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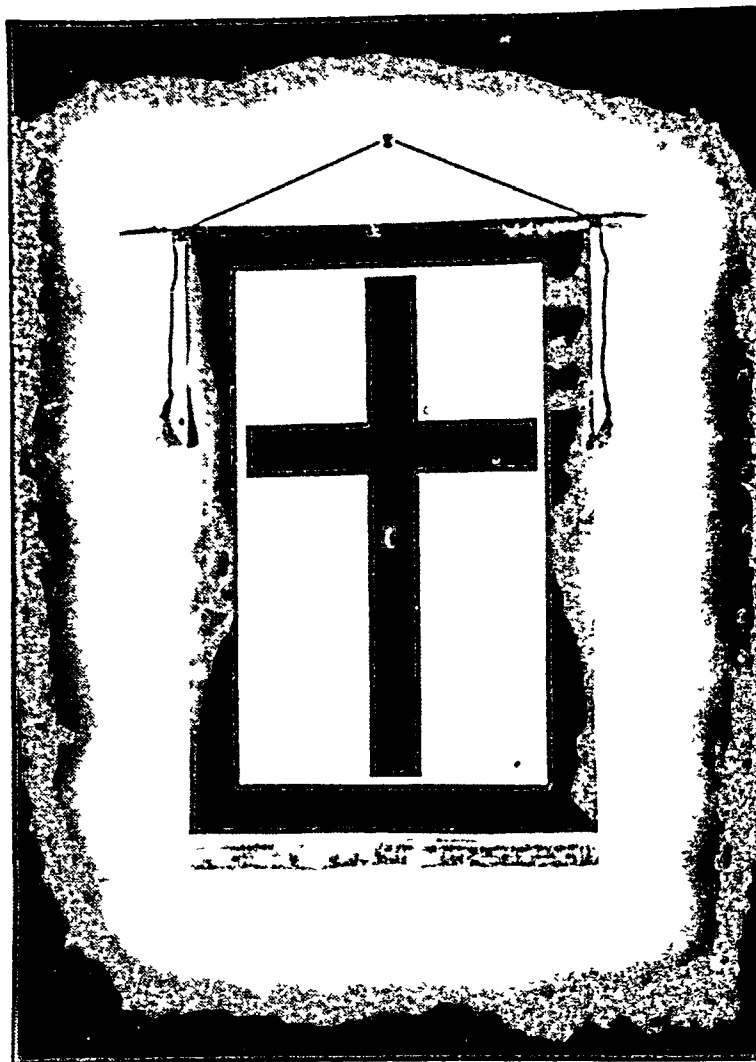
By Ewing Galloway, N. Y.



MARCH 1947

Moscow Mother

A BAPTIST WORLD JOURNAL



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# EPISTLES

## FROM TODAY'S APOSTLES

### *Hawaiian Baptists Maintain Thriving Evangelistic Program in 1946*

The Hawaii Baptist Convention has two new churches organized within the last month, bringing the number of convention churches to nine. On the island of Oahu are Wahiawa, Olivet, Nuuanu, the newly-organized University Avenue church, and Calvary, the one Hawaii church affiliated with the Northern Baptist Convention. On Kauai are Waima and Koloa; on Maui, the Kahului church; and on Hawaii, the big island, the Hilo church, infant of them all.

On Molokai is a mission at Kaunakakai, sponsored and supported by the Convention, under the leadership of the Rev. J. C. McGraw, former chaplain from Texas. The Bible School and the University Avenue church have a mission of about sixty-five at Waipahu in the center of the island. We are looking forward to these two missions becoming churches in due time. In addition to these, the churches have numerous small missions and preaching places where evangelism is carried on through the week.

Southern Baptists began organized work in these Islands in late 1940. The Convention now has 922 church members, 86 of whom belong to Calvary. During the past year, 106 have been received by baptism and 72 by letter. The total Sunday school enrolment is 2,417, with a gain of 728 during the year. A Sunday school enrolment more than two and a half times the church membership is phenomenal when compared with our churches back home.

In the summer of 1945 the churches enrolled 862 in Vacation Bible schools. We have 23 Baptist Training Union organizations with an enrolment of 417, and 27 W.M.U. organizations with 387 members. There are various other lines of work—a new Brotherhood at Olivet, week-day religious education classes in the public schools numbering well over 900 pupils, a Baptist Student Union at the University, a weekly radio service, and park and street preaching.

The church people here are generous. The total figure for gifts of the past year is not available, but estimated on the basis of the per-capita gift of the year before, it will be about \$68,275. Every church except Calvary has a building program, but the budget for missions and benevolences is still high—\$12,857—



70 per cent of it going to our own Territorial co-operative program and 30 per cent to the Southern Baptist Co-operative Program.

GLADYS Y. BLACKMAN  
Honolulu, T. H.

### *New Baptist Church Housed in Tidal Wave Wreckage of Hilo*

Very appropriately at this season we have glad tidings of great joy for you, for unto us in Hilo was born on the 17th day of November a church which is dedicated to Christ the Lord.

For the three nights preceding the actual day of organization Dr. Maxfield Garrett held a class on the general subject, the meaning of church membership. These classes were attended by the young people of the neighborhood, to which a Christian church is a new and strange affair. With us for the historic Sunday were ten delegates representing the churches on the other islands. These representatives made up the council of organization, electing from their group a moderator, the Rev. Coleman Clarke from Kauai, and a clerk, Ernest Langston from Honolulu.

Besides Sunday school there were three services during the day. First, at 10:30, the official organization ceremony was held. The Rev. Victor Koon from Oahu brought the message of inspiration pointing out some of the privileges and responsibilities of church membership.

After a delicious dinner served picnic style by the women the ordinance of baptism was observed. Eleven new Christians went into the water for Christ: Amy Iwashita, Mitsuko Noda, Herbert Arakaki, Carroll Fukamizu, Mieko Arakaki, Tamotsu Kusano, Keiko Befu, Taneko Tsubaki, Takao Uehara, Kikue Murakami, and Paul Greenblatt. These, plus Dr. and Mrs. Leonard, Mr. and Mrs. Shiroma (preacher to the Japanese-speaking congregation), Mrs. Julia Loo, Chaplain and Mrs. Johnson, and the Callaways made up the charter members of the Hilo Baptist Church. I was officially elected pastor.

The evening service was given to the dedication of the new building. This building was constructed almost entirely of materials salvaged from the recent tidal wave disaster. One man whose house had been washed over the trees into the heart of a jungle just gave us the whole thing—"Never want to see the thing again," he said. Aided by Japanese prisoners of war from a nearby camp we tore the house down and carried it out of the jungle, piece by piece.

The labor in the construction of the church was done by the missionaries and interested neighbors under the direc-



TUCKER N. CALLAWAY  
Hilo, Hawaii, T. H.

### *Theological Training Center for Mexican Men and Women Re-established*

After ten years of exile the Mexican Baptist Seminary has again returned to its mother land. From the very beginning it has had an ambulatory existence. Because of the ever-changing religious laws of Mexico, the seminary has had to move constantly to be able to carry on. After many moves it finally had to cross the border. But we are again on Mexican soil!

When the national Baptist Convention of Mexico met in Mexico City in 1910, they recommended the establishment of a seminary for all the Baptist churches of Mexico and the young men of Central America and the United States who speak Spanish. They named a committee to study the conditions and make recommendations to the Boards that had work in Mexico. Some time later this committee presented plans which resulted in the establishment of the seminary, a preparatory school.

It was in 1888 that the school was established under the name of "Institution Zaragoza" located in Saltillo in some rooms next door to the Baptist church. This school was closed about 1894 when the president, H. R. Moseley, had to leave the country.

In July, 1901, the school opened its doors in Torreón under the name of Baptist Theological Institution but because of the revolution they were forced to close their doors in 1913.

On October 3, 1917, they reopened in Saltillo, meeting in the same rooms they had occupied in years past. In order to maintain the school the American Baptist Home Mission Society and the Foreign Mission Board of the Southern Baptist Convention co-operated in giving help. Dr. A. B. Rudd was named president of the seminary, followed by Dr. G. H. Lacy. The students enrolled included those who had started in years past, along with new ones. In the first school year (1917-1918) there were twenty students.

In the year 1922 there was a much larger student body and since the build-

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# The COMMISSION

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of the

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W. E. King is pastor of the University Baptist Church, Abilene, Texas. R. Paul Caudill is pastor of the First Baptist Church, Memphis, Tennessee. W. T. Conner is professor of systematic theology, Southwestern Baptist Theological Seminary, Seminary Hill, Texas. Charles E. Maddry, secretary emeritus of the Baptist Foreign Mission Board, is spending the winter at Fort Myers, Florida. Vivian A. Bruner, of Dallas, Texas, is a regular contributor to the *Baptist Standard*. W. O. Carver, professor emeritus of missions, Southern Baptist Theological Seminary, is a resident of Louisville, Kentucky.

**March 1947**

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# Christian Co-operation Versus Corporation

By M. Theron Rankin

The concept of Christian co-operation is overshadowed today by the concept of corporation. Movements that were projected as co-operative undertakings are being turned into agencies of corporation. This trend is so pronounced in the realm of foreign missions that a prominent missionary leader has referred to it as "co-operation for corporation."

This pressure for corporation is the product of the honest convictions of a predominant part of those who shape the plans for Christian co-operation today. They believe that the day of separate denominational undertakings in foreign missions has passed, and that the time has now come when world missions should be incorporated into a single co-ordinated undertaking.

A typical illustration of this opinion is to be found in an article by Henry P. Van Dusen published in *Christian World Mission*. Dr. Van Dusen suggests four guideposts for Christian missions. "The first is an adequate appraisal of the radical character of the transition confronting missions." As an illustration of the "radical character of the transition" he refers to plans proposed for incorporating thirteen Christian colleges in China into "a single co-ordinated plan for all Christian higher education in China." After referring to this illustration he added: "This single illustration represents a general situation in the Christian world mission. The war marked, rather than created, the end of an epoch. Far-reaching changes, long anticipated, long discussed, long deferred, now cry for bold and statesmanlike implementation."

Implementation of this idea is being carried out in relation to the Christian universities of China. The Associated Boards of Christian Colleges in China, which for many years was a co-operative agency composed of thirteen separate college boards has now been amalgamated into the United Board of Trustees of Christian Colleges in China. Only the Baptist University of Shanghai has remained as a separate board.

Plans were implemented to amalgamate four Christian colleges in the area of Shanghai, including the University of Shanghai, into one united Christian university. Again, the University of Shanghai declined to be incorporated.

This single illustration *does* represent a general situation in the Christian world mission: the well integrated and actively directed objective to *incorporate* the undertaking of world missions into a single co-ordinated plan.

This objective can be seen in most of the planning for interdenominational co-operation in foreign missions. This is particularly true of plans for the resumption of missions in Japan. In this connection I recently had occasion to make a statement on behalf of the Foreign Mission Board in a letter which I quote in part:

Our Board has consistently declined to commit itself to conducting its missionary work in Japan, or any other country, through any kind of united or joint committee that would serve in the place of our Board in its relationship to the constituencies with which we work in foreign fields. It is our plan to continue to make our program in direct relationship to the churches with which we are immediately related. While we are happy to maintain consultative relationships with committees for over-all planning, we are not prepared to commit to such committees the administration of our missionary undertaking.

There seems to be an assumption that direct denominational activity is to be eliminated. Since this cannot be done by dissolving the various denominational agencies at the home base, plans are set up for "co-operation" that in the end will eliminate denominational activity on the mission field. It would seem to me to be much fairer if these objectives were clearly and positively stated in the plans for "co-operation." So long as "ecumenical Christianity" is projected even on the assumption that we must not have separate denominational activity, this movement will increasingly become a divisive force among Christians. In my opinion, the assumption that we cannot have Christian unity with separate denominational activity is based essentially upon intolerance rather than upon co-operative broad-mindedness. There seems to be a rising tide of ecumenical intolerance that has assumed that there should be no Christian activity outside of the circle of what is called "co-operative" undertakings.

It appears to me that the assumption that all missionary work in Japan shall be done through the channels of the Church of Christ in Japan is based upon an assumption that God himself will confine his moving in Japan to the limits of the Church of Christ in Japan. If he does move outside of these limits, the approach seems to be to "discourage" such moving of God's Spirit, or to brand it as "unco-operative".

This situation calls for clear thinking that will discriminate between co-operation and corporation. We should not allow our determination to avoid the corporation, to cause us to rule out of consideration the whole matter of co-operation. The question is not so much, Will we co-operate? as it is, What kind of co-operation? Co-operation for what?

(Please turn the page)



Our thinking should be based upon our faith in the New Testament teachings which have made us Baptists; teachings about the direct responsibility and relationship of the individual to God, about the freedom of conscience of the individual under the leadership of the Holy Spirit, about the spiritual priesthood of all believers in Christ Jesus, about the nature and function of the local church in God's plan for bringing the world to himself.

It is such beliefs as these, which we find in the New Testament, that have made us Baptists. And it is in our faith in these beliefs that we find our only valid defense for refusing to accept plans for co-operation that lead to corporation. We do this faith an injustice when we try to defend it by the use of any means other than the validity of the faith itself. Certainly we can *never* defend it by attempting to invoke denominational authority over churches or individuals which in the exercise of their Baptist faith take positions with reference to co-operation with which others of us may disagree. Nor can we defend it by impugning their faith and devotion to Jesus Christ.

We should do our thinking with each other in an atmosphere of mutual confidence and respect, and with the realization that no one of us has a complete and final answer to the questions we confront, questions which are precipitated by the new world conditions in which we live.

The world has been brought so much closer together than it ever was before! The Far East is no longer *far*; it is only a few hours away from us. This has sharpened the demand for co-operation. We can now see the world at such close range that Christians are aware as never before of the enormity of the task of Christian world missions. In the face of the forces of evil which threaten to destroy the world, Christians are compelled to consider as never before the demand for co-operation. And yet—we come back to the question, What kind of co-operation? Co-operation for what?

As we seek the answers to these questions, we need the help of each other's thinking, the kind of thinking that can be shared only in an atmosphere of mutual respect.

The Foreign Mission Board is an agency of the Southern Baptist Convention and as such must be conducted within the general policies adopted by the Convention. The following excerpt taken from a report made to the Board by its executive secretary represents the basic policy with regard to co-operation which the Board and its secretarial staff are following in our program of foreign missions:

We must steadfastly pursue the objective of promoting indigenous Baptist churches which are directly responsible to God and which can admit no authority between themselves and him. We believe that God moves in and through such local groups of believers

to work out his will among men. They are his agencies of salvation among the people of their own lands.

It follows then, that such churches cannot be extensions of our Southern Baptist Convention. They must be rooted in the soil and life of the nations in which they live; they must be Brazilian Baptist, Nigerian Baptist, Chinese Baptist churches. We must promote their independence by helping to train their leaders who will be directly responsible to their own churches and agencies.

It follows, also, that we cannot lend ourselves to any movement that would absorb these churches in an organic church or ecclesiastical world council. We believe that they can no more be responsible to an organic world church or an organic national church than they could be responsible to an organic Baptist church. Individually and locally they must be directly responsible to God.

We must see these churches, as well as our entire missionary undertaking, as parts of God's total enterprise for world redemption. No local church can plan for itself alone. We are parts of one great body; one body of Baptists, and one body of followers of the Lord Jesus Christ throughout the world.

God moves through those whom he has redeemed of every group and denomination to bring in his kingdom. How grateful we are that his undertaking today for the salvation of the world is far larger than the program of any one church or denomination! We are all parts of this great plan of God.

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### *Is Your Relief Goods Sold in the U.S.A.?*

Recent broadcast reports of relief clothing sold in this country have brought a flood of protests and inquiries regarding church program of contributed supplies, although the broadcast and news story did not refer to Church World Service.

In 1946 Protestant churches of this country unitedly shipped overseas 12,000,000 pounds of clothing, bedding, shoes, milk, vitamins, babies and children's kits, cereal, and medical supplies contributed by millions of church members and interested citizens.

The clothing given was of such high quality that 95 per cent has been shipped with a minimum of processing expense. These supplies were distributed by church groups in twenty-eight countries. Eye-witness reports and photographs attest deep gratitude, new hope, and courage imparted by these gifts to those whose misery and dejection and illness hinders recovery.

Continued reports from church sources abroad indicate that dire need and extreme suffering in many lands will be met only if church people in this country send a mounting stream of garments, shoes, and bedding. Church World Service pledges its best efforts to ship promptly such gifts as American church people will share with those in need.

LESLIE B. MOSS, *Director of Promotion*  
January 26, 1947

# Important Changes in Direction

By W. O. Carver

I am writing at the end of the year. Looking around over the wide sea of desolation one can see some inspiring shapes of things that indicate a strong undercurrent of moving to better conditions. The movement is slow but hopeful. It bespeaks the working of the purpose of God and the influence of the word of the working Christ. If it takes a brave heart to sing a song of hope in today's world there is a spirit of courage breathing into those in whom the spirit of the Redeemer comes.

