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MAY 1947

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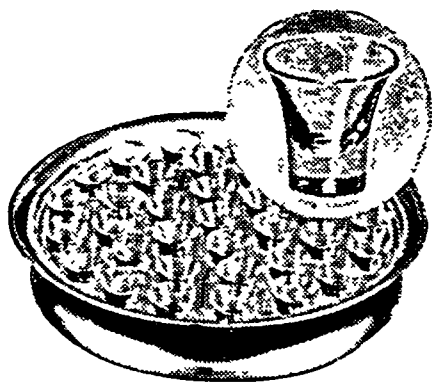
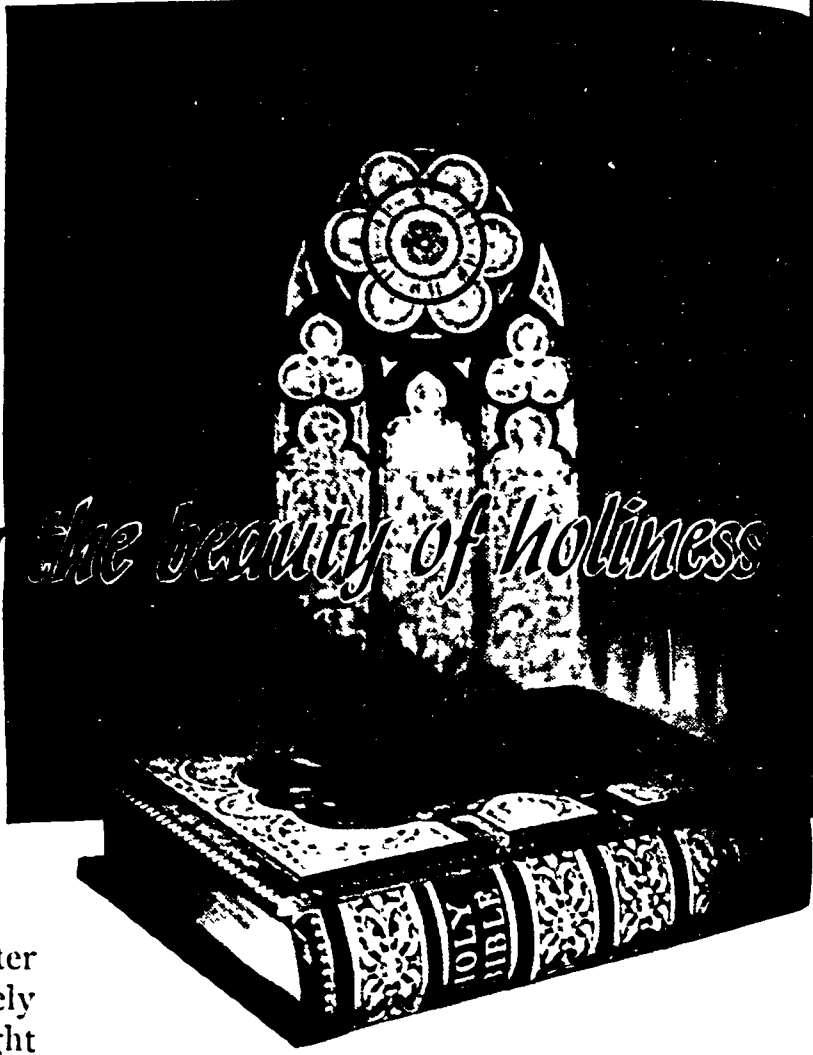
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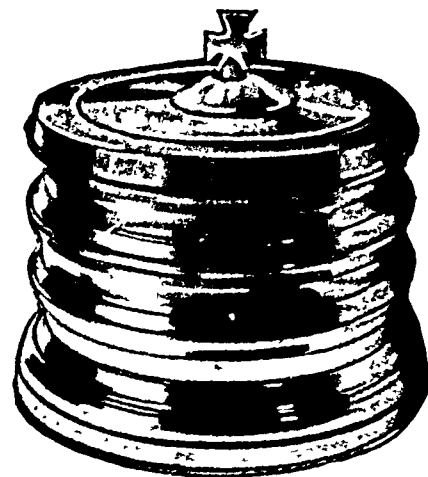
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EPISTLES

FROM TODAY'S APOSTLES

Missionaries' Hobbies Furnish Beauty, Happiness, and Food in Invaded Areas

It has been a busy life I have lived since getting back to China. Mr. Johnson has spent half of his time in Shanghai, doing general mission work, so that has added more to my responsibilities here.

