro Las Ro-
sas, Cordoba, Argentina.

31 Estelle Councilman, Estados Unidos
331, Asunción, Paraguay; Fay Taylor,
Box 1581, Shanghai, China.

THE COMMISSION

NEWS Flashes

Arrivals

Miss Ruth Kersey of Nigeria arrived December 5 and is now on furlough at 2321 Floyd Avenue, Richmond 20, Virginia.

Dr. John Mein of Brazil is in the States for a month's rest, visiting his son, John Gordon Mein, 1311 South Thomas, Apartment 2, Arlington, Virginia.

The Rev. J. J. Cowser of Brazil has arrived and is now with Mrs. Cowser at Wingate, North Carolina.

Departures

Miss Amanda Tinkle left New York December 17 for Nigeria.

The Rev. J. A. Lunsford left Miami December 18 for Brazil.

Miss Virginia Hagood left New York by air for Nigeria December 24.

The Rev. and Mrs. Erhardt Swenson left New York January 2 by air for their station, Bahia Blanca, Argentina.

Births

The Rev. and Mrs. Tucker N. Callaway announce the birth of a second daughter, Elizabeth Ann, in Hawaii November 7.

The Rev. and Mrs. John D. Hughey, Jr., announce the birth of a son, John David, III, their second child, at Sumter, South Carolina, November 24.

The Rev. and Mrs. J. Ulman Moss announce the birth of a daughter, Lynda Ruth, in Colombia December 5.

The Rev. and Mrs. Marion F. Moorhead announce the birth of a second son, Douglas, at Berkeley, California, December 17.

Illness

Mrs. Elin J. Bengtson, the only Southern Baptist missionary in Spain, has been compelled to retire because of ill health. She lives in Sweden with her son.

Latin American Secretary

Dr. and Mrs. Everett Gill, Jr., and the family, including Mrs. Gill's mother who is visiting her, left Rio in late December for Buenos Aires, where Dr. Gill will make his headquarters until his return to the States in July.

Photo by Moore



Dr. C. W. Pruitt (1857-1946) was guest of honor Foreign Mission night at the 1944 Southern Baptist Convention, Atlanta. He and Mrs. Pruitt (right) in their beloved costumes are shown with Mrs. J. B. Hipps, also of China.

Reappointments

Dr. and Mrs. Emmett Ayers, medical missionary couple first appointed in 1921, were reappointed by the Foreign Mission Board in December. Dr. Ayers will resume his work in China during 1947. Mrs. P. W. Hamlett was reinstated as an active missionary for another term of service in China.

Resignations

Dr. and Mrs. George A. Carver of the Peddie School, Hightstown, New Jersey, have resigned as missionaries of the Foreign Mission Board. They have been identified with the University of Shanghai since 1929, first as contract teachers, and later as missionaries.

Board Member

The Rev. J. E. Rawlinson of Orangeburg, South Carolina, has been elected a member of the Foreign Mission Board to succeed Dr. W. R. Pettigrew, who resigned on acceptance of a pastorate in another state.

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South Brazil Mission

(Continued from page 29)

Home Mission Board (supporting 50 Brazilian missionaries), one couple, one single missionary.

Foreign Mission Board, with Brazilian missionaries in Portugal and Bolivia.

Publicity committee, radio, visual education, one couple.

Relief and Annuity Board.

General evangelization, education, 2 couples, one single missionary working with local churches.

The Federal District includes 50 organized churches, supports an orphanage; one local church supports another orphanage and home for the blind.

Rio State, Fluminense Convention, (population, 1,800,000). One couple living in Rio serve state and its 140 self-supporting churches; 17,000 members, baptizing 1,300 annually; largest convention in Brazil.

1) Campos (population 65,000) has Baptist academy with enrolment of 1,000, one missionary. Convention also has school in Niteroi, capital of state.

2) Petropolis, one couple giving full time to Bible revision and local church work.

Rio Grande Do Sul (population, 3,500,000), southernmost state, bordering Uruguay. Equals area of Louisiana and Mississippi. Large foreign population. One couple, lead Baptist academy with enrolment of 450 in capital city, Porto Alegre (population, 400,000), fifth largest city in Brazil. State reports 30 churches, 3,000 members.

Santa Catarina (population, 1,100,000), larger than West Virginia. Capital Florianopolis (population 50,000) has one church, Brazilian pastor. State has 10 churches. Only state in South Brazil without missionaries.