## United Nations

With the adjournment of the Assembly and Security Council and the holiday suspension of meetings of the commissions, disappointment with their slow progress and the bickerings and stubborn insistences among the representatives leaves us still real grounds for reassurance and gratitude.

For one thing, they did not break up in disagreements. They adjourned to reconvene after a few months and continue negotiations. They didn't dare fail. We may assume also that the positive desire for agreement was too great to be surrendered, even in the face of deep chasms of separating national interests. Russia's contentious intransigence gave way to increasing constructive friendliness. The reasons for this and its ultimate import can be better understood when the negotiators next meet in Moscow. Their meeting there will enable the Russian people to know what is going on as they have not known thus far.

The delay will give opportunity for further needed reflection in the calmer atmosphere of widening perspective. Best of all, the effects of the concert of Christian prayer will be working in the souls and minds of the responsible negotiators.

Too, the positive achievements were very far from insignificant. The treaties drawn for the secondary enemies

reveal a large measure of justice and wisdom and of humane consideration for the destitute, defeated peoples. The way is thus prepared for tackling the major treaties. There are gleams of hope and stimulations to courage in Japanese and Germans. They are gaining time for reflection and repentance, while the conquerors are also more aware that their hands are not clean nor their hearts pure in international relations.

We may say that negotiations show more influence of the gospel of the Prince of Peace and more of the spirit of brotherhood which the spirit of Jesus inspires than ever ruled in a group of conquerors before as they framed terms for their helpless foes. It is sadly true that physical might remains the final recourse of their trust and that power politics retains high dominance. Yet there is this gain, that all seem now to know that physical might even in atomic bombs and deadliest drugs cannot equip power politics to succeed against the ultimate spirit of man and the manifest purpose of God to achieve a moral order in the world. However reluctant because of their pride men have to admit that there is a power greater than we making for righteousness.

## Evolution in Empire

The wide-stretched empires with their seats in England, Holland, and France are in a stage of radical change which means either transition to new types or complete dissolution. All southern and southeastern Asia is in process of a new freedom. The worth of human personality and the right of all peoples to free expression are reconstructing the pattern of empire. The independence of India and Burma, the three rising free states in the southeastern Pacific, and the emerging United States of Indonesia constitute a new chapter in human history.

The attitude of the responsible

Governments of Great Britain and Holland toward these radical changes is highly encouraging. It is not wholly due to political necessity, not merely making terms with the inevitable. There is conscience in it, and response in statesmen's minds to the decrees of the King of all the earth and the one God of all peoples.

It is tragic to see Churchill leading the surviving forces of a dead past in an effort to stop the tides of history, with the noble statesman and philosopher of South Africa joining in to support the folly of superior races and classes seeking to exploit the masses of men. The empires in Asia today, and soon, in the Near East and Africa, will face the situation that England faced in America in the eighteenth century. If the British had seen their opportunity then, the American colonies would have become a commonwealth within the empire, and imperialism would have passed into a mighty federation of friendliness and progress. George III was insane, and unwise men supported his folly.

It is almost too late for the Empire and India. If the voice of the stubbornness of that earlier crisis can be suppressed in the present crisis, history will record a new advance in international co-operation. The British and the Dutch peoples can yet recover a leadership all but lost if they will follow the Christian way. In any event this development is a forward step in the life of the world. It remains to be seen whether it can be taken without serious clash or must proceed through fresh tragedy. At the moment the outlook is hopeful in spite of Smuts and Churchill. It is sad to see these two men who have done so much in their generation for progress giving their last days to bootless reaction.

## India

Here one can be less optimistic. The religious rivalry between Moham-

*(Please turn to page 13)*

## Brazil

*To the most worthy executive committee of the Foreign Mission Board, Richmond, U. S. A.*

"Peace and love with faith be to the brothers from God the Father and the Lord Jesus Christ. Grace be with all who have an undying love for our Lord Jesus Christ" (Eph. 6:23,24).

The First Baptist Church of Florianopolis was greatly honored by the visit of your most esteemed secretary, the Rev. Dr. Everett Gill, Jr., accompanied by the Rev. Dr. A. Ben Oliver, in their visit to our state and in particular to the capital city, Florianopolis.

I am transmitting to you our sincere and profound thanks for the dedicated interest and spiritual and financial co-operation of the Foreign Mission Board in the evangelization of this state, and also for the words of greeting that your secretary brought to the church for its spiritual edification and encouragement in these days in which it is praying and working to the end that the Lord might give us the means necessary for the construction of a temple that will honor the name of Jesus Christ and the Baptist cause in the state of Santa Catarina, Brazil.

Our prayer to the Heavenly Father is that he will bestow the richest blessings on the beloved Baptist churches of North America, on the Foreign Mission Board and its work, and the zealous missionaries of the South Brazil Mission. May this profound missionary spirit serve as an example to the present generation of Baptists, as well as to those of the future, for the honor of the Lord Jesus Christ and the coming of his glorious kingdom.

With fervent Christian love to you and to all the beloved in Christ Jesus who live in your great country, I am your brother in Christ and co-worker in the vineyard of the Master.

(Signed) EGIDIO GIOIA, *Pastor*  
First Baptist Church of Florianopolis

# GRATITUDE

Three of many expressions received in December

## Italy

As pastor of the Lucento Baptist Church in Turin and member of the Evangelical Relief Committee for Turin and Piedmont (Italy), I want to thank with all my heart the American churches and friends who have contributed to send us food and clothing through the Church World Service—and to convey to them the moved thanks of my church people and of the Evangelical churches in Turin and Piedmont region. We have been deeply moved and strongly encouraged by such a loving and generous effort, which even to the many who surround us with hostile and critical attitude has been a brilliant sign of a true fellowship and a witness to the Christian realities. May God bless our American brethren and churches giving them more and more abundantly of his Spirit that they may live for Christ in ever-increasing joy bringing forth ever richer fruits to God's glory.

ENRICO PASCHETTO  
*Torino, Italy*

## China

As our 61st annual conference of the Leung-Kwong Baptist Convention opens we are not unmindful of the help which the brethren and the sisters of the Southern Baptist Convention rendered us during the terrible years of the war, and which they are giving us during this time of rehabilitation. It is largely this help which made it possible for us to gather here.

In gratefulness for such generous help, the delegates of the Convention unanimously voted to send you and all the brethren and sisters of the Southern Baptist Convention our heartiest thanks and appreciation.

LAU YUET SHING  
*Chairman of the Annual Conference*

LAM CHI-FUNG  
*Vice-Chairman*

MATTHEW TONG  
*Vice-Chairman*

NG KEI  
*Secretary*

*Tungshan, Canton, China*





*Asahi Press Photo, courtesy Chaplain P. E. Cullom*

## Japan

Professor Sadamoto Kawano of Seinan Gakuin, Fukuoka, Japan, had received and distributed love gifts from fourteen Southern Baptists scattered throughout the Convention territory when this photograph was made in his home. "The picture shows that the gifts from Baptist friends in the United States are telling us the good news of the Christian spirit," he writes. "See how all of us look smiling with heavenly sunshine on our faces." The group about the table include members of the Fukuoka Baptist Church who have been most recently baptized. Several are members of the family. Mr. Kawano, both professor and pastor, is standing at the right, with Mrs. Kawano.

Another serious food crisis is expected in Japan before the rice harvest in September, according to Missionary Edwin B. Dozier, writing from Tokyo December 30. Food packages sent from the States from now on through the summer will relieve suffering and bring great joy, he asserted.

Food packages, not exceeding eleven pounds, will be accepted at local postoffices for mailing to Japan. Names of Japanese Baptist families are available upon request from the Baptist World Alliance, 715 Eighth Street, N.W., Washington 1, D. C. The parcels should include staple foods and all foods of high nutritional value: salt (in a can, preferably), sugar and flour (sacked in cloth, if possible), chocolate, dried beans and peas, cereals, rice, canned milk, canned meats, hard candies, and similar items. Soap, towels, ink, writing paper, knitting needles and yarns, hairpins, toothbrushes, hairbrushes, combs, and other essentials are also welcome.

# The Southwestern School of the prophets

Three stories are recalled in connection with the early days of the Southwestern Baptist Theological Seminary, Fort Worth.

The first relates to the vision which came one day to Dr. B. H. Carroll on a train in the Texas Panhandle. For many years while pastor of the First Baptist Church, Waco, Dr. Carroll had given instruction in Bible exposition, theology, and pastoral duties to ministerial students in Baylor University. In 1899 he resigned the care of his great church to devote his entire time to more extensive and intensive training of young preachers in Baylor.

On a Panhandle trip in 1905, he was musing on the problems and possibilities of a multitude of preachers with limited education. As he wrestled with the impressions which God had placed in his heart concerning his own responsibility to these preachers, he was gripped by an overpowering conviction that he should dedicate his remaining days to that holy task. "From that hour I knew as definitely as I ever knew anything that God would plant a great school here in the South-

A quartet of missions volunteers . . .



... and some furlough students at Southwestern Baptist Theological Seminary: Reba Stewart and Lila F. Watson of China, Tom and Rosalie Clinkscales of Brazil.

west for the training of our young Baptist preachers."

He asked a hundred friends that summer to join him in contributing, each, one hundred dollars a year for three years as an emergency fund to launch such an institution. The one hundred gifts were quickly secured and within a few months the school for preachers was functioning as a part of Baylor University. The San Antonio Convention in 1907 voted to separate the seminary from Baylor and give the institution a distinct home and control of its own. In October, 1910, Southwestern Baptist Theological Seminary was opened on the new campus on Seminary Hill, provided by the citizens of Fort Worth.

The second picture was the approach which Dr. Carroll made to Dr. L. R. Scarborough, pastor, First Baptist Church, Abilene, Texas, to head the Department of Evangelism which soon came to be known as the "Chair of Fire." Lee Scarborough had

already magnified his ministry as a pastoral evangelist in the thousands of souls he had won to Christ. But it was difficult for him to turn away from the pastorate. In February, 1908, while in a revival meeting in Pine Bluff, Arkansas, he was preaching one Sunday afternoon on giving the will of God in one's life and the irresistible impression came to him that he himself was hesitating about God's will. That day he made the decision to go to the seminary. "Three things are as clear to me as the noonday," he wrote later—"my acceptance of Christ, and Christ's acceptance of me in my salvation; my call to the ministry; and God's placement of me in the seminary."

The third picture: B. H. Carroll's consuming desire was to have the English Bible given the central place in the seminary, and to have that message preached, with divine power, to the last. His chief concern for the seminary, as he lay on the bed of suffering for the last few weeks of his

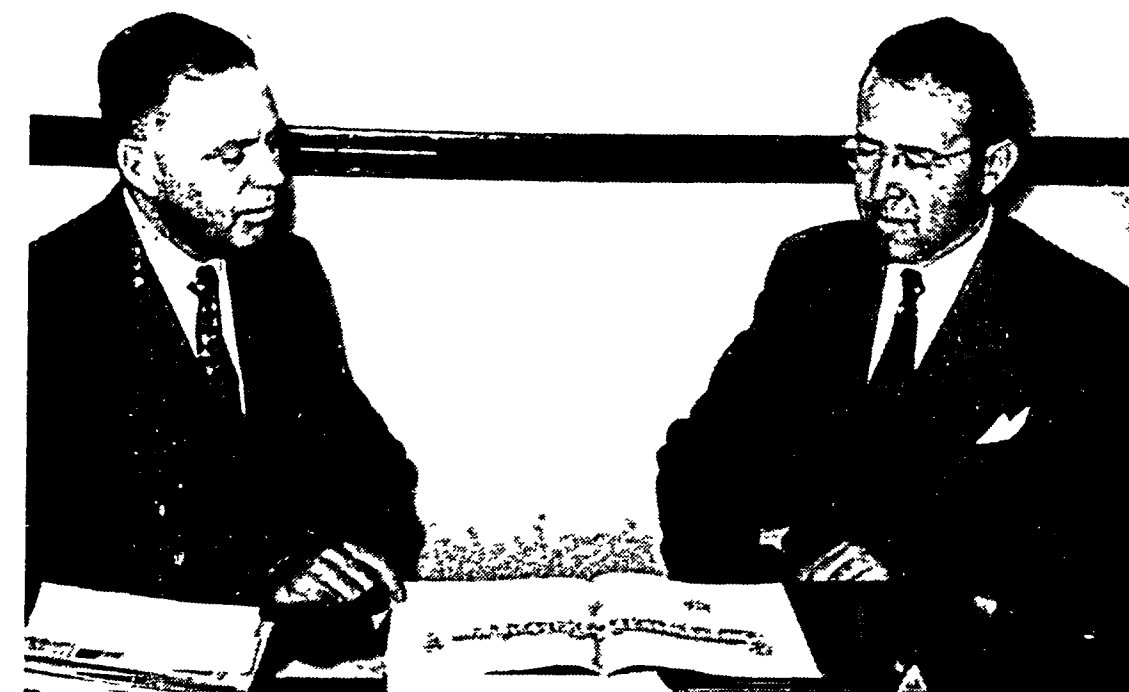
E. C. Routh

life, was that it might be kept true to the purpose for which it was to be established. One day, a little while before his death, he called Lee Scarborough to his bedside and as the "apostle of evangelism" bent low to catch his words, Dr. Carroll said, "Lee, lash the seminary to the heart of the Saviour."

And the men who followed in the train of spiritual leadership, Scarborough and Head and their associates on the faculty, have kept that blessed institution lashed to the heart of the Saviour. Southwestern has trained world missionaries. Already 250 of them have been appointed to foreign fields by the Foreign Mission Board. The alumni of Southwestern, men and women, are found all over the world.

The attendance has grown from a small enrolment to 1,065 the first semester of this session. The training school for women is an integral part of the seminary, and women do their seminary work along with the men. Some of the highest grades have been made by these elect women.

Spiritual leaders must be equipped to match alert intellectual skill in all other areas of life, and to overcome the forces of evil by the superior strength of disciplined Christian per-



President Head and Missions Professor Frank K. Means are training world missionaries.

sonality allied with the Spirit of the Living God.

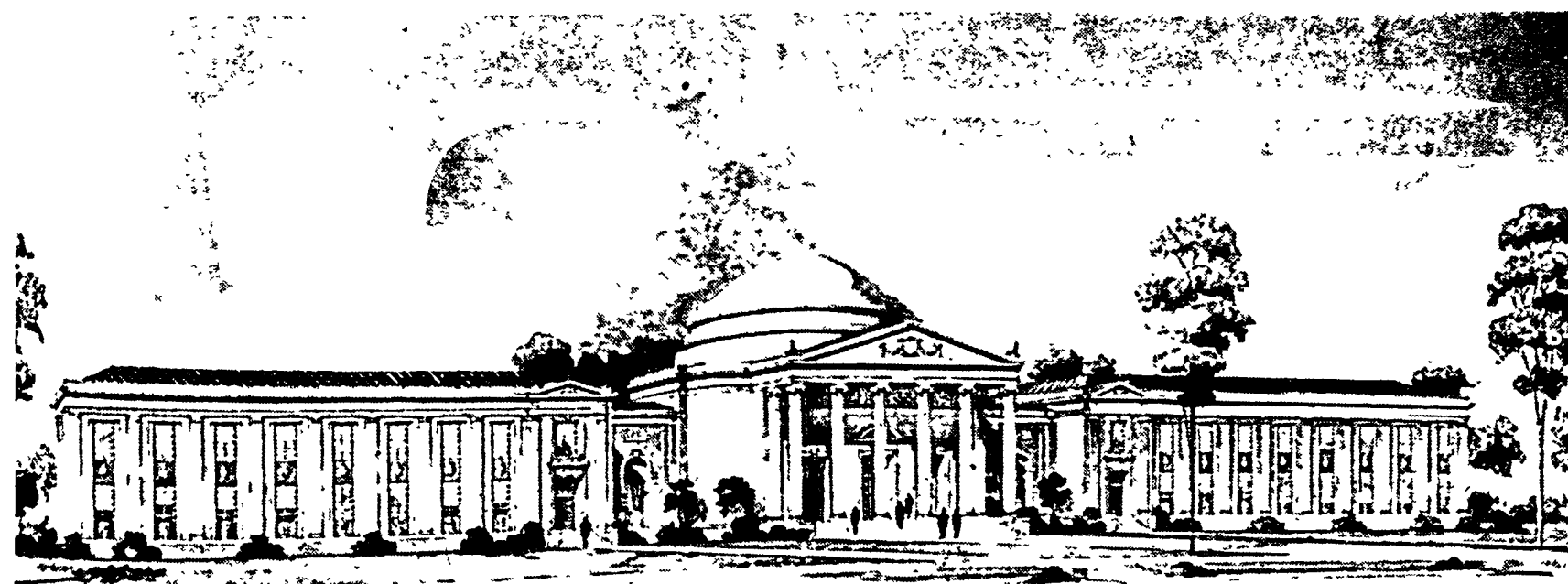
Southwestern ranks high in scholarship, several members of the faculty being recognized as authorities in their respective fields. It gives instruction equal to any in America, not only in the field of theology, but in religious education, music, and practical activities. The teachers are loyal to the faith cherished by the men who founded the seminary, and at the same time are acquainted with all the trends in modern thought. They are equipped in heart and mind to distinguish the true from the false, are ever alert to discern the ever-expanding revelation of God's purposes and power, and are quick to follow the leadership of God's Spirit.