My first occupation was listening to hours and hours of stories of the happenings of the last six years, renewing old friendships and incidentally trying to polish the rust off my Chinese language. I found a very tired, worn-out husband, badly in need of companionship and encouragement.

We have been trying to re-establish our home and clean up the mess the Japanese left, inside and out. You can't imagine what a thorough job they have done of destroying the flowers, fruit trees, grapevines, and so forth. Mr. Johnson did manage to collect some of our dahlia roots from friends last spring so we had lovely dahlias and zinnias last fall.

The Chinese friends' enjoyment of these things has shown me how hungry their hearts are for something beautiful after so much ugliness of war. I have a feeling that when Christ said "Man shall not live by bread alone," his mind must have included things beautiful as well as things spiritual, they are so akin. Our flowers this fall have been the only available supply in the city for funerals, weddings, and the church, and so forth. The cows are Mr. Johnson's hobby and recreation and the flowers are mine.

I have given most of my time to the young folks here this fall. Mr. Zau, our young preacher, and I have both taught some English classes in city high school here to make contacts with the young folks. As a result we have both had more work than we could get done. I also have English classes on Tuesday, Thursday, and Friday nights in my home for young folks who work and can't come in the daytime. I also have a conversation class three times a week in the afternoon for still another group. We have all these folks in a young people's meeting on Sunday afternoon. We have from twenty-five to sixty in the young people's group and forty in the Intermediate group.

We had very few Christians to start with so that has made the programs more difficult to plan, as the majority know nothing about the Bible or the gospel. After our religious service, we let them play games. They have lived under the yoke of oppression and war so long that they had forgotten how to rejoice and be

glad. Many of them have lived more than half of their lives in a war.

You know, when you work with young folks they have a way of absorbing all your time, but the results have been gratifying and glorious. I have marveled at the way they have taken me into their plans in spite of the fact that I am so much older than they. Four of our young folks have gone away to the seminary this fall to study. So I have been the only one who could play for the church services. A number of the girls are now taking music lessons. My music is not very good, but maybe by the time I teach them all I know they can find a real teacher. Anyway this gives me such a good chance to know them personally. They are so grateful for the opportunity to learn.

Pastor Liu, our former pastor, is now evangelist of the Kunshan district. Mr. Johnson is pastor of our church and we have a young man who just recently went into the ministry to do most of the preaching. Mr. Zau just decided to go into the ministry this past summer after two years out of college. He has been resisting the call of the Lord to preach for sometime. He is simply splendid. I constantly marvel at this young man's wonderful combination of humility, spiritual discernment, and old Chinese culture and refinement.

God has truly been good to us to send us such a wonderful co-worker. He plans to come to America next summer and study in Louisville seminary.

It is a great time to be living in China. In spite of the depressing political situation a new China is being wrought out. You can't even conceive of the extent of the social revolution that is going on. Things are taking place so fast, it almost makes us dizzy to keep up with them. We who have prayed so long to the Lord of harvest for recruits in his services, now marvel to see so many young people dedicating their lives in service to him.



Many of them are making sacrifices that would make any sacrifice we have ever made for the Lord look small indeed.

KATE C. JOHNSON
Kunshan, Ku., China

Rehabilitation of South China Mission Makes Progress First Postwar Year

When I arrived in Canton in February, 1946, the Leung Kwong Baptist Convention was in session. It was their sixtieth anniversary. The Christians had suffered much under the tyranny of the Japanese for their faces were thin, their eyes sunken, and their clothes ragged, but

their spirits were unbroken. As I sat in those meetings in the large but scarred and bomb-marked Tungshan Baptist Church, with most of its windowpanes out, I observed the enthusiasm with which the Chinese leaders entered into the spirit of the hour and the discussions.

In April of last year, I arrived in Kungong, and was given a hearty welcome by many of the workers. Our mission buildings were badly damaged. I took immediate steps to rehabilitate an apartment inside the city. It was completed by the end of July and I have been living in it ever since. I had been here alone for almost a year when Mrs. Rankin arrived in Hongkong December 23.