Paraná (population, 1,200,000), larger than Santa Catarina.

Curitiba (population 130,000), capital. One couple serve as field missionaries, direct student home for ministerial students attending high school.

Londrina (population, 20,000) in north Paraná, frontier town composed of many immigrants. One couple serving as field workers.

The Paraná Convention reports 30 churches, 2,000 members.

São Paulo (population, 7,000,000) equals population of Peru. In size larger than Georgia and Florida. Fertile land, coffee center of world, large foreign population.

São Paulo (population, 1,500,000), Brazil's most progressive industrial center. Two couples and one single missionary serve with Baptist academy (enrolment 500), and Baptist center housing Bible institute, state headquarters.

Sumaré, interior town, home of one (Please turn the page)

Thirst for Living Water in Latin America (Continued from page 17)

rejoicing were evident. The total number of annual subscriptions to Sunday school and Training Union literature, published in El Paso, has reached 68,000 with a 10 per cent annual increase. The three periodicals in Argentina and Chile which carry brief treatments of the Sunday school lessons would bring the total to 78,000 annual subscriptions. A total of 3,000,000 tracts were printed and distributed by the three centers in 1945. A total of 53,800 copies of twenty-seven books were produced.

A permanent committee was named, representing the three publishing centers, which proposes to correlate the preparation, production, and distribution of Spanish literature. The committee will avoid duplication of activities and enter into joint projects whenever feasible. Some definite steps were taken in that direction at the initial meeting of the committee. Merchandising policies were agreed upon; it was decided to publish a common book catalog for all our Baptist publication centers and bookstores; new books which are to be published shall bear the imprint of all three publishing centers; and steps have been taken toward fusing the existing Sunday school training courses into one course acceptable to all fields and leading to a common diploma.

A study shall be made periodically of the literature needs which vary so greatly in different parts of Latin America and responsibility will be assumed by three publishing centers for meeting their proportionate part of the needs within a given time.

Since the usefulness of literature is largely limited to those who can read, we note with interest the campaigns for the eradication of illiteracy in Latin America, which are due largely to the influence of Dr. Frank C. Laubach and the simplified pictorial method which he has introduced for teaching illiterates. The improvement in this respect is encouraging.

Dr. Moore recently stated that illiteracy in Chile has dropped from approximately 80 per cent to some 40 per cent or even 30 per cent within the past twenty-five years. The Mexican Government, completing two

years of a literacy campaign in October, predicted that within two years illiteracy in that country will be reduced to 30 per cent. In Argentina not only have attempts been made to wipe out illiteracy, but posters on public thoroughfares instruct the people in the proper use of their language. While these campaigns do not entirely eliminate the wide educational and cultural differences which exist even within single countries, they do augur a larger acceptance of the gospel through the printed page.

Recently, two new Baptist bookstores have been opened in South America: one in Barranquilla, Colombia, our rapidly growing new mission field, and one in Asunción, Paraguay, of which Missionary Estelle Councilman is manager. Various colporters, missionaries and pastors with their small book deposits are distributing increasing quantities of literature. Many churches have organized groups for the distribution of tracts in public places.

There is a thirst for literature throughout Latin America. This is Southern Baptists' hour of opportunity. Let us do our utmost to quench their thirst for knowledge with that which satisfies; let us introduce the true living Christ to multitudes of hungry souls who would receive his message in print.

Latvian Baptist D.P.'s Seek a Home (Continued from page 7)

In this connection, Dr. Lewis of the Baptist World Alliance, who understands the plight of Latvian Baptists and is closely acquainted with them, has done a great work in their behalf. During the first week in October, Dr. Lewis and the author of this article had several important conferences in the United States State Department, as well as in UNRRA headquarters. In a very important meeting with UNRRA officials in Washington, it was understood that transportation would be given for those who are willing to go to Brazil, provided they had some support to begin their lives in Brazil. The Brazilian Government promised to open the doors, starting December, 1946.

Dr. Lewis is hopeful that Baptists in America will be willing to give their support to the Latvian Baptists. They will have to face difficulties in establishing themselves in a new country where the living standards are far below what they were in their native land when it was free.

Above everything, let us pray, not only for those who have escaped, but for those who have not and are now suffering and dying behind the "iron curtain" in Latvia or in the slave labor camps all over Siberia because of their faith, anxiously awaiting the day of their liberation.