These men have made distinctive contributions to Christian literature

through timely and readable books in the fields of Bible exposition, evangelism, missions, Christian education, Baptist history, theology, preaching, music, and biography.

Funds have already been provided for the erection of the Truett-Scarborough Memorial Building (administration building, auditorium, and library) costing \$750,000 of which \$250,000 was given by a layman, Mr. William Fleming of Fort Worth. The greatest assets of Southwestern are not the buildings such as Fort Worth Hall, Cowden Hall, and the Woman's Building which adorn the campus, but the thousands of alumni whose lives and labors as preachers, missionaries, teachers, gospel singers, and other Christian workers will bear witness to the power of the gospel until Jesus comes again.

The dream of Southwestern Baptist Theological Seminary in this decade is represented in the Truett-Scarborough Memorial.





## Committed to

The telephone rang insistently in my study one morning.

"Have you read the December issue of THE COMMISSION?" I recognized Mrs. Anthony's voice and she was excited.

"Why no," I answered. "My copy hasn't come."

"Well, there's an article in it about our boys. Be sure to look it up."

At the church office I found a copy of the December issue and with keen interest I read Tucker N. Callaway's article "Committed to Your Care." It portrayed the feelings of the loved ones of the young men from Wahiawa Baptist Church who sailed from Hawaii to attend college in the United States.

Four of those students are enrolled in the university in our town. When they arrived, they were a bewildered group, facing many new things in a strange country. They got a place to stay in the home of a Baptist woman—Mrs. Anthony. On Wednesday night

they all filed into prayer meeting. At the close of the service I asked them to stand and I introduced them to the congregation.

"This is Moriyoshi Hiratani. This is James Sanbei. This is Tadaaki Kikagawa. And this is Gilbert Gima," I said, having carefully rehearsed the pronunciations ahead of time. The church people came by and greeted them. It was interesting to watch—this get-acquainted time—and if the boys were a little overwhelmed at the warm welcome and the many new names, the church people were also a little bewildered trying to handle their names and connect them up with the owners. I heard them saying, "Are you Tadaaki?"

"No," James would answer, "That's Tadaaki."

Then later, someone would say, "Are you James?" to Tadaaki, and with that infectious laugh of his, Tadaaki would say, "No, that's James." Folks seemed to get those two mixed

up and still do. The boys enjoy their confusion.

At first they were the "four Japanese American boys" on the campus and about the church, but young men with the personality and Christian faith of these boys soon make their place in the life of any community. I knew they had found their place in the big hearts of these West Texas people when I soon heard people calling them by their first names and by nicknames. Moriyoshi had become "Mori," Tadaaki had been shortened to "Ted," and James and Gilbert were being called by their first names.

They belong to the University Baptist Church as though they were born here. Gilbert is vice president of the H.S.U. Training Union. James is on the Missions Committee of the Question Mark Union. "Mori" gave his testimony at the monthly Youth Night program in October, and all of the boys spoke on the program of the Week of Prayer for foreign missions.

Few articles in this magazine have aroused as much interest as Missionary Tucker N. Callaway's story about the young Baptists in Hawaii leaving for college on the mainland. Readers wanted their names and addresses to use at Christmas time, and one reader submitted the sequel to the story. Here it is.

By W. E. King

Photos by Village Photo Shop, Abilene

## OUR Care

They have gone to speak in other churches and everywhere folks have received them graciously. Knowing that the boys are doing their own cooking, people of the church send

food to them from time to time. The church at Rowden, Texas, gave them a grocery shower and sent them a quilt. When Gilbert was taken suddenly ill he was admitted to the



The Thanksgiving dinner table at the home of the pastor of University Baptist Church, Abilene, Texas, was full of boys: left to right—Moriyoshi Hiratani, Alfred Chong, James Sanbei, Gilbert Gima, and (extreme right) Tadaaki Kikagawa, all of Hawaii, and Jerry Amacher of Louisiana, Ray Gilliland of Kansas, and the host, the Rev. W. E. King. Mrs. King and son Jerry (standing) waited table for the party.

Hendrick Memorial Hospital and was cared for without charge.

My birthday fell on Thanksgiving Day this year. Mrs. King said, "This is the first real Thanksgiving Day we've had since you came home from the Army so I want to make it a big one. Who do you want to help us enjoy it?" We talked it over and decided to invite young people who could not go home for Thanksgiving. Of course our thoughts went to the young men so far from home and I remembered those lonely Thanksgivings I spent in Europe. So we invited the boys and asked a fifth, Alfred Chong, to come up from Brownwood and be with us. To this group we added Jerry Amacker of Louisiana and Ray Gilliland of Kansas, neither of whom could go home.

What a birthday party and what a Thanksgiving! We started the dinner by reading the Thanksgiving Psalms that we found on our place cards. We ate and talked and laughed and ate some more. Mrs. King added to the merriment by constantly getting James and Ted mixed up. I felt like a real king, sitting there at the head of the table with eight boys in my family, including my own son.

After dinner we retired to the living room. Jerry Amacker stretched out on the floor. Alfred found the records and began to play some beautiful music on the radio-record player. Gilbert curled up in the big chair by the fireplace with a book. For once Ted seemed too full to joke.

But healthy boys don't stay quiet long. They were soon clamoring to see the souvenirs I had brought back from Europe. Out came the swords, flags, guns, helmets, whips and medals. Then out on the lawn in the beautiful Texas sunshine, wearing German helmets, brandishing swords and flags, they took some pictures to send home.

As the evening shadows fell, we gathered in a circle with hands clasped and lifted our hearts to God in prayer, thanking him for all his gracious goodness to us and asking his richest blessings upon the folks at home across the sea. The thing that really thrilled my heart was to hear the boys say as they left, "It was just like home."

West Texas says to Hawaii, "We accept these you have committed to our care." They have been a great inspiration and blessing to us already. We pray God that we shall be able to send them home with strong faith.



# Latin Americans Welcome Evangelicals

It was under the calm, clear skies of Paraguay that I saw the constellation of the Southern Cross for my first time. I might have seen it earlier, had I taken time to look, for it is visible on cloudless nights anywhere south of the equator. Up until then, however, my attention had been focused on other things. I was all but oblivious to the beauty of the starry hosts that gleam from southern skies.

Even so, the casual traveler in Latin America may fail to see many of the evidences of the cross of Christ, as Baptists preach it, if he is too absorbed with other things. But the evidences are there, nevertheless, evidences of the far-reaching impact of evangelical Christianity, as the cross of Christ and the Christ of the Andes come to have new meaning for our southern neighbors.

## Evangelical Christianity Welcome

Evangelical Christianity is as welcome as the flowers of May on the part of the average Latin American. Let no one beguile you of this clamant fact. The endless stream of propaganda that has flooded our press during the last few years, in disparagement of evangelical missionary endeavor in Latin America, did not stem from the common people. I know, because I have lived among them. I have broken bread in their homes, walked with them, talked with them, preached to them, and had them preach to me. Not once in all my travels in their midst did I hear an uncomplimentary remark concerning our missionary efforts there.

## Source of Opposition

The last book I read in preparation for the South American journey was *Religious Liberty in Latin America?* by George Howard. (I mailed it back home from Miami just before boarding the clipper for Colombia.) I wanted to see what Howard had to say, and then I wanted to see, for myself, if he were right. Now, after seeing, I am prepared to say that he was right—by and large. The opposi-

tion to evangelical Christianity in South America does not come from the average John Doe of the street and countryside. It comes from the clergy of a rival faith. They constitute the group that resents the presence of evangelical Christianity in Latin America, or for that matter, anywhere and everywhere throughout the whole world.

But the common people were not the only ones I talked with. I talked with governors, men of state, and other key political figures. Not one of them spoke unkindly of our witness or expressed a shadow of desire that we desist from our efforts there.

One governor, after receiving us very cordially, by appointment, was asked this question: "Have our missionaries proved themselves good citizens in your country?" He answered, "I know of absolutely nothing against them or their methods of work."

This question was then asked: "Have our missionaries created any problems with reference to the government?" To this his unequivocal answer was "No."

The governor went on to say, "Our country is founded on the basic principle of freedom of worship and we are consecrated to preserving that right." Similar questions were put to others and the answers were almost identical.

## The Argentine Embrace

In modern Buenos Aires, at the great youth meeting that was held on the evening of my last day in Argentina I was made to feel—as I have never felt before, even in my own homeland—the ability of the gospel to unite hearts in warm ties of brotherly love—irrespective of race or clime.

It happened in this way as the service was drawing to a close and just



## By R. Paul Caudill

after my sermon had been delivered. The presiding officer, a young Argentine, manifestly of brilliant mind and consecrated life, after expressing felicitations relative to my presence and message, spoke these words: "I, an Argentine, give you, a North American, the Argentine embrace, thereby uniting Argentina and United States in the bonds of Christian friendship." As we stood in warm, prolonged embrace, the vast audience of choice youth from churches throughout the city cheered, and cheered, and cheered! It was a long-to-be-remembered experience.

## Good-by at Rosario

The reception at Rosario, Argentina, was no different. Seldom have we experienced friendlier greetings or more sincere fellowship, both on

*The First Baptist Church of Memphis sent their pastor on a missionary journey of South America last summer. Here he tells THE COMMISSION what kind of reception he had.*

the part of ministers and laymen—whether at home or abroad. Although we were there only one afternoon and night, we felt, upon leaving, that we were parting with friends whom we had known for years. In truth, I could hardly restrain the flow of tears as Dr. L. C. Quarles (my interpreter) and I waved good-bye to the hosts of youth that gathered at the depot for the departure of our train in the early morning. Their presence was all the more significant when we recalled that many of them had tarried for fellowship until past the midnight hour the night before.

## Fellowship in Paraguay

In Paraguay we had perhaps the most extended opportunity to sense the reaction of the people as a whole to the witness of evangelical Christianity. While slightly indisposed, I tarried for more than the time originally allotted for my journey. I have never seen more tender concern for one's well-being. Lovely flowers—from their own gardens—words of cheer, prayers, visits; they took me in as if I had been one of their own.

And so it was at the services where I witnessed for Christ. Though it was necessary for me to deliver my message through Brother Sydney Goldfinch (who served as interpreter) the people responded gloriously when the invitations were given for confession of Christ as Saviour and Lord, and for life service. I shall never forget the scene of that first Sunday evening when the people filled the little church to overflowing and stood outside the doors and windows reverently following the service. It made me realize the inner hunger of the people for the warm-hearted message of the gospel of Christ which enables men to go

to the Lord Christ, without human intermediaries, (and without money and without price) with all their problems and cares.

## Conditions in Colombia

The one place that gave me grave concern, as I made preparations for my journey, was Colombia. This was due to a letter which I had received saying, "I will be quite frank with you in advising you beforehand that there is quite a strong nationalistic spirit evident in Colombia. For this reason we have been very wary in regard to having English-speaking preachers speak to our congregations. . . . However, I am sure that we can work out some program for you. I did, however, want you to know of our problem in this regard."

Because of this letter, I was on the point of changing my itinerary so as to spend less time in Colombia. On second thought, I decided that I had an even greater reason to go to Colombia. I felt that I must go and so witness among them that my visit would be a blessing, and not a hindrance, to the cause.

## Blessed Days

Space forbids my rehearsal of the full story of our visit in Colombia. It is enough to say that the days were blessed. It was there that I won my first converts on foreign soil. It was there at the last service on Sunday morning (at the church of which Brother H. W. Schweinsberg is pastor) that ten souls came forward and stood with bowed heads pledging their lives for definite Christian service and saying by their act, "Wherever He leads I'll go." People throughout the congregation wept as the fires of revival broke out and burned with consuming glow. I felt, as I went out from the service, (and I still feel) that I had never experienced a greater outpouring of the Holy Spirit.

## Open Doors—Everywhere

In truth, the doors to the hearts of the common people of South America are as ready to open to the witness of evangelical Christianity as the petals of a half-blown rose are ready to yield to the effulgent rays of the morning sun.

## Kingdom Facts and Factors

(Continued from page 5)

medanism and Hinduism and the stupid ambitions of the leaders in the two groups seem in gravest danger of throwing away the gains of a century and precipitating India's millions in the horrors of civil war and chaos. They may make it morally impossible for the British Government to withdraw the hand that restrains the impending strife. Superficial American sympathizers have encouraged the immature ambitions of Indian statesmanship.

India must find it very difficult to escape her own long history of fragmentation, illiteracy, superstition, narrow provincialism, and unrealistic views of life, and her ignoring of the principles of history. In her case, too, the power of Christianity is hampered. Notwithstanding the centuries of exploitation of India by "Christian" Britain, it is still true that Christian missions have made the freedom of India possible, and now inevitable. But these missions have been so interrelated with imperial control and so hampered by the vicious fact of the state church relation as to leave the entire Christian movement in India suspect in the hour of greatest need and of supreme opportunity. Here is a lesson of major importance for the missionary movement which is at the door of its supreme challenge since the second century.



Religious News Service Photo  
Dr. J. H. Rushbrooke, president of the Baptist World Alliance, died February 1 at Bristol, England. This photograph of him was made last May in Washington.



# The World Needs a Living Faith

By W. T. Conner

By living faith, I mean a faith that brings man into fellowship with the living God. The Bible presents God as such a God. He is the living God, not only in the sense that he lives, but also in the sense that he is the source of life for the whole universe. Without him the universe could not exist. He lives and imparts to all other things life, so far as they have life.

The God of the Bible is therefore a God who does things. Isaiah in quite sarcastic language in places contrasts this living God with the idols who can do nothing. They have eyes, but see not; they have ears, but hear not; and they are vain and helpless things. They can do nothing for the men that worship them.

In recent times we have heard men calling for a God who would intervene in the affairs of the world and do something about it. The trouble with such a demand on the part of men is that they had altogether the wrong idea of what God should do and how he should do it. They have thought about a God who should intervene as a mere stroke of power and change the course of events.

Men have wanted God to interfere in the course of human affairs and save mankind from the destruction that they had brought on themselves. They wanted a miracle-working God, one who would intervene in spectacular fashion and change the course of human history.

When Jesus was here, men demanded "signs" of him after this fashion. He always refused to work such "signs." Jesus brought to men a knowledge of the living God, but he did not bring to men a God who would suspend the laws of the moral order and save men without repentance on their part from the consequences of their evil deeds.

A living faith is not one that only looks back to a Christ of long ago. A living faith apprehends a Christ who conquered death and lives today. He is one with whom we can have

fellowship now. He comes into the lives of men now and changes them.

The first thing that the living God must do for men is to change their ideas of what they need from him. What men usually want is that this God should supply their material and economic needs and leave them unchanged spiritually. The God and Father of our Lord Jesus Christ is not that kind of a God. He is working patiently to supply the needs of men, but the first thing that he must do is to get them to see what their real need is.

So far it seems that a very small proportion of mankind has seen this. He seeks to lead men to see that their

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**Fellowship with the living God is man's supreme need. Those who enjoy that fellowship must preach it and demonstrate its power in everyday living, says this theologian.**

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first need is not bread, but fellowship with the living God. We must see that man does not live by bread alone, but by every word that proceeds out of the mouth of God; that is the first need, not economic but spiritual. If God can ever lead men to see that, then he can begin to answer their deeper needs.

A living faith, therefore, would first bring men into a spiritual fellowship with God and change them spiritually and fundamentally. The only faith that can do that is faith in the living God as revealed to us in the life, death, and resurrection of Jesus.

This leads us to consider our obligation to such a living faith. In regard to such a faith, we have two obligations. The first is to tell men about this God who has revealed himself to us

in Christ. There is no other way for them to know about him except as we tell them. There has been a religious philosophy in the past that thought that somehow God could communicate such a knowledge of himself apart from the preaching of the gospel.

That is not Paul's philosophy of missions. As set forth in the tenth chapter of Romans, Paul's philosophy is that men will not know about God in order to have faith in him except as other men tell them. That is one reason why Christianity is fundamentally a preaching religion. Here is good news that must be told. This is the reason that men must be sent. We Christians must realize that there is our first obligation with reference to a lost world.