The church work throughout this field was disorganized and there were many unpleasant problems. The entire work was on the verge of a complete collapse, for many of the preachers and Bible women had been without funds. Preachers and Christians had scattered in every direction, and suffered much during the war. When the Japanese invaded Kungong, January 26, 1945, a twelve-inch snow covered the ground and all the mountains. Tens of thousands of men, women, and children fled across the mountains in the snow seeking places of safety. Scores of children froze to death along the pathway. Practically all of the Christians lost everything they had and, in order for some to survive, they borrowed food wherever they could get it. We are grateful to God that not a preacher or a Bible woman in this field starved to death.

The Christians had been tramped down so by tyranny that they were about ready to give up. When they heard that the missionary had arrived it greatly encouraged them. Relief was delivered to the Christians as fast as possible. They soon had a different outlook on life and they took a new hold on the work. With the co-operation of the native Home Board, we were able to save it.

There is a fine spirit now among the church members, preachers, and Bible women. The enemy bombed or burned out twelve of the sixteen church buildings but the preachers and the members met for Sunday worship. Eight of these buildings are now in process of repair and we hope that they will be completed in the near future.

The North River Baptist Association had its annual meeting here in Kungong. Thirty-two of the thirty-four workers were present, and some of these walked two days to get here. The Association placed much emphasis on the independence of a local Baptist church, self-support, the propagation of the gospel through the work of the churches, evangelism, and relief work. When the time came to subscribe money for the work a suggestion was made to put the amount
(Please turn to page 22)

The COMMISSION

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

Southern Baptist Convention
United States of America

Baptists' Great Chance in Romania, by Luke L. Sezenov	4
Was It Just a Dream? by Fred Willhoite	7
Men and Women Trained for World Service, by E. C. Routh	8
Evangelism Aids Democracy in Colombia, by Sebastian Barrios	12
Into All the World, by E. H. Johnson	14
All on Account of Mary Jones, by Margaret T. Applegarth	28

Pictorial

"No Trespassing," Toshiko Kano and Helen Roberts in Tokyo	Cover
Meet the Missionaries in the President's Home State	3
You Build the Old Waste Places	10
This Is the Man Who Manages the Co-operative Program	16

Departments

Epistles from Today's Apostles	1
Kingdom Facts and Factors, by W. O. Carver	6
In Memoriam: Alice Wymer Reno	15
Editorial	18
Studying Missions	26
Books	27
Know Your Baptist Missions: Europe	29
Missionary News Flashes	31
June Birthdays of Missionaries	32

Luke L. Sezenov is pastor of the First Romanian Baptist Church of Chicago. Fred Willhoite, former chaplain, is a student at Southwestern Baptist Theological Seminary, whose contribution to this issue was referred to THE COMMISSION by his missions professor. Sebastian Barrios, a leading Colombia Baptist pastor and a resident of Bogota, is affiliated with *El Heraldo Bautista*, the publication of the Baptist churches of Colombia and Venezuela. E. H. Johnson is a member of the youth committee of the Missionary Education Movement of the United States and Canada. Margaret T. Applegarth of New York City is author of numerous books for adults and for children.

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Meet the Missionaries in the President's Home State

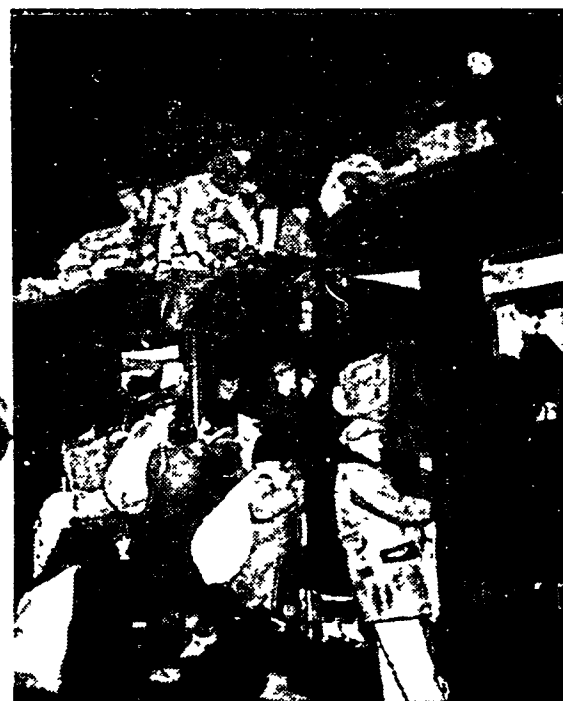
**Woman's Missionary Union annual meeting, May 4-6;
Southern Baptist Convention, May 7-11, St. Louis**

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Bucharest trains after market day are like New York subways during the rush hour. Romanians prefer not to walk home.