South Brazil Mission (Continued from page 31)

couple serving interior of state, with Brazilian and foreign immigrant Baptist churches: Lett, Russian, German, Bulgarian. State Convention reports 90 churches, 9,000 members. Foreign Baptist groups include 3,000 members. Minas Geraes (population, 8,000,000), great interior mining state, with large coffee and cattle ranches, larger than Texas. Work centers in capital.

Belo Horizonte (population, 200,000), with one couple serving Baptist academy (enrolment 400); one couple as field missionaries throughout state; one single missionary with college church and orphanage.

Rio Doce Valley, in southeastern Minas, one couple as field missionaries in territory the size of South Carolina.

Convention reports 65 churches, 6,000 members.

Espirito Santo (population, 800,000),

coastal state northeast of Rio state. One couple and 2 single missionaries in capital Victoria (population, 50,000), home of Baptist academy (enrolment 600). Missionaries engaged in field work, women's and young people's work. State convention reports 60 churches, 8,500 members. Mato Grosso (population, 500,000), bordering Bolivia and Paraguay. Large sparsely populated state twice the size of Texas. Mission station in Campo Grande in southern section. One couple serves whole state, working with 12 churches. A large private Baptist school also located in Campo Grande. Goiaz (population, 840,000), vast interior state 1,000 miles in length, four times the size of Missouri. Mission station in Goiania (population, 30,000) modern capital city laid out by Government. Two churches and primary school. One couple as only representatives in whole state; one nurse.

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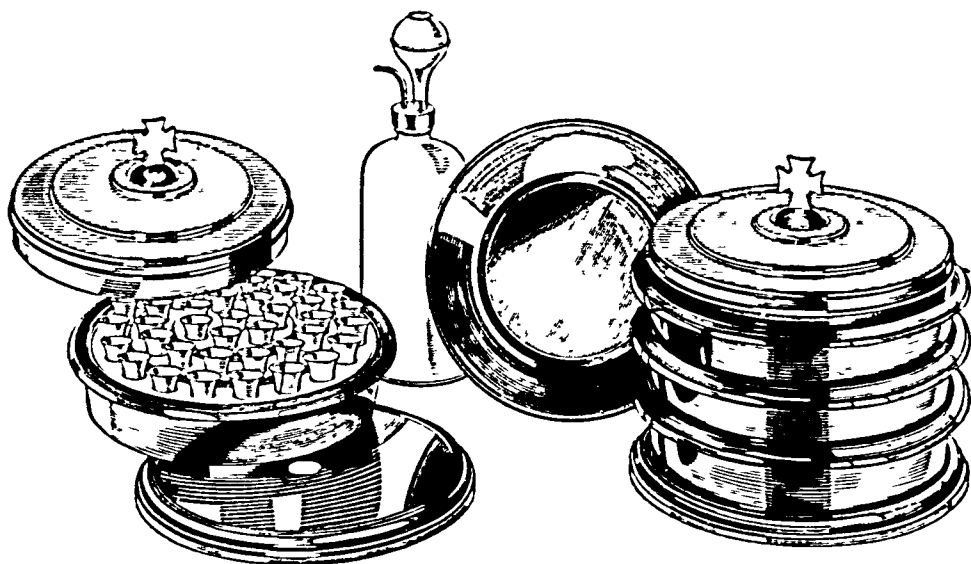
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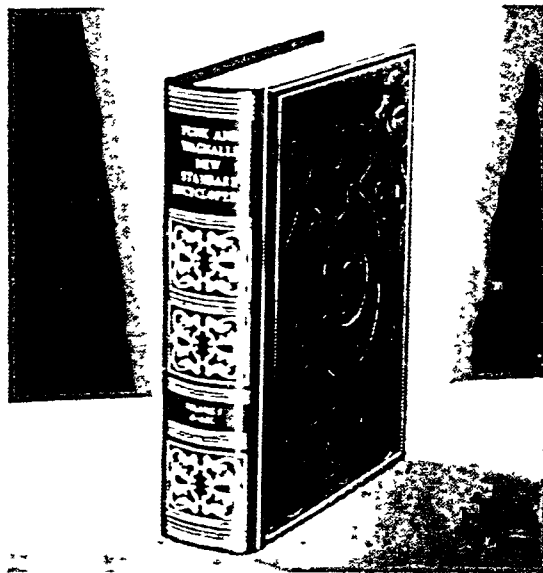
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