Our second obligation is to illustrate this living faith in our own lives. There is not much use for us to preach like Christians and live like pagans. If we do, the world will continue to say that "what you are thunders so loud I cannot hear what you say." This living faith must be demonstrated in the lives of Christians around the world. It needs to be manifest in everyday affairs, in public life, in national and international relations. It is to be feared that men who have not believed in this living God do not see much evidence of a transforming faith in the lives of those who claim to have such a faith. We must demonstrate as well as preach. When we preach and demonstrate, the world will listen. When a good proportion of mankind comes to believe in this living God as revealed in Jesus Christ and exemplified in the lives of Christians, the course of human affairs will be changed.

One thing is certain: there is no other faith that can rival the Christian faith in its claims for the allegiance of mankind. The world is in confusion. Men know not which way to turn. All other leaders have failed. We Christians need to offer him to the world by our preaching and reveal his power in our living, individual and social.

# A Little Child Shall Lead

By Charles E. Maddry

In the summer of 1938 it was our privilege, as the Foreign Mission Board's executive secretary, to make a long-deferred official visit to our Mission located in the vast territory of the British Crown Colony of Nigeria, West Africa. This mission was founded in 1850 by T. J. Bowen, the first Southern Baptist missionary to enter modern Nigeria.

On arriving in Lagos, the capital city of the colony, we were met by the secretary of our Nigerian Mission, Dr. George Green and Mrs. Green, together with others of our missionary personnel. We took with us a new auto station-wagon, the gift of the Woman's Missionary Union of Virginia.

The building of sand-clay roads through the bush between the leading towns of the colony, and the coming of automobiles, have completely revolutionized the problem of travel in this part of tropical Africa; yet the lack of public accommodations for foreign visitors made a tour of our churches and mission stations a difficult and exhausting business, even as late as 1938.

Of course, there were no hotels, and it was necessary for Secretary Green to organize quite a caravan for the comfort and convenience of the official party of five from America. Along with the missionary party went the cooks and helpers. For this entire group it was necessary to carry all camp equipment, bedding, food, cooking utensils, vessels for boiling all the water used for drinking and bathing, together with all the stuff required for busy days of visiting, preaching, conferring and planning with the sixty devoted missionaries scattered throughout this British colony—an area as large as seven Southern states, beginning with Virginia and ending with Tennessee.

When everything was organized and ready for the eventful trip, we were quite a large and impressive party. It was my privilege (by choice) to ride with Missionary A. Scott Patterson and his black "boy" and general factotum, in a ton pick-up truck.

We carried the personal baggage and camping equipment for the whole party of some twelve or fifteen missionaries, and visitors, together with seven men who did the general chores.

In camp at night, when all of the needs of the "peeled" (white) people had been cared for, the seven helpers in our party would have their own feast of "soup," made out of any surplus game we had been able to pick up during the day. Everything from the vegetable and animal kingdom upon which they could lay their hands, together with plenty of palm oil and huge quantities of ground (powdered) red pepper went into the simmering stew, so dear to all Africans, and which they call by the inclusive and all-comprehensive name of "soup."

In the summer of 1937, upon the tragic and untimely death of our Board's devoted missionaries, Lucille Reagan and Frances Jones, from the dread yellow fever, we had made a special appeal for someone to reinforce the ever thinning missionary ranks in Africa. Mr. Patterson, who had returned home because of ill health, requested the Board to send him back to the people and the work for which he had all but sacrificed his life. Although he was compelled to go about on crutches, the Board because of the tremendous need for reinforcements yielded to his appeal and in July, 1937, reappointed him.

On reaching Africa after an absence of eleven years, "Brother Pat" re-



The funeral of Sarah Patterson was depicted in the film "An American Mission".

ceived from the entire Mission a hearty and enthusiastic welcome. He was placed in charge of the famous Boys' High School in Lagos, succeeding Miss Reagan.

In this capital city of Lagos at that time were more than 150,000 inhabitants. Here Miss Reagan and Eva Sanders through several years of devoted service had created and developed a unique and potentially great institution for the redemption of Africa.

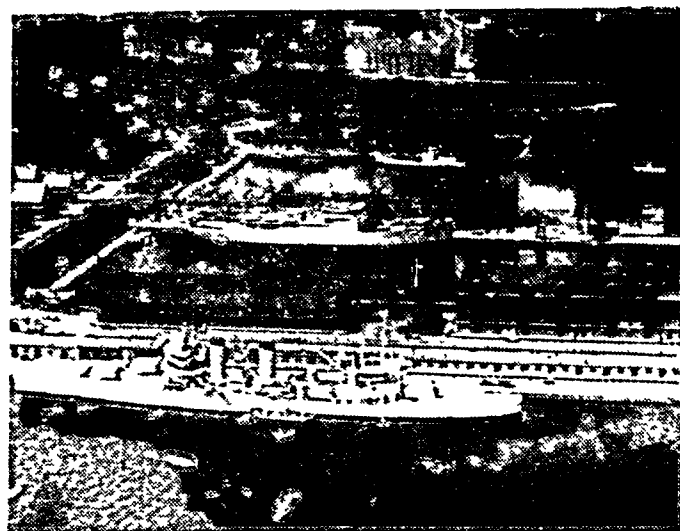
In our official tour among the churches and schools of our Nigerian Mission, we came one day about noon to Shaki, the important station in north-central Nigeria. Here we were guests in the lovely, restful home of the Rev. and Mrs. Carlyle Powell of North Carolina. After lunch, we were resting in our rooms upstairs when we were aroused by the sound of happy voices, singing and shouting on the "gallery" just off our room. Sensing a good story, we hurriedly dressed and went out to investigate. The heart-warming and pathetic picture which greeted us will live in happy memory as long as life's fleeting days remain.

Five native women in colorful dresses, and led by an aged grandmother, had come to see "Brother Pat," their *baba* (father) in Christ who, nearly twenty years prior to our visit, had played a great part in winning to Christ these five leaders in the church, in this fanatical Mohammedan center. Although he had been away from them for so many years, without any opportunity to visit his friends and converts in the stations of the Shaki district, those loyal and appreciative people had not forgotten their beloved Missionary Patterson.

The joy and gratitude of those devoted, Christian women was enthusiastic and unbounded. The African converts often express their religious fervor and appreciation in an outburst of emotion characterized by a graceful rhythmic dance. In an hour of high religious fervor they "dance before the Lord," as did King David in the long ago, amid the hosts of Israel. In an African setting, this seems perfectly normal and appropriate, and one is often profoundly moved by it.

These black mothers, led by the aged grandmother, were weaving in  
(Please turn to page 28)

If you are among the Americans planning to attend the meeting of the Baptist World Alliance . . .



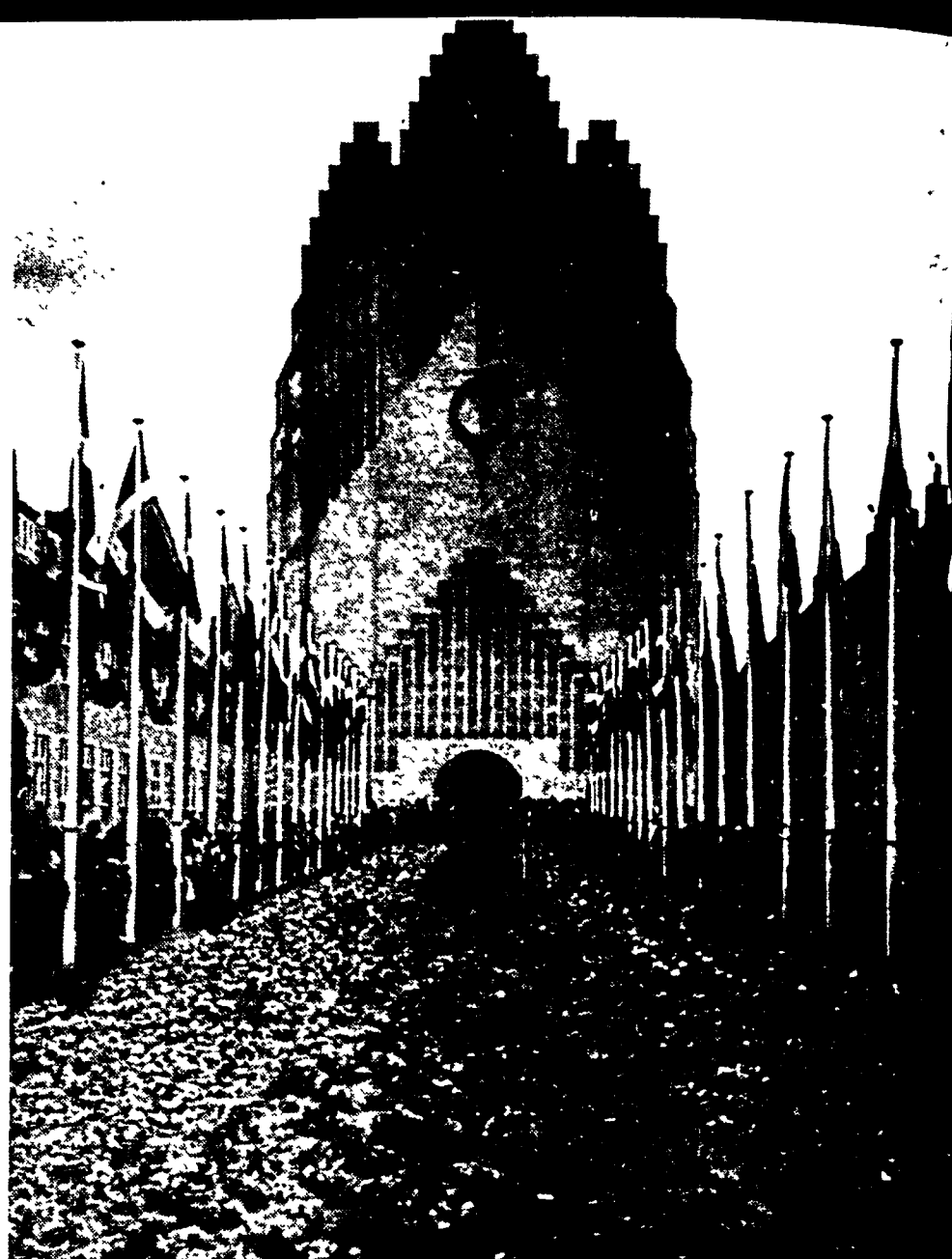
You'll probably arrive by boat in the free port of Copenhagen.



You'll get about between sessions by streetcar . . .



go sightseeing by boat along the city's canals, . . .

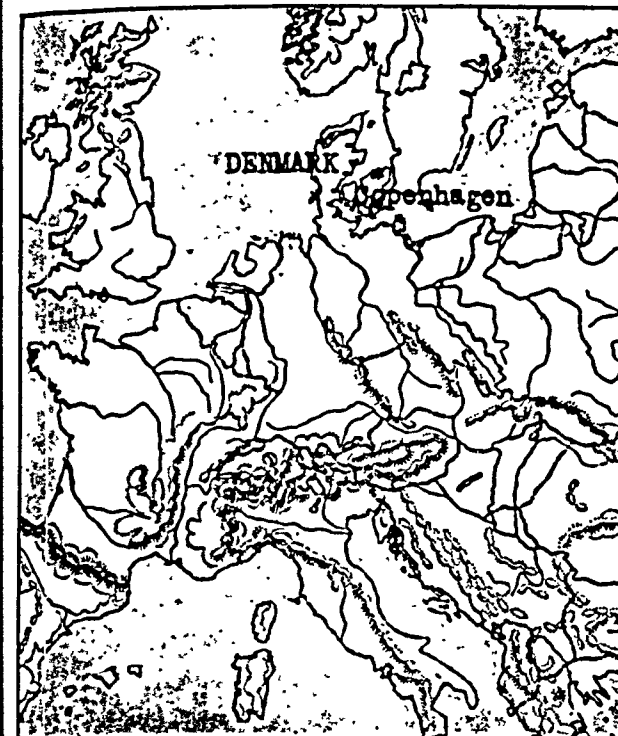


The Evangelical Lutheran is the established religion of Denmark. One landmark is the Grundtvig Church, with its organ-shaped steeple, built as a monument to the great Danish educator, N. F. S. Grundtvig, and dedicated in 1940. The flower-strewn road leading to the church was for King Christian X and the procession before the ceremony.



and dodge the bicycles, which take the place of motorcars.

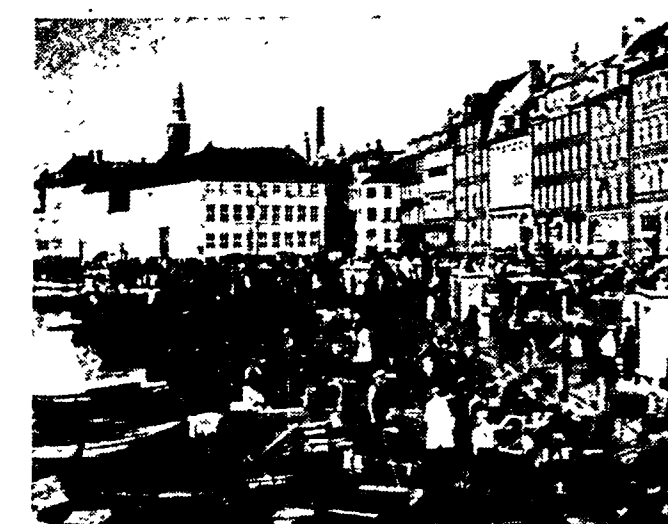
**The seventh Baptist World Congress will be held July 29-August 3, 1947, at Copenhagen, Denmark.**



Copenhagen with its 900,000 people is the capital of the Baltic country of Denmark with a population of 3,725,000. After invasion in 1940, the Germans surrendered in 1945. The monetary unit of Denmark is the *krone* with value of about 20 cents. The tower is Copenhagen's City Hall.

*Photos from Religious News Service*

Europe's longest bridge, spanning the "Great Stream" between the islands of Zealand and Falster at Copenhagen, is ten years old.



The fish market in the heart of the capital city is the last evidence of the little fishing village of 1445. In the background is a monument of the founder, Bishop Absalon, and a church.



The only church in Copenhagen to suffer damage from aerial bombing was historic Kristian's Church, built in 1755. The Lutheran Primate of Denmark preached from its pulpit after it was repaired.

**THE BAPTIST WORLD CAPITAL THIS YEAR IS COPENHAGEN**



## The Debt of Compassion

One day recently we heard Dr. M. Theron Rankin refer to "the debt of compassion." How expressive is that phrase in a war-wrecked world! Southern Baptists, living in a land untouched by the devastation of deadly conflict, responded in a gratifying fashion to the appeal of starving millions.

But, suppose everyone of us had gone out to these stricken areas with our missionaries, or with fellow Christians who are members of the occupation forces, and had seen firsthand the multitudes who lack food and raiment and shelter. We would have shared with them, tenfold, the amount we gave last year for relief. Missionaries, modest and reticent, have admitted that many times they were unable to eat when starving children all about them were holding out their little hands, begging for a bite of food. Christian workers in Asia and Europe, deeply moved with the compassion of Christ, have given to shivering sufferers every garment they could spare. They knew what Paul had in mind when he said he was in debt—the debt of compassion.

God's compassion for a lost world led him to make the supreme gift of his only begotten Son. He so loved that he gave—gave his best. He that spared not his Son, also with him freely gives us all things. As Martin Niemöller said in a recent book of sermons, "The love of God is what he gives."

We have a motive in giving with which the old-time Jew was not acquainted, at least not to the same degree. Now and then, as Isaiah and other prophets testified concerning the sufferings of Christ, they had glimpses of God's redemptive purpose, but they could not feel the constraints of atoning love such as believers may experience today. Devout Jews who lived before Calvary gave tithes and offerings under the terms of the law. We who are the beneficiaries of God's grace manifested through the Cross should certainly give not less than the Jew gave—and give for love's sake. Love always goes farther than law. The happiest homes are those homes in which love rather than law is the controlling motive. The most liberal gifts in the kingdom of God are brought by God's children who, as faithful stewards, render obedient service for love's sake as they bring their tithes and offerings.

These tithes and offerings of material goods are important; they are the thanksgiving expression of personality delivered from the bondage of death and dedicated to the cause of life and liberty. But scriptural giving involves much more. Read again the story of the Macedonian saints who gave out of their deep poverty, gave beyond their ability, gave joyfully, even gave more than they were expected to

# EDITORIAL

give, because *first* they had given themselves to God and to God's missionaries through the will of God. We shall never know the fullest joy in giving money until, first, we have sur-

rendered our lives to the will of God.

The greatest gift in the Kettering Baptist missionary meeting, a century and a half ago, was not the thirteen pounds sterling, plus, given by the little group of men there assembled, but the gift by William Carey of his life dedicated to the evangelization of India. A score of years later a small company of young people in America gave their lives to the holy cause of world missions and American Baptist missions had its beginning. Luther Rice went up and down the Atlantic seaboard awakening his Baptist brethren and unifying them in a missionary program which included not only America but all other countries. One day when an offering was taken in Richmond by Luther Rice, the collection basket contained a slip of paper on which was written: "I give myself. J. Lewis Shuck." That gift of life meant much to China and meant much to the enlistment of Southern Baptists in the missionary enterprise. "First they gave their own selves to the Lord and to us through the will of God."