Baptists' Great Chance in Romania

The farmers of Romania, like those of other Balkan states, are independent of the outside world. They produce most of the things they eat and wear. The revolution of the past two years has given most of the land to the peasants. The same revolution gave them religious freedom.

dom of worship, were harassed and arrested by the local police, suffered bloody persecution and filled the prisons. All the churches were closed and the property confiscated and used for warehouses, social halls, and various types of meeting places. But the new Government made good its promises so far as the Baptists are concerned. Religious liberty was introduced in the country and the Baptists were recognized as a *cult*. This was done by a royal decree signed by King Michael on October 31, 1944. And it marked the end of the period of persecution and opened a new era for the Baptists. They can no longer be ruled by the local police and village priest.

Another fact bearing witness to a new era for the Baptists is their growth in numbers and influence. Since religious liberty was accorded, the number of baptisms is increasing. Our religious magazines are filled with such reports. The churches are overcrowded with worshippers and seekers after the truth. Baptist conventions are attended by large numbers of people. A congress of Baptist youth was held last August (1946) and attended by 5,000 young people.

Then the number of intellectuals among our people is rapidly increasing. Heretofore the Baptist movement has been unable to make an impression on Romanian intellectuals. For decades they have tried to reach them

By Luke L. Sezonov

with the gospel, only to meet repeated failures and to be jeered at by the intellectual class. At last the Baptist message is making a strong appeal to the university students, lawyers, businessmen, army officers, city mayors and teachers.

But there is one other fact. It is the opening of a great missionary and evangelistic opportunity. It is their first real chance. For decades the Baptists have been laboring to bring the gospel to Romania. Pioneers have trod her villages, martyrs have shed their blood, and missionaries have dedicated their lives. Yet the numerical achievement was not spectacular. What were the reasons? The state opposition,



International News Photo

Drought in Moldavia left thousands of Romanian children like these hungry and in rags.

ecclesiastical persecution, the prejudices of the masses, the poverty of the Baptists, and lack of trained leaders were just a few of the hindrances to Baptist work. Throughout the past decades the Baptists have been looked on as foreigners who sold their country, deadly enemies of the State Church, dangerous to the order of the state, enemies of the national culture, radicals, and so forth. Becoming a Baptist meant practically that a Romanian cut himself off from official, cultural, national, and social life of the country.

A new era has dawned. The prejudices of the past decades are being slowly cleared away. There are signs

that indicate an openmindedness and readiness to hear the gospel as preached by the Baptists. It is evident that the horrors of the Iron Guard regime and the great suffering of a costly war have stirred Romanian people to deeper spiritual thinking. Now they are turning to Jesus Christ, who seems to offer counsel, strength, and comfort.

What about the future in Romania, especially if communist influence becomes stronger? Whatever the political regime may be the Baptists will survive and grow. They are ready with a new life, a gospel message, and deep devotion to Christ to save their country from political chaos.



King Michael, shown here (left) during a reception at the Soviet Embassy, signed the decree for religious liberty in 1944.



Press Association Photos

The Romanian people, having survived a costly war, are ready for a gospel which offers counsel, strength, and comfort.

Kingdom Facts and Factors

Spot News

By W. O. Carver

Leaders of Democracy

It is not accidental that awards for the advancement of democracy in America during the past year have been made to two Baptists. The organization making these awards selected Governor Ellis A. Arnall for his contribution to democracy in public service. President Homer Price Rainey, now of Stephens College, was recognized for leadership in freedom in the field of education. Real Baptists are natural leaders for all fields of democracy.

America Seeks Friendliness

It is highly significant that the State Department is planning to send hundreds of students and professors abroad for study. Negotiations are in process with fifteen different countries with a view to such a program. Ten years ago some of us were pleading for this sort of thing. It is to be hoped that our Government will also plan for an extensive series of conferences both in our own country and in other countries for the purpose of cultivating mutual understanding, friendship, and co-operation among the peoples of the world. One billion dollars expended in such measures for co-operative understanding would vastly outweigh in effectiveness our entire eleven billion program for military "defense."

It is not suggested that we shall at this stage surrender our defense program. Yet, unless it shall be offset by a worthwhile program of understanding and friendship, our military program will inevitably be a threat to all the nations of the world. It will seem hypocritical for us to talk about world friendship and brotherhood while we spend our billions on military preparedness, unless we are at the same time moving worthily toward a condition in which the preparedness will not be needed.