Every few days a cable comes to the office of the Foreign Mission Board with some such message as this from a new missionary, "Arrived safe and well." In homes across the Southland are loved ones waiting for such a message. All around the world are missionaries of the Cross sent out by Southern Baptists as evangelists of the grace of God because, first, they gave themselves to the Lord and to the evangelization of a lost world.

But these missionaries are not the only ones who are called upon to give themselves to God. We are grateful that a mighty host of men and women who remain at home are as fully dedicated to the will of God as their fellow workers who have gone overseas. Just the other day a letter came from an honored Southern Baptist layman who wrote that he had planned to buy a big new automobile, but that he had been so impressed by the need for missionaries he decided to get along with his old car, and was sending to the Foreign Mission Board a check which represented the price of the new automobile. Here comes a letter from a noble woman in Georgia who writes: "This gift of \$1,000 from our little store of earnings is in gracious thanksgiving to our Saviour and in memory of our dear son who gave his life for his country." Isn't this a beautiful illustration of the impelling motive about which Paul was writing—the gift for love's sake because, first, life's plans had been placed in the hands of our Heavenly Father?

Then we have a great company of young people,

many of whom cannot go to the foreign fields, but whose hearts are deeply stirred by the call of God to the great world task; in their places of humble service they are bearing grateful testimony of God's goodness, and are making their contribution of life.

So the offering goes on, thank God, the offering of life and of money; and with it, the fulfillment of the Scripture, "When the burnt offering began, the song of the Lord began, also."

### ***Blessed Are the Peacemakers***

Recently the announcement was made that the Nobel Peace Prize for 1946 had been awarded to Dr. John R. Mott and Miss Emily Balch, both of the United States. With the exception of the years 1940, 1941, and 1942 awards from the income of the bequest of the Swedish scientist, Alfred Nobel, have been made each year since 1900 in physics, chemistry, medicine and physiology, literature and peace.

Miss Balch, who is a member of the Society of Friends, is not so well known to the general public as Dr. Mott, but she has won distinction as a teacher in political and social science, as an author of significant volumes, and as an untiring helper of women around the world. She has made notable contributions in her studies of questions relating to industry, immigration, and peace. We count her volume *Our Slavic Fellow Citizens*, published while she was a professor in Wellesley College, as the most valuable study we have seen in that field.

But the editor desires to write particularly of Dr. John R. Mott. More than half a century ago he and Fletcher Brockman came to the university where I was a student. The impressions of that visit, especially as the message pertained to world missions, have remained with me through the years. When Henry W. Luce, father of Henry R. Luce, distinguished publisher, came our way the next year in his capacity as secretary of the Student Volunteer Movement, I was one of four or five members of the first foreign mission volunteer band organized in that institution. But the missionary impulses resulting in that organization came from the earlier visit of John R. Mott.

The years passed, with occasional contacts with this world missionary leader. Shortly after the close of World War I, Dr. Mott, in an itinerary across the United States, visited Dallas. A dinner was given him by the Chamber of Commerce, with some 700 business and professional leaders present—city officials, presidents of banks, merchants, lawyers, doctors, publishers, preachers, and teachers. The most distinguished Jewish merchant in Texas sat next to Dr. Mott. When his time came to speak, Dr. Mott did not discuss particularly the World Y. M. C. A. of which he was and is the leader; he gave little attention to economic, political, social, and industrial problems resulting from the war; but for an hour he

stirred our hearts with the greatest message on the deity of Christ I have ever heard. Without apology he lifted up before that great assembly that day Christ Jesus as the only hope of the world. At the close every man stood and applauded him while many men hardened by life's experiences were wiping the tears from their eyes.

Another significant and more recent meeting comes to mind. When the Foreign Missions Conference of North America met in Toronto two years ago Dr. Mott conferred with the three representatives of the Southern Baptist Foreign Mission Board, Secretaries Rankin and Sadler, and this editor, concerning the opportunity for the distribution of the Scriptures among prisoners of war in Europe. As we talked about open doors around the world, something was said about Russia and Russian Baptists. Dr. Mott, drawing his chair nearer to us and raising his hand in a characteristic gesture, said to us: "Baptists paid a great price for their heritage, for their unique position and mission; don't surrender what you have gained. Your people have an opportunity in Russia such as no other people have. Don't let it go; hold to it, and use it for the winning of a great people."

### ***Sleepless Hours and Sunshine of Life***

In Moffatt's translation of the fifty-sixth Psalm we find the following testimony to God's care: "Thou countest up my sleepless hours . . . thou hast saved my life from death, my feet from stumbling that I might live, ever mindful of God, in the sunshine of life." Sleepless hours . . . sunshine of life. What wrought the change? "The day I am afraid, I will put my trust in thee . . . In God I trust without a fear." Trust in God made the difference.

The history of missions is the story of God's men and women in whose lives sleepless hours were changed to the sunshine of life. Read the experiences of Adoniram Judson, David Livingstone, Matthew T. Yates, John G. Paton and scores of others. Each missionary faced innumerable difficulties and discouraging circumstances, but through unwavering trust in God, sleepless hours were turned into the sunshine of life.

Once when David Livingstone was threatened by deadly perils he wrote: "On thy word alone I lean . . . I trust also in Thee that thou wilt direct my steps . . . I read that Jesus said, 'I am with you always, even unto the end of the world.' It is the word of a gentleman of the most sacred and strictest honor, and there is an end on't." On an earlier occasion he had written: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ."

God is our refuge and strength. Therefore will we not fear though the earth do change. Such confident trust will always give us the sunshine of life.



## The Missionary Survey of 1946

The January number of the *International Review of Missions* carries an illuminating review of missions around the world during the past year. Here are some of the dramatic developments of the year just closed, especially as they relate to fields in which Southern Baptists have been working:

In Japan the general movement toward democracy gives Christianity new opportunity. In the draft of the new constitution war was renounced for all time and the various freedoms were given a larger place in the life of the people. In the elections to the Diet military candidates were excluded and women were permitted to participate both as voters and as candidates for election, thirty-eight of them gaining seats. Twenty-six Christians were elected. "If Christianity does not take a leading part democracy cannot succeed." Between one quarter and one third of the church buildings have been destroyed or damaged. In Tokyo only nine out of 154 churches are intact. The Anglican-Episcopal church and the Seventh Day Adventists and some other groups have remained out of the United Church in Japan, the union which was forced on the denominations during the war. In this connection it is interesting to note that in Korea, "the wisdom of restoring denominational sovereignties in the first place, as the basis on which to negotiate a possible union has been generally recognized."

In China the outlook for student evangelism in the government schools is more encouraging than ever. "There is much support for increasing the number of Chinese Christians and foreign missionaries engaged in this work." One of the greatest challenges in the unevangelized regions of China is in the northwest where in certain districts almost 100 per cent Moslem communities are to be found. In coastal and central China congregations are holding their ground and in some instances are still self-supporting. In spite of the devastation of war there is a strong impulse on the part of Chinese for expansion. Christian books and papers for children are at present in demand in non-Christian schools. In some of the non-Christian colleges the Bible is a textbook in arts courses.

In Arabia the visits of medical missionaries to the interior, undertaken by members of the American Reform Mission at the request of King Ibn Saud, "continue to attract patients on a scale that is little short of embarrassing."

In West Africa there is found increasing interest in higher education, the principal difference being whether there should be a centralized university college in Nigeria for the whole of British West Africa or three such institutions located in Nigeria, Sierra Leone, and the Gold Coast. More attention is being given in certain sections of Nigeria to improved agricultural methods and training.

In Brazil, "an area of immense geographical scope,

the situation has improved for evangelical work, to the extent that the ban on the admission of new workers has been removed as far as reinforcements from other parts of the American continent are concerned. In Latin America generally, the wide circulation of Dr. George P. Howard's book, *Religious Liberty in Latin America?* has not only coincided very aptly with the growth in the democratic spirit, but has helped to create a more sympathetic attitude to evangelical work in Latin America in government circles in the United States." There is prospect of the establishment of a wireless station in Brazil similar to the World Radio Missionary Fellowship station located at Quito, Ecuador. It is estimated that there are four to six million wireless receivers in Latin America serving from five to fifty people each.

In the Philippines are found everywhere depression and weariness because the people are homeless and hungry and lack necessary raiment and medical supplies. It is estimated that three million out of a population of eight million were killed or injured during the war, with 80 per cent of school buildings destroyed. The declaration of Philippine independence on July 4, 1946, increases the task and opportunity of the churches.

In Burma, in which, like the Philippines, Northern Baptist missionaries have worked for years, Judson College has been reopened. In one area evangelists have baptized no less than 2,000 people since the departure of the Japanese.

## World Evangelism

From every part of the world there seems to be renewed emphasis on evangelism which, we may add, is the mission study theme for 1947. Typical of similar meetings throughout the land was the Texas state evangelistic conference held in Dallas recently, which registered an attendance of more than 5,000 with nearly half of that number Baptist preachers. It was in some respects the most significant evangelistic conference we have ever attended. The entire program was on a high plane with every announced speaker present.

In the Foreign Missions Conference of North America, meeting the same week in Buck Hill Falls, Pennsylvania, evangelism was stressed—both group and individual evangelism,—special efforts being made to reach the leaders in all countries with the gospel message.

In every program to avert another war priority must be given to scriptural evangelism. The hearts of men must be changed before the war spirit can be overcome. The message, "Ye must be born again," must be declared, accepted, and find expression in changed lives before we can have the answer to the prayer, "Thy will be done on earth as it is in heaven."

# MISSIONARY *Tidings*

While no special campaign for relief and rehabilitation is planned for 1947, we need to continue our offerings for that purpose, as the needs in war-stricken lands will be urgent for a long time to come. Multitudes are still perishing from starvation. We need to do everything possible to feed and clothe and shelter hungry people. This should be done in the name of Him who loved us and gave himself for us.

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In the monthly bulletin of the World's Student Christian Federation is the following paragraph of special interest concerning Brazil: "The university population in Brazil is constantly increasing. Materialism is loud and positive. We must do more to present Christ and his message to the students and be able to say that Christ does have an answer to the doubt and confusion of the world of today."

★ ★ ★

Concerning the outlook in China and the use of new techniques, the Presbyterian Foreign Affairs Bulletin has this paragraph: "Plans for advance seem almost preposterous to money-conscious Americans. But China's Christian leaders have vision and faith. This is the vision of a Christian layman, K. S. Lee: 'I want China to have one hundred radio stations in a Christian broadcasting chain. Only the power of Christ can change the heart of China. He must be preached to everyone. Only a few in China can read, but almost all can hear. Let us tell them of the love of God in Christ Jesus by radio. It will regenerate China. That is what China needs—not only a revolution like that fostered by Sun Yat-sen, but the regeneration that only Christ can give.'"

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*World Outlook*, the world mission magazine of American Methodists, carries an interesting story by Bishop Garber describing a visit to Poland. Between six and seven million Poles were put to death by the Nazis. He found a courageous spirit in Warsaw,

the capitol, despite the ruins of the city . . . "Before leaving America, I had been told by some that Polish Methodism could never survive the Nazi period, but that prophecy has proved false, for instead of a ruined Methodism I found in this first visit that Polish Methodism was at least three times stronger than in 1939. An almost miraculous growth had occurred during the war years."

★ ★ ★

We have a letter from Dr. C. K. Djang, acting pastor of the University Baptist Church, Shanghai, China, in which he refers to the growth of their church:

Since moving back to the campus, we have received sixty-one into the fellowship of the church by baptism. We have just closed a very successful religious emphasis season both at the Yangtzepoo campus and also at the downtown school with the Rev. Calvin Chao as our speaker. During the eight days' emphasis meetings ninety-five students were converted in both schools and many Christians have dedicated their lives for Christian service. Indeed there has never been a time in the history of Christian missions in China when young people have been so eager to know about the gospel and so willing to accept the Christian faith. . . . In addition to the many administrative duties and heavy teaching load, I have been asked to serve as pastor of the University Church until we secure a full time minister.

Mr. Djang is also president of the Kiangsu Baptist Convention. We rejoice with our Baptist brethren in China in the blessing of God in their work.

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Dr. John Mein, of Brazil, writes: "Recently one of our brethren in the interior died and left sums for different enterprises—about \$16,000, on the following conditions: two-thirds for evangelization to be administered by the Mission; one-third to have the following distribution on the death of his sister to whom the interest goes until her death: Seminary, 30 per cent; foreign missions 20 per cent; relief board, Rio, 15 per cent; state missions, 15 per cent; national missions, 10 per cent; Girls' Training School, Recife, 10 per cent. All has to be handled through the Mission. This is the first case we know of in North Brazil. We trust it may be the forerunner of many more. It is a start and will be used as an example."

It is hard for us to realize that Walter Gilmore is no longer with us in the flesh. From his office in Nashville he had for years sent out a vast amount of literature which was always constructive and cooperative. The names of some men suggest evangelism; others, missions, or Christian education, or platform ability, or scholarship, or administrative gifts. Walter Gilmore's name was the synonym for love as expressed in unselfish service. We are better Christians for having associated with this dear friend and comrade who exalted Christ.

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"Behind the dim unknown, standeth God within the shadow keeping watch above his own." The name of God may not be mentioned in the council of the nations as often as we might wish. But that does not mean that God is not directing the deliberations and decisions of world leaders. The name of God is not found in the book of Esther, but the hand of God is everywhere manifest. God used Pharaoh and Cyrus and Caesar in working out his eternal purposes. He is still omnipotent, and his kingdom will endure forever.

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Among the most significant missionary developments is the fact that many devoted Christian men and women, not under appointment by any board, are witnessing for Christ in the occupied countries, in connection with Government service. As teachers, translators, doctors, nurses, administrators, engineers, and in other essential work they are able to make many contacts not yet available to professional missionaries.

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One of the vital differences between Christianity and other historic religions is not primarily the higher moral standards of the Christian religion, but the power of Christ to enable men to live up to these standards.

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Not long ago we heard Martin Niemöller, who was imprisoned eight years in Germany for refusing in his messages and ministry to obey the dictates of Hitler. Part of that time he was kept in a small cell isolated from all companions. He reminded us that God's plan to possess the world was not by might nor by power, but by his Spirit. The meek, not the mighty, are to possess the earth.

# EPISTLES

## FROM TODAY'S APOSTLES

(Continued from page 1)

ing adjoining the church was inadequate, Dr. Lacy and Dr. Treviño made suggestions to erect three buildings in what was known as Campo Redondo. The construction was directed by J. H. Benson. In 1925 they began classes in these buildings. They had their own wells for water, a carpenter shop and blacksmith shop. Dr. P. H. Pierson, father of Missionary A. P. Pierson, directed work in agriculture.

In 1929 the laws changed, prohibiting the teaching of religion in the schools. They were not even permitted to hold services in their own auditorium. The conditions became very difficult. In July the seminary was moved to Monterrey.

In 1932 both mission boards suffered financial crises and recommended that the seminary be moved back to Saltillo where they owned buildings. Returning to Saltillo they changed the name to "Institution Fronterizo de Estudios Superiores," and stayed for four years. In 1933-34 the Home Mission Society withdrew its financial support, so the school had to continue with the limited help of the Foreign Mission Board.

In 1935, because of the strict religious laws in Coahuila, the seminary had to move back to Monterrey and classes were conducted in the church. The laws became so rigid that the seminary moved in 1936 across the border to San Antonio, Texas. Here they began taking young women as students. In Monterrey wives of young preachers were admitted, but it was in San Antonio that they admitted girls for the first time.

In 1939 the seminary moved to El Paso, and for almost eight years it occupied the buildings of the old Baptist sanatorium.

In December, 1945, the Mexican law was changed, the word "socialistic" of Article 3 being eliminated, leaving religious education in Mexico almost completely free again. With this great opportunity to return, the seminary again moved—this time across the border into Mexico, locating in Torreón, Coahuila. The classes are held in the church building, and three other buildings. One is owned by the Board and two are rented. There is a dormitory for women, one for men, and one for married couples.

It was a glorious day when the seminary and Training School officially opened their doors to receive dedicated young men and women. They came to prepare themselves better that they may go out to minister for their Lord and

Saviour, Jesus Christ, in old Mexico.

A change of name was effected once more. The word seminary is omitted. "The Baptist Cultural Center of Higher Learning" functions with three missionaries—the Rev. and Mrs. W. J. Webb, and Viola Campbell—associated with three Mexican teachers. Some fifty students are enrolled this year, with others preparing to enter the second semester.

Our eyes filled with tears of joy when the memorable words were repeated: "On this day October 15, 1946, we officially open the seminary again in Mexico." It was a solemn occasion as many breathed the same prayer, "O Lord, make it possible for this institution—after its years of wandering—to remain in its true homeland, enabling it to minister in the name of Christ to a great nation in spiritual need."



MRS. W. J. WEBB  
Torreón, Coahuila,  
Mexico

### True Religious Liberty, Adequate Medical Service Hoped For

When the National Evangelical Congress met in Toluca in September, the priest of the Catholic church across the street instigated a mob to attack the convention. He had brought in a large number of Indians from near-by villages telling them that the "Protestants" had burned the image of the Virgin of Guadalupe.

When the mob attacked, the evangelical Christians barred the doors from within, and the local police force and fire department tried to disperse the mob that was stoning and firing upon the Presbyterian church building where the convention was being held. The firemen with water hose, the police with tear bombs, and finally the federal troops managed to disperse the people, but not without first capturing the priest and forcing him to calm the mob that he had incited.

The civil and military authorities in Toluca did their duty in every respect. The new president in Mexico, Miguel Aleman, is the son of a circuit-riding Methodist preacher, and his mother is a member of the Methodist church in Mexico City. We hope he will help in putting a stop to the persecution and give true religious liberty to Mexico.

Our student home has grown, and this year we have thirty-one students. These young people will be Christian leaders some day. Some of them are in the primary schools, but most of them are in the secondary schools; five are in junior college, and two are in the medical university. We are proud of our two grad-

uates, Jorge Gaspar and Virginia Gonzalez. Jorge is a doctor in the Baptist hospital in Puebla, and Virginia is a consecrated nurse in the mission field of Oaxaca. Southern Baptists do not have medical mission work in Mexico. We asked for \$5,000 in the next year's budget for the beginning of a clinic on the West Coast. We need \$50,000, but perhaps our

faith was small. We are happy that the Coles have been appointed as medical missionaries in Mexico.



ORVIL W. REID  
Guadalajara,  
Jalisco, Mexico

### Five-Year-Old Mission Is Study in Contrast of Pagan Versus Christian

Some incidents of the past few months stand out in my mind with peculiar vividness: A religious procession streaming after the image of a saint, accompanied by a brass band and fireworks, the people believing that thus they would obtain merit and good luck through the coming year. In Rebolo church, six men and women standing at the front, giving their hearts to Christ; a verse painted on the wall above the pulpit, *El justo vivirá por la fé* (The just shall live by faith). A picture of Mary in a hotel room: 'Mary, Mother of God, pray for us sinners.' Believers gathered each Wednesday evening for prayer service, raising their hearts to God in heart-felt prayer. The funeral of a Christian young man; the theme—joy, not sadness; 'Christ has conquered death with victory; where, oh death, is thy sting?'

As you see, I am again living in a new city. I came in August to supply for Darline Elliott, now at home on furlough. The city itself presents amusing contrasts between the very old and the ultra-modern: in the river international steamships passing close to little dugouts with square sails; on the streets the latest model cars rubbing fenders (literally) with donkey-carts, burros laden with packs, and poor people carrying burdens on their heads; modern mechanized factories for the manufacture of textiles, soap or what-have-you, next to shops in which shoes and furniture are carefully made by hand; huge skyscrapers next door to thatched adobe huts.

My work is made up of a multitude of 'little things' which manage to fill completely my time. I have general supervision of the three Baptist primary schools in the city, with a total of 200 students; teach eleven music students, boys and girls who are learning music that they may serve as church pianists; work in Rebolo church, leading the choir, helping in whatever capacity I

may; visit; help regularly in services in two missions; and study Spanish in the time left over.

It is hard for us to realize that there has been Baptist work in Colombia only five years. Here in Barranquilla alone it has grown until there are three churches, two mission stations, and another to be opened soon. There is a Training Union and W.M.U. in each church, a program sent out by radio each Sunday, and a Baptist paper which goes also to Baptists in other cities of Colombia and Venezuela. In these five years Baptists have reached hundreds of people, but how

many thousands yet walk in the darkness of sin and superstition, ignorant of the great gift of God!



CREA RIDENOUR  
Barranquilla,  
Colombia

#### Interior Brazil Offers Opportunity for Educational Missions

After a little more than one thousand miles on a truck across the interior of four states of North Brazil we arrived on our new field of work. We are now living in Teresina, capital of the state of Piaui, North Brazil. Teresina is a city of about 45,000 people and is situated on the east bank of the Parnaiba River. The city is relatively young, having been little more than a large farm when the capital of the state was moved here in 1852, and for this reason has straight streets which are wider than those of many cities in North Brazil.

At present the city is without electricity. The motors used to generate power for the city wore out during the war and have not yet been replaced. We travel about the streets at night by moonlight or flashlight, and the houses are lighted by kerosene lamps and lanterns. The city has no public transportation except for a few taxis and one bus which began operating on certain streets about a month ago. We walk wherever we wish to go. The climate is extremely hot; this is probably one of the hottest cities in Brazil.

This is not the ideal place for one who is looking for a place to live, but what a field for service in the name of our Master! There is not a single Baptist church in any of the sixteen counties north of Teresina in this state. We have already established a monthly preaching point in one other city, Campo Maior, and just recently began a Sunday school there. We hope to begin work in other cities as soon as possible but will necessarily spend most of our time here in the capital for some months yet.

Our field also includes a part of the

state of Maranhão, principally the large area in the valley of the Mearim River. We have one church and five congregations there, one or two of the congregations being more than a hundred miles from the church, and the mode of travel being either on foot or on horseback. We have one pastor and one lay evangelist in all this vast territory.

In many ways this is one of the finest churches we have ever known. We have a group of people who are willing to work. We have no problem in finding Sunday school teachers! There are enough who are capable and are glad to teach. Attendance at prayer meeting on Wednesday and Friday nights is good. There were approximately a hundred present at the regular service Wednesday night of last week.

Practically all the time at these meetings is spent in actual prayer with an earnest group praying for specific things. We have already received answers to many of our prayers and expect to receive many others. We have a very active group of young people. In addition to their regular Training Union work they usually hold evangelistic services in various parts of the city on Tuesday nights. Four of our young men say they have felt God's call to preach and at least an equal number of young women plan to spend their lives in special Christian service.

Our church building has an excellent location. It is on one of the principal streets of a good residential section near the center of the city and about four blocks from the main business section. The building is new but is already proving small for our needs. We are considering plans to enlarge it and add a number of rooms for the Sunday school department.

The church is to be congratulated. The people built the house of worship even while without a pastor. Because of the influence of some of the members, the Government offered financial help. They



The class of '46 of the *Escola Batista de Teresina* escaped the discrimination which Baptists suffer in local public schools.

thanked the officials but refused the money explaining that we believe in separation of church and state, and do not accept public funds for church purposes. (Catholics often use public funds for their buildings.) We are glad our people stood by this principle and we expect to finish paying our debt within the next two months.

Our church has maintained a primary school (five grades) for the past four years. This has been a sacrificial work. Most of the teachers are members of the church who are well trained but have to work for a living and give the rest of their time to the school without remuneration. This school functions under great handicaps and in a rented building.

Baptist students and teachers feel very keenly the distinction made between them and others in Catholic and state-owned schools. Parents object to having their children receive Catholic teachings.



RAYMOND L. KOLB  
Teresina, Piaui, Brazil



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By Vivian A. Bruner

# Little Sister and the Rebels

Dogs barked in a distant courtyard. Little Sister sat upright with a start. She listened to the left, to the right, but there was only the soft moonlight streaming through the open paper-paned windows of the humble Ling home leaving queer little patterns on the wadded coverlets. Just as she closed her lovely black eyes again, the barking started all over and was soon in every corner of the village.

Quickly Little Sister stretched both arms into the long sleeves of her cotton day garment. One — two — three, and it was buttoned on the side. Silently she slipped her tiny feet over the edge of the brick bed and into her cloth shoes. In another moment she was scrambling over the sleeping forms of the other children.

But Merchant Ling had also heard the barking. "Wait!" he called softly, "Is it a trouble-may-come sound that I hear?"

"It is well, Father," answered Little Sister. "Do not disturb your rest."

Shouts of waking neighbors could now be heard from adjoining courtyards. Mrs. Ling awoke.

"What troubles the village?" she asked her husband. "Ah—the rebel soldiers—could it be, dear husband?"

"Be of calm hearts," soothed Little Sister. "God will care for you, dear Father."

"You speak truly, Little Sister," nodded Merchant Ling, placing an arm about his wife. "Let us remember Christ, who gave us hearts of peace."

There was a sound of tramping feet—loud knocks on the door—rough shouts demanding admittance.

The door to the Ling home opened from the inside and one lone little Chinese girl stood in a path of moonlight, facing the cursing soldiers.

"Order Merchant Ling to the courtyard!" shouted the tallest one. But already the merchant was gently pushing Little Sister inside. With empty hands he faced the soldiers.

"So—oo, you refuse to join the rebels!" a gruff one spat on the ground to show his contempt. "Your life is little enough to pay for such treason!"

Merchant Ling calmly walked into the courtyard, Mrs. Ling followed close behind holding Baby Brother in her arms.

"A pity the little one will not live to see his father," a soldier mocked.

"Oh, but he will!" Little Sister was now standing by her father's side, her face smiling into his. "Don't be troubled-of-heart, Father—God's angels are standing all around us."

"How the child speaks," grumbled a rough one, lifting his bayonet. "Have the bright one bring us your weapons and ammunition," he demanded of the merchant.

"I have no weapons and no ammunition," calmly answered the merchant.

"Go!" shouted the soldier, shaking an angry finger at Little Sister.

Quickly she ran into the house. A moment later she returned carrying in her arms—the family Bible.

"This," she said, "is our only weapon."

"The little one speaks truly," answered Merchant Ling. "It is the only weapon, the only ammunition which we possess. Take it—and let it bring joy to your hearts as it has to ours."

For a long moment the soldiers stood motionless. Then slowly they lowered their bayonets and stepped back. "Keep your weapon," answered the leader. "We can do no harm to one who trusts in a God like yours." And the soldiers marched quietly away into the night.



## NIGERIAN MISSION

ESTABLISHED 1850

**AREA:** Nigeria, West Africa, most populous of all British colonies, greater than the area of Texas and Oklahoma. Situated in the tropics. Mineral resources chiefly tin and coal. Forests contain mahogany, ebony, rubber, palm trees. Exports: palm oil, palm kernels, cocoa, cotton, hides, tin.

**POPULATION:** Estimated at 20 million. Only 6,000 whites. Southern Nigeria mostly Negroes, northern section Fulanis and Hausas with strain of Hamitic blood. Yorubas and Ibos largest tribes. Hundreds of languages. Southern Nigeria largely pagan; northern predominantly Moslem. National illiteracy estimated at 93 per cent.

### MISSION STATIONS:

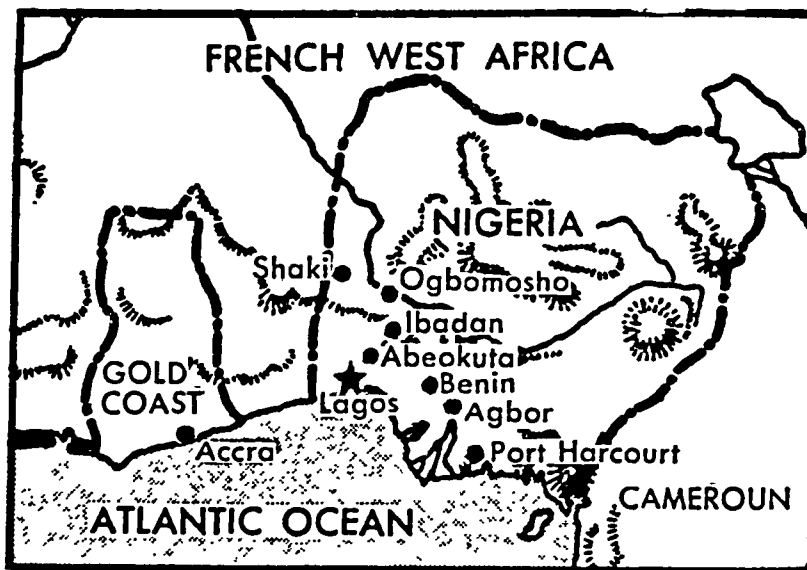
Lagos, seaport and capital city (population 75,000). Eight self-supporting Baptist churches with elementary schools, and Baptist academy. Secondary school for girls anticipated. One couple; two women missionaries.

Abeokuta (population 80,000). Four Baptist churches in city, many more in the area, elementary schools, Baptist boys' high school and Baptist girls' school. Two couples; seven women missionaries.

Ibadan (population 375,000), largest native city on continent. Site of printing and publication plant to be erected; future headquarters of secretary-treasurer of Nigerian Mission. Full-fledged university planned by Government. One couple.

Oyo (population 40,000) capital of Yoruba tribe, seat of powerful native chief, strongly pagan city. Two Baptist churches; several strong churches in area. Baptist secondary school to be established. One couple.

Shaki (population 30,000). Growing medical center. Three Baptist churches, elementary school for girls. One couple; four women missionaries.



Iwo (population 50,000), Moslem center. Baptist industrial school, Baptist college, leper colony, preaching stations served by missionaries and students. Five couples; five women missionaries.

Ogbomosho (population 85,000), largest and oldest Baptist mission station. Baptist hospital, theological seminary, home for motherless babies. Six couples; one man, three women missionaries.

Ede (population 50,000), near railroad. Headquarters of Nigerian W.M.U. Proposed site for summer assembly grounds. Two women missionaries.

Igede (population 4,000). One couple.

Ire 3 women missionaries.

Benin (population 30,000), seat of powerful native chief. Once called "city of blood." Baptist girls' school requested by local government. One couple.

Agbor (population 20,000), between Benin City and Niger River. Baptist girls' school. One couple; two women missionaries.

Port Harcourt (population 20,000), railway terminus and shipping center. Eastern headquarters of Baptist missions. Small printing plant and bookshop. Secondary school projected. Two couples.

Eku and Joinkrama (population 8,000 and 4,000), new mission stations. Eku proposed site of small hospital to serve Northern Nigeria. One couple; one man missionary. Four women missionaries at Joinkrama.

Gold Coast, (population 3,500,000), 300 miles from Nigeria, British colony in West Africa. One couple.

**MISSIONARY PERSONNEL:** 24 couples, 34 single missionaries. Total under appointment for Africa, 82.

# Studying Missions

By Mary M. Huuter

Plans for emphasizing home and foreign missions during March include essential and constructive missionary promotion.

Woman's Missionary Union has set March 3-7 for its Week of Prayer for Home Missions and the Annie W. Armstrong Offering. The observance of this Week of Prayer has become to Southern Baptist women and young people a season of missionary study, missionary vision, missionary co-operation, missionary giving, missionary triumph, and missionary consecration of self and substance to Christ.

Through the participation of the prayer meeting and the preaching service, the home mission program will reach the entire church membership. The vigorous and successful carrying out of the season of prayer and the ingathering of a worthy offering for home missions will give mighty impetus to the evangelization of our homeland.

The informational and inspirational missionary themes which are presented in Sunday school programs in March come to a climax on the fifth Sunday, when every member will be given the privilege of making an offering to home and foreign missions.

It is hoped that the offering will indicate the deep concern of Southern Baptist Sunday schools for their missionary enterprise at home and abroad.

It has been suggested that special effort be made in March to extend the circulation of the magazines, *Southern Baptist Home Missions* and *THE COMMISSION*, among Sunday school teachers, leaders of church organizations, church officers, deacons and all other church members. The reading of the home and foreign mission magazines with their presentation of missionary causes will quicken the missionary spirit of the churches. A wider circulation is desirable for the sake of the churches themselves as well as for the great causes they represent.

The March calendar of missionary activity includes schools of missions in many Southern Baptist churches, groups of churches, and associations from which will result increased missionary zeal, missionary giving, and other values to the churches.

## "The Call of the Cross"

A pageant by this title, written by Missionary F. Catharine Bryan, has rightly been called "an illustrated sermon," portraying in vivid form the sacred privilege of taking up one's cross and joyfully following Christ in lowly paths of service. The presentation calls for a minimum of fifteen characters, but an additional number will add to the effectiveness of the pageant's climax. The costumes and furnishings are simple and the explicit

suggestions by the author make it possible for an untrained group to present effectively this parable in action. The message is deeply spiritual and has influenced many young people to respond to the call of Christ's cross at home or abroad.

♦ ♦ ♦

Leader's Helps for the latest foreign mission study courses are free to classes using the books in the series: *Now is the Day*, by Cauthen, Sadler, Gill, Weeks, and Rankin; *Carved on Our Hearts*, by Saxon Rowe Carver; *This Is My Father's World*, by Margaret T. Applegarth; *God Is Love in Any Language*, by Mrs. Clyde V. Hickerson.