Radioing America to Russians

The American Government has opened a daily short-wave message to Russia for one hour. The purpose is to educate Russians in an understanding of our country, of our political ideals and aims, of our people and their attitudes and interests. This is an undertaking of vast potential value. It calls for entire sincerity, and can be a means of cultivating that sincerity. If it is made genuine, intelligent, and truly educative it will win favor and free course among the Russian people. It must be free from selfish propaganda. It should scrupulously represent the honest thinking of the American people. It should inspire right thinking by our people.

Liquidation of British Empire

The liberation of the peoples in the subjected areas which have constituted so large a part of the British Empire proceeds with surprising

Supreme Court Challenges the Separation of Church and State

It would hardly be possible to overestimate the importance of the five-to-four decision of our Supreme Court sustaining the New Jersey Law requiring public school buses to carry pupils to and from parochial schools.

This should prove a thunderous call to all who believe in the First Amendment to the American Constitution to a crusade to save this principle, such as would match the glorious crusade by which freedom from ecclesiastical oppression was for the first time given place in a political state.

We must be distressed but not overcome. The decision is a calamity but not a finality. All is not lost, not yet. The majority took great pains to try to avoid making their opinion affect the root issue. We must accept the leeway they have given us. We must re-educate America in this matter. The

There is no definite connection between the various brief comments making up this page. It is a collection of pertinent items from the current situation.

speed. It moves almost too rapidly for safety of the liberated peoples, or for adjustment of the British thinking and economy to the new order so swiftly coming into view.

If India shall escape a devastating and chaotic civil war in the process, it will require a quality of leadership and a patient constraint in the leadership of the dominant groups. Few people in and out of India seem to be aware that India is not and has never been one people, one nation, one country in more than a purely geographical sense. A comprehensive national loyalty has to be created and made to subordinate all lesser provincial loyalties. Can the voice of the Christ of all men be spoken and heard in this conflicting congeries of sectional traditions?

The Problem of Palestine

All sincere friends of the Jewish people and of humanity must sympathize with the British Government in its despair over Palestine. Their announced purpose of passing the responsibility over to the United Nations may relieve the British but can offer little hope of resulting in peace
(Please turn to page 30)

Roman Church has succeeded in making a serious breach in the constitutional barrier to her aims and hopes. It now becomes necessary to make the issue clear; to make the teaching and the history of the Roman Church known; to let it be understood everywhere that this is only a first victory in a campaign designed to abolish and supersede the public school system and to destroy the right and the practice of full human freedom.

It was probably by design that both the majority and the minority opinions were written by justices who are members of Baptist churches. That one of these justices lacks the insight and the understanding and the loyalty that all Baptists, and all Americans, should have to the principle involved is a great pity. It is also a summons to a new awakening.

Was It Just a Dream?

By Fred Willhoite

All day long we heard the drone of the flying "box-cars" as they took off from the airfields near-by. Time after time we lifted our eyes to follow them until they were engulfed in the blue horizon beyond the range of sight. Tear-filled eyes were not all that followed; a chaplain's whispered prayer flew with every plane.

To the chaplain they were not just "infernal machines" winging their way to Iwo Jima as messengers of death. Those planes were manned by "his boys." Not only that; some of those planes would never reach "home" and others would come in with dead and wounded aboard. These were the boys some mothers and dads had proudly nurtured and trained to fill an "important" place in life. These were the husbands whose anxious wives had followed with bleeding hearts. These were the fathers of children, some of whom would never see that little tousled head or hear the cry of "daddy."

Between the flights of planes, the chaplain stood by the side of the road to shake a hand, to pat a shoulder, and to assure all a constant interest in his prayer. As far as the eye could see in either direction, the seventeen-, eighteen-, nineteen-, twenty-, and twenty-one-year-old kids could be seen, moving toward the harbor. There were no light hearts in that line. They had been well briefed on the bloody task they were to perform. Many a boy in that line had spent a sleepless night; others had found their way to the chapel and the chaplain. Only a few days and many of these stalwart lads would receive a visit from him in the hospitals where they would lie with broken and maimed bodies. Many others would be remembered only by the new row of white crosses on an island of the Pacific.

Late that night, physically, mentally and spiritually exhausted, the chaplain found a quiet place, in the private tent close to the chapel. As he dropped into the home-made chair, his eyes were drawn to some pictures that held the central spot on his crate bookcase. Just that glimpse, on top of all the other weight on his heart, was too much. He collapsed to the ground, to cry and pray until complete exhaustion left only the groanings of his soul to be heard by a Father who understood.