♦ ♦ ♦

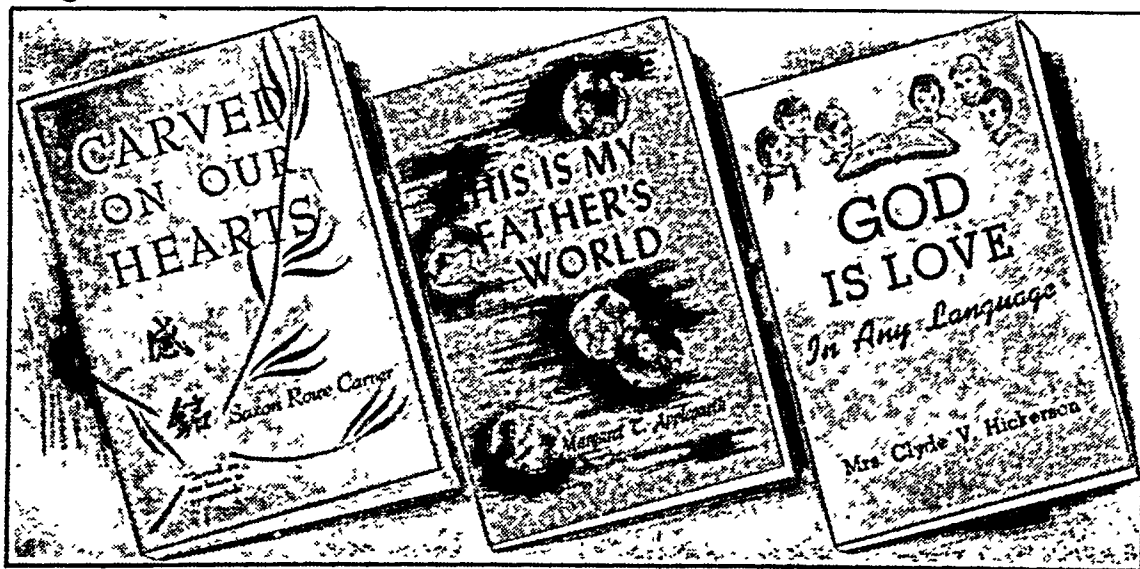
The foreign mission promotional literature for March includes "The Pathway to Peace," the report of the Foreign Mission Board's work during 1946; the Church Schools of Missions leaflet; the chart entitled "How Missionary Are We?"; the relief folder, "Blessed to Give—'Niceful' to Receive"; and the book catalog, *Foreign Mission Graded Series* (study course books.)

The pageant, the Leader's Helps, and the promotional literature are free. Order from the Department of Literature and Exhibits, Foreign Mission Board, Box 5148, Richmond 20, Virginia.

♦ ♦ ♦

The announcement of the Pupil's Workbook prepared by Nan F. Weeks for use with the foreign mission study book for Juniors will please teachers and members of the classes in *This Is My Father's World* by Margaret T. Applegarth. The book which accords with modern educational methods suggests ways to stimulate interest in the children of mission fields. The high points in chapters are recalled by questions and answers. Drawings and puzzles fix places and facts on the minds of the pupils.

The Pupil's Workbook (price, five cents) is available from the Baptist Book Store serving your state.



# BOOKS

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

Four books of 1946 with little value as background material for missions but great value as literature deserve mention.

In *The Happy Profession* (Little, Brown, \$3.50) Ellery Sedgwick reviews his varied experiences as editor of the *Atlantic Monthly* for thirty years. Before his desk passed many of the men and women who were builders of America. He learned that every man has a story locked inside him and "the puzzle is to pick the lock. The truth about this world is there are no absolutely uninteresting people in it."

One of the most fascinating biographies of the decade is that of Adolph S. Ochs, the man who built the *New York Times*. The title is *An Honorable Titan* (Harper, \$3.50) by Gerald W. Johnson, a North Carolinian. Here were some of the ideals which every publisher should keep in mind: "Every evening before the paper goes to press I shall try to see that everything it contains will be timely and in season." At the dedication of the new building of the *Times*, he said, "May those who labor herein see right and serve it with courage and intelligence for the welfare of mankind, the best interests of the United States and its people, and for decent and dignified journalism; and may the blessing of God rest ever upon them."

*My Boyhood in a Parsonage* by Thomas W. Lamont (Harper, \$2.50) recalls the simplicity and serenity of a Methodist preacher's home. The most heart-challenging message in *Top of the Mount* by Vincent C. Franks (Morehouse-Gorham, \$2.00) is the sermon entitled "Crossing Horizons," using for illustration the geographical, intellectual, and spiritual horizons seen in "Le Angelus," the famous painting.

*East River* by Sholem Asch (Putnam, \$3.00) is a study of the conflicts and adjustments among the people of New York City's melting pot, giving the reader a sympathetic understanding of what it takes to make an American. The struggles between the

older and younger generations and between Catholic and Jew are vividly portrayed in this novel by the author of *The Nazarene* and *The Apostle*.

*Time to Speak Up* by Jessie Haver Butler (Harper, \$2.50) is "a speaker's handbook for women," whose author is an experienced teacher of public speaking among Congressional wives and prominent Washington women. The book is readable, full of resource material and instructions on various types of speaking engagements, and sound in its philosophy on the leadership and influence of women in today's world. It concludes one chapter with this interesting statement: "A leader must know how to pray. Many times a leader needs to turn to God for guidance and inspiration. . . . She alone can do little, but with his help anything is possible."

Of especial interest to missions students is *Christian Literature in the Mission World* prepared under the direction of Ralph E. Diffendorfer (International Missionary Council, \$1.00), prepared as an informing and heartening report of the increase of literacy around the world and of the preparation and production of Christian books and magazines.

Dorothy Clarke Wilson, playwright and author of *The Brother*, has written another unusual study of a Bible character. *The Herdsman* (Westminster, \$3.00), a portrait of Amos, the Hebrew prophet, pictures in fiction form the life, times, and ministry of the interpreter of God's righteousness in a decadent age dominated by social and economic injustices.

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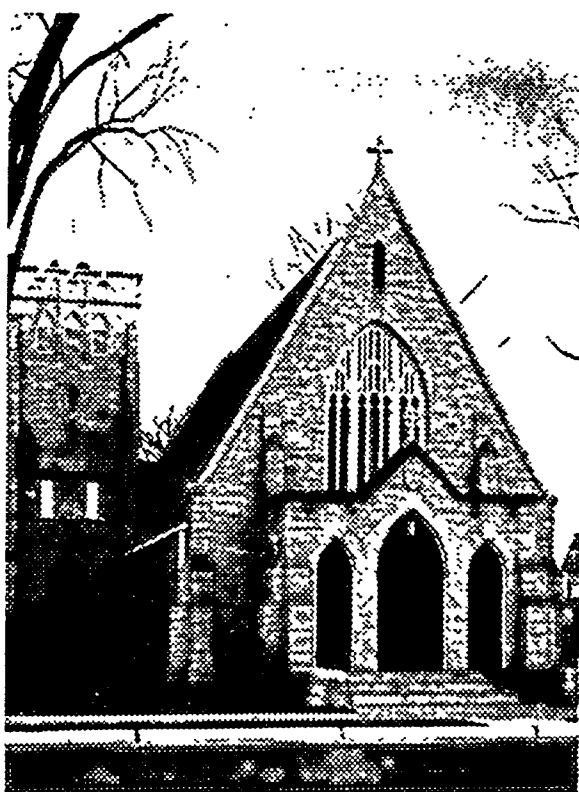
## STAMMER?

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

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### A Little Child Shall Lead (Continued from page 15)

and out around the missionary, in the most graceful figures and curves, all the time clapping their hands and singing their improvised songs, expressive of their love and gratitude for him. At intervals, they would vary their mystic rhythm by a loving, gentle sweep of their hands along the shoulders and down the arms of their missionary. Tears of joy and gratitude flowed freely down the cheeks of our brother, and soon we found ourselves weeping with him in gratitude to God for the privilege that had been given him of serving so gloriously in dark Africa.

That love had been expressed in a thousand ways, but there at Shaki that afternoon, we learned at first hand the heart-breaking story of how twenty years before, a terrible thing had happened which, in the providence of God, had broken the hard crust of heathenism and won for Christ and his gospel an ever enlarging and triumphant victory. We will let Scott Patterson in his modest way tell the story of the beginning of the triumphant and commanding work at Shaki:

The work in Shaki was begun, I think, about 1908. I went out in 1910 and was located at Shaki for a period of language study and then was in Ogbomoshoh until 1921. The Duvals went to Shaki first. They were followed by the MacLeans, and the foundation of the work there was laid by these missionaries. In 1921 Mrs. Patterson and I were located in Shaki, and spent several years there. During our stay the work was expanded into every section of that district.

In March, 1921, Sarah, our daughter,

1 Susan Anderson, 418 Stephens Street, Wichita, Kansas.

2 Jewell Leonard Abernathy (Mrs. J. A.), 598 Wei Yi Lu Road, Tsinan, Shantung, China; Rebecca Adams Logan (Mrs. R. M.), 815 Moore Street, Bristol, Virginia.

3 Roy F. Starmer, 1013 Henrietta Street, Inskip, Knoxville, Tennessee.

4 Fannie George Hurtt, Box 5148, Richmond 20, Virginia; Florence Lide, 601 Nome Street, Florence, South Carolina; S. S. Stover, 313 Highland Avenue, Longview, Texas.

5 Robert A. Dyer, 822 Piedmont Street, Winston-Salem, North Carolina; Raymond L. Kolb, Caixa 111, Terezina, Piaui, Brazil; H. Cecil McConnell, Caixa 3388, Santiago, Chile.

7 Jessie Ligon Glass (Mrs. W. B.), 1328 Gambrell Street, Fort Worth 10, Texas; Mabel Howard Ramsour (Mrs. H. B., Jr.), 20 Bates Street, Honolulu, T. H.;

was born in Ogbomoshoh and soon after her birth we moved to Shaki. On March 15, 1922, Sarah was taken ill. In those days doctors were impossible. Misses Nannie David, Susan Anderson, and Mae Perry were in Shaki at that time and did all they could to assist us. Early in the morning of the sixteenth of March, Sarah died. Before dawn, wife and I went out into our lovely yard and selected a place for the grave under a tree laden with flowers. Then, while Mrs. Patterson and our friends made ready the body for burial, I went with my African boys to my shop and prepared a casket as best we could. Some time during the morning we had the funeral. With the mother, these missionary friends, and our African friends, I tried to bring some words of comfort and assurance to our aching hearts.

We learned that these mothers who were now so overjoyed to see the missionary had been present twenty years before, and watched Mr. and Mrs. Patterson as, with sweet Christian forbearance and fortitude, they laid little Sarah away under the shade of the lovely frangipani tree. Their mother-hearts were broken and they had gone away profoundly moved by the strange sight they had witnessed. In process of time those witnesses of Christ's power in the lives of the sorrowing, had come with joy and complete abandon to accept and follow the wonderful Saviour who, in an hour of heart-break and agony such as they had witnessed, could sustain and keep the missionary father and mother.

## APRIL BIRTHDAYS OF MISSIONARIES

D. G. Whittinghill, 434 West 120th Street, New York 27, New York.

8 James C. Quarles, Juan B. Justo 506, Godoy Cruz, Mendoza, Argentina.

9 Hallie Garnett Neal (Mrs. C. L.), 1515 Buena Vista Street, San Antonio, Texas.

11 Howard D. McCamey, D.D.S., Baptist Hospital, Ogbomoshoh, Nigeria, West Africa; O. P. Maddox, 2110 Morrow Avenue, Waco, Texas.

12 Margaret Pattillo Mitchell (Mrs. J. F.), Casilla 185, Temuco, Chile; Daisy Disney Yocum (Mrs. A. W.), 4902 Cordelia Avenue, Baltimore 15, Maryland.

13 Effie Elder (Mrs. R. F.), Box 5148, Richmond 20, Virginia; Ruby Howse, Casilla 20-D, Temuco, Chile.

14 Ruth Nicholson Bowdler (Mrs. G. A.), F.C.S. Rio Negro, Cipolletti, Argentina.

15 Edna Earl Teal, 318 D Mission Rd., Glendale 5, California.

16 Edwin B. Dozier, 415 I-chome, Shimo-Ochiai, Yodobashi-ku, Tokyo, Japan; Darline Elliott, 1112 Park Avenue, Corpus Christi, Texas; Crea Ridenour, Apartado Nacional 713, Barranquilla, Colombia; Prudence Amos Riffey (Mrs. J. L.), Caixa 1982, Rio de Janeiro, Brazil.

19 Desser Whisenant Adair (Mrs. J. B.), Box 563, Lagos, Nigeria, West Africa.

21 W. W. Adams, 8004 South 4th Avenue, Birmingham 6, Alabama; Aurora Lee Hargrove Koon (Mrs. Victor), 3165 Oahu Avenue, Honolulu, T. H.; Rose Marlowe, Box 1581, Shanghai, China; Letha, M. Saunders, Caixa 2844, Rio de Janeiro, Brazil.

23 Marion F. Moorhead, 2612 Woolsey, Berkeley, California; Blanche Rose Walker, 712 South Beckley Avenue, Dallas 8, Texas.

24 W. Carl Hunker, Baptist Mission, Soochow, China; Lena Lair, Celina, Texas; Blanche Simpson, Italva, ex-Moncao, Estado do Rio de Janeiro, Brazil; William J. Williams, M.D., Box 5148, Richmond 20, Virginia.

26 Ione Geiger Patterson (Mrs. A. S.), Norcross, Georgia.

27 Ann Miller Watson (Mrs. S. L.), Rua Major Ricardo 76, Petropolis, Estado do Rio, Brazil.

29 Margaret Collins, 362 Elm Street, New Haven, Connecticut; Clara Hagler Freeman (Mrs. Z. P.), San Lorenzo 1088, Tucuman, Argentina; Ada Jackson, Shaki, Nigeria, West Africa; Annie Rines, Box 5148, Richmond 20, Virginia; Cathryn Lucile Smith, Caixa 178, Recife, Pernambuco, Brazil; Onis Vineyard, Box 378, Del Rio, Texas.

30 William Jackson Kilgore, Laguno 970, Ituzaingo F.C.O., Argentina.



# MISSIONARY NEWS *Flashes*

## Arrivals

Miss Maye Belle Taylor is on furlough from Recife, Brazil, at Haskell, Texas.

Miss Katherine Cozzens, also from Recife, is on furlough at 2525 Lipscomb Street, Fort Worth 4, Texas.

Dr. S. L. Watson of Petropolis, Brazil, is on sick leave at Florence, South Carolina.

Miss Marjorie Spence of Chile is on furlough at Lillington, North Carolina.

Miss Ethel Singleton of Chile is on furlough at Cotton Valley, Louisiana.

Miss Eva Sanders and Miss Ruth Walden of Nigeria are in the States on furlough. Miss Sanders lives at 503 Carolina Avenue, South, Roanoke, Virginia, and Miss Walden at 2586 Ruffin Way, Norfolk, Virginia.

Miss Floryne Miller of Hawaii is on leave at 717 West Hillcrest, Johnson City, Tennessee.

## Departures

The Rev. A. E. Hayes of Brazil left Miami January 8 by air for Recife.

The Rev. and Mrs. R. L. Carlisle of Argentina left New Orleans by boat January 10 for Montevideo.

Miss Mildred Crabtree left New York by air for Nigeria January 21.

The Rev. and Mrs. Edward H. Galloway, Miss Jennie Alderman, Miss Mary Crawford, Miss Alda Grayson, and Miss Doris Knight sailed January 24 from San Francisco, aboard the S. S. *General Meigs* bound for Shanghai.

The Rev. and Mrs. T. L. Neely of Colombia left New Orleans by air January 16 for Barranquilla.

The Rev. and Mrs. L. D. Wood and Miss Ruby Howse of Chile left New Orleans by air January 17 for Santiago.

Miss Helen McCullough of China left Houston January 31 by boat for Shanghai.

## Bereavement

Missionary Emeritus P. W. Hamlett of China died January 3 in the state hospital at Morganton, North Carolina. He is survived by his wife, who will return to China during 1947.

Missionary Agnes Graham, Temuco, Chile, died January 15 at Concepcion.

Missionary Virginia Mathis lost her father December 31 at the family home, Graymont, Georgia.

Missionary Ruth Walden of Nigeria lost her father in Norfolk, Virginia, January 7.

Missionary Fannie George Hurtt of Nigeria, on her way to the States on sick leave, lost her father January 7.

Missionary John D. Hughey, Jr., who is to leave for Spain in 1947, lost his father January 17.

## Birth

The Rev. and Mrs. J. Ivey Miller of Chile announce the birth of a daughter, Marsha Carolyn, at Santiago, Chile, January 17.

## Marriage

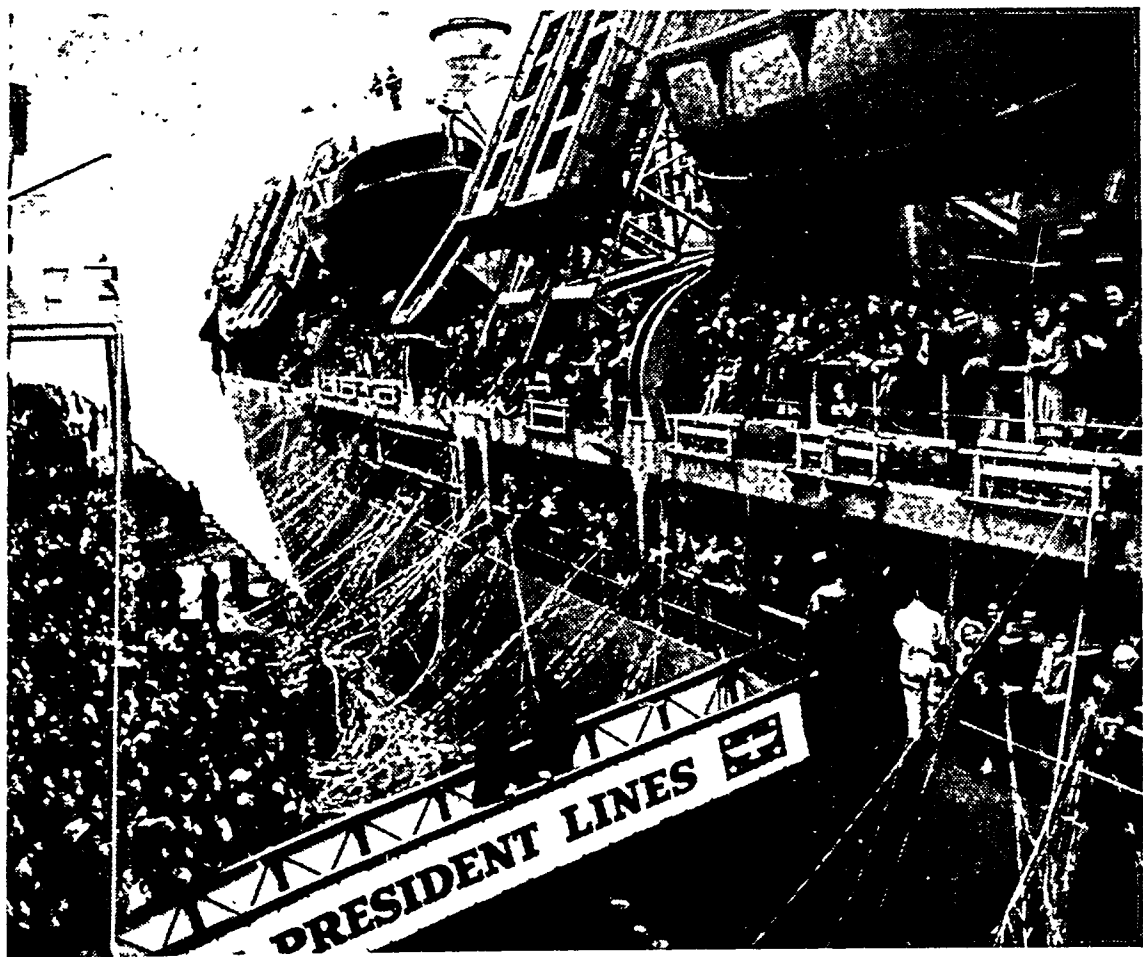
Missionary Emeritus Attie Texas Bostick of China and the Rev. T. J. League, former Southern Baptist missionary to China, were married January 7 at Shelby, North Carolina. The couple are now at home at 114 Buist Avenue, Greenville, South Carolina.

## SHORTHAND in 6 Weeks at Home

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Aboard the *Marine Lynx*, photographed just at the moment of departure in San Francisco December 15, were 700 missionaries bound for the Orient. They included fourteen Southern Baptists: the M. J. Andersons, Clifford Barratt, Addie Cox, Mrs. Frank Connely, Jenell Greer, the Carl Hunkers, Mrs. Deaver Lawton, Ola Lea, Mildred Lovegren, the Buford Nicholsons, and Grace Wells. Also on board, under appointment of the American Baptist Foreign Mission Society, were the Vick family, victims of the air crash January 27.



# 1947 DIRECTORY

## Missionary Personnel

### Foreign Mission Board

### Southern Baptist Convention

### As of January 30

ABERNATHY, J. A., and Mrs., 598 Wei Yi Road, Tsinan, Shantung, China  
 ADAIR, J. B., and Mrs., Box 563, Lagos, Nigeria, West Africa  
 ALDERMAN, Jennie, 598 Wei Yi Road, Tsinan, Shantung, China  
 ALEXANDER, Mary, Box 1581, Shanghai, China  
 ALLEN, J. R., and Mrs., Rua Ponte Nova 709, Bello Horizonte, Brazil  
 ALLEN, W. E., and Mrs., Caixa 2655, Rio de Janeiro, Brazil  
 ANDERSON, M. J., and Mrs., Baptist Mission, Tungshan, Canton, China  
 ANDERSON, Susan, (Nigeria) 418 Stephens, Wichita, Kansas  
 APPLEBY, Mrs. D. P., Rua Ponte Nova 709, Bello Horizonte, Minas, Brazil  
 ASKEW, D. F., and Mrs., Casilla 833, Parana, Entre Rios, Argentina  
 AYERS, S. E., and Mrs., Baptist Hospital, Chengchow, Honan, China  
 BAGBY, A. I., and Mrs., Caixa 118, Porto Alegre, Rio Grande do Sul, Brazil  
 BAGBY, T. C., and Mrs., Postal N. 35, Goiania, Goyaz, Brazil  
 BAKER, Mattie A., Rua Homen de Mello 537, São Paulo, Brazil  
 BALDWIN, Willie Kate, Box 13, Abeokuta, Nigeria, West Africa  
 BARRATT, (Miss) Clifford I., Baptist Mission, Pochow, Anhwei, China  
 BAUSUM, R. L., and Mrs., (China) 5608 Tramore Road, Baltimore 14, Maryland  
 BEALL, Jeanette E., (China) 508 South Hill Street, Apartment, West Plains, Missouri  
 BEDDOE, R. E., and Mrs., Box 1, Wuchow, Kwangsi, China  
 BELOTE, J. D., and Mrs., Baptist Mission, Tungshan, Canton, China  
 BENGTSON, Mrs. Elin J., (Spain) Zimmermansgatan 4, Vasteras, Sweden  
 BERRY, W. H., and Mrs., Caixa 320, Rio de Janeiro, Brazil  
 BICE, J. L., and Mrs., Caixa 178, Recife, Pernambuco, Brazil  
 BIGHAM, S. Kathryn, (China) 563 George Street, New Haven, Connecticut  
 BLACKMAN, L. E., and Mrs., 1305 Heulu Street, Honolulu, T. H.  
 BLAIR, M. S., and Mrs., General Urquiza 186, Buenos Aires, Argentina  
 BLANKENSHIP, A. E., and Mrs., Caixa Postal 300, Fortaleza, Ceara, Brazil  
 BOWDLER, G. A., and Mrs., Cipolletti, F.S.C. Rio Negro, Argentina  
 BRADLEY, Blanche, (China) c/o J. H. Bradley, Route 1, Statesboro, Georgia  
 BRANTLEY, M. E., and Mrs., Box 5, Port Harcourt, Nigeria, West Africa  
 BRANUM, Irene T., (China) 362 Elm Street, New Haven, Connecticut  
 BRATCHER, L. M., and Mrs., Caixa 2844, Rio de Janeiro, Brazil  
 BROTHERS, L. R., and Mrs., Baptist College, Iwo, Nigeria, West Africa  
 BROWER, Cornelia, Casilla 20-D, Temuco, Chile  
 BRYAN, E. K., and Mrs., (China) 6034½ Junius Street, Dallas 14, Texas  
 BRYAN, F. Catharine, (China) 65 Sheridan Drive, N. E., Atlanta, Georgia  
 BRYAN, John N., and Mrs., (China) 19 Milesfield Avenue, Bayview, Milford, Connecticut  
 BRYAN, N. A., and Mrs., Baptist Compound, Yangchow, Kiangsu, China  
 BRYANT, W. H., and Mrs., Casilla 3388, Santiago, Chile  
 BUSTER, (Miss) Waller Ray, Caixa 352, Rio de Janeiro, Brazil  
 CALLAWAY, Merrill P., and Mrs., Box 154, Jerusalem, Palestine

CALLAWAY, Tucker N., and Mrs., Box 1900, Hilo, Hawaii, T. H.  
 CAMPBELL, Viola D., Matamoros 313 Pte., Torreon, Coahuila, Mexico  
 CANNING, Harold B., Baptist Mission, Eku, via Sapele, Nigeria, West Africa  
 CARLISLE, R. L., Jr., and Mrs., Avenid Centenario 3080, Montevideo, Uruguay  
 CARSON, W. H., and Mrs., Box 132, Port Harcourt, Nigeria, West Africa  
 CHAMBERS, Mrs. R. E., (China) 6547 Willette Street, Detroit 10, Michigan  
 CHANEY, Edith A., Baptist Mission, Ire, via Ikirun, Nigeria, West Africa  
 CLARKE, Coleman D., and Mrs., Box 18, Waimea, Kauai, T. H.  
 CLEMENT, Lora, Baptist Church, Sai Ue Street, Sun Wui City, Kwangtung, China  
 CLINKSCALES, T. N., and Mrs., (Brazil) Box 13, Florian, Louisiana  
 COLE, E. Lamar, and Mrs., Bajio 203, Roma Sur, Mexico, D. F.  
 COLEMAN, Inabelle, University of Shanghai, Shanghai, China  
 COLLINS, Margaret S., (China) 362 Elm Street, New Haven, Connecticut  
 CONGDON, W. H. H., and Mrs., Baptist College, Iwo, Nigeria, West Africa  
 CONNELLY, F. H., and Mrs., Baptist Mission, Tsinning, Shantung, China  
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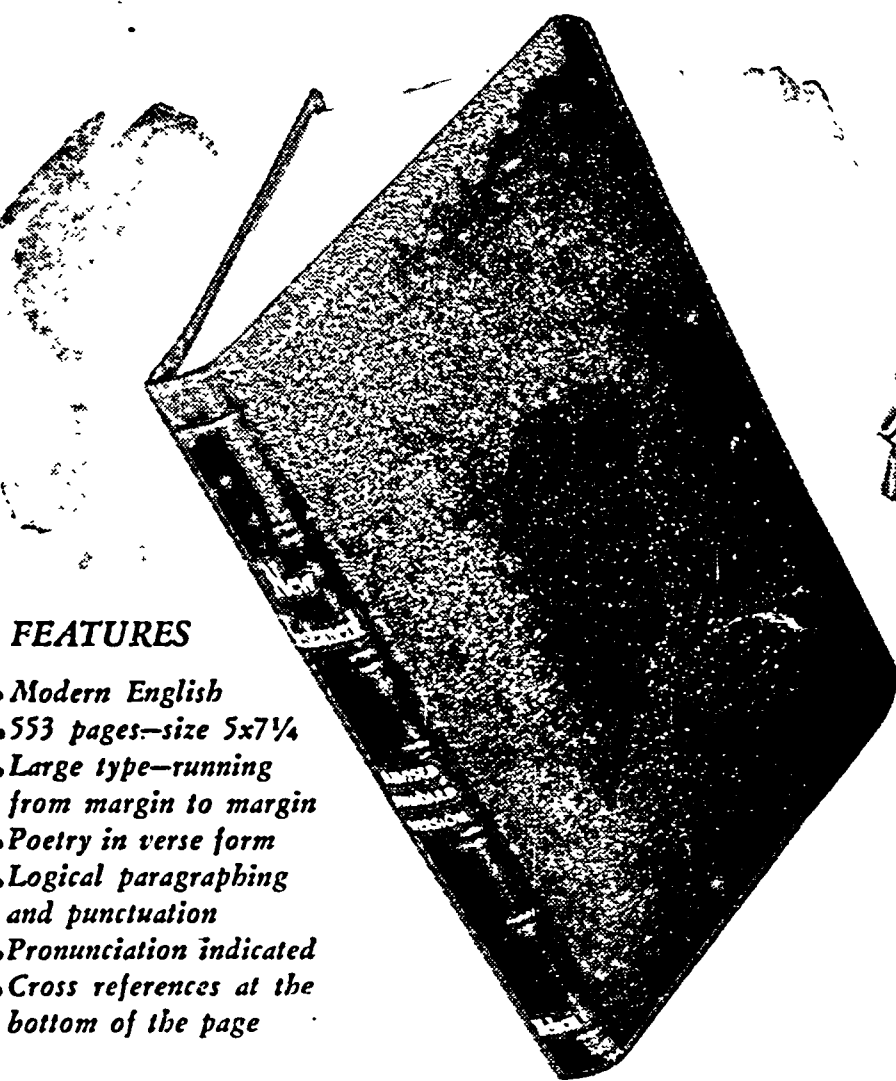
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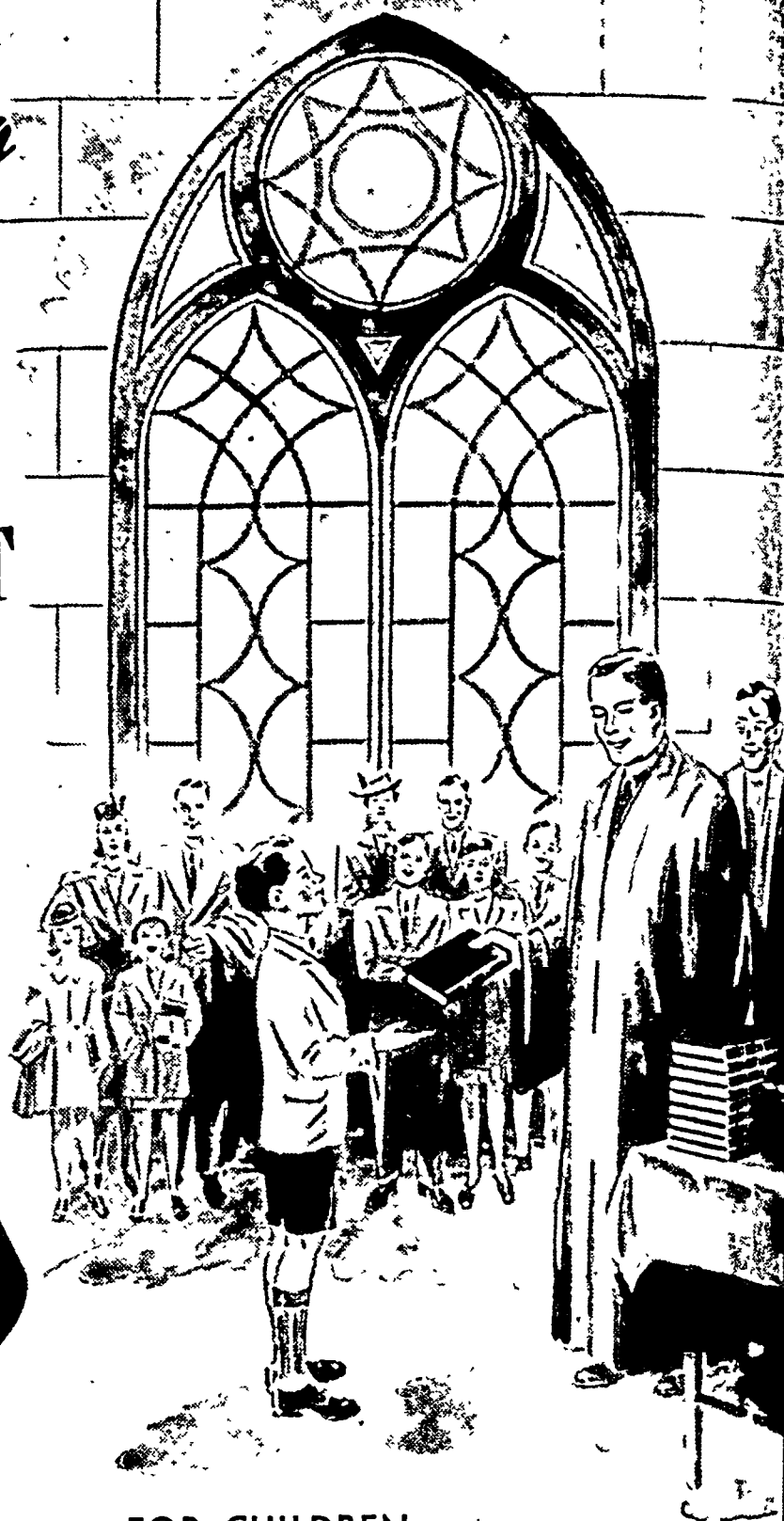
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