He poured out his soul for those men, but the burden of his prayer was: "O Father, burn this horrible picture of carnage and death and waste into the minds and hearts of thy people so that they can never forget. And

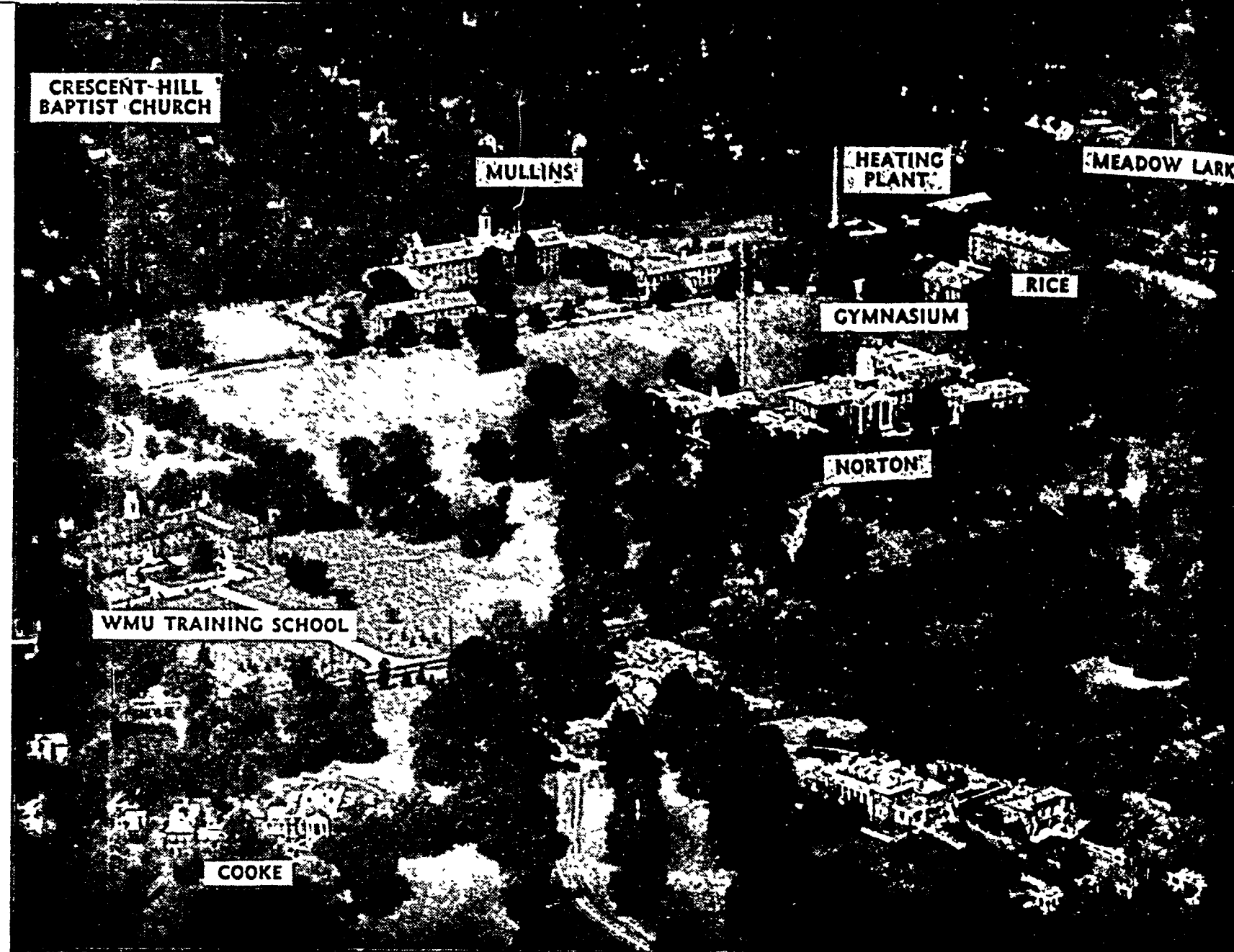
as they remember, cause them to rise as one great body of people to pledge themselves to carry the story of the Prince of Peace to the ends of this earth, that war and all of its devastation will not again hold the world in its strangling grip."

Prayer saved him from despair. Somehow, in those moments, a new faith in the future had found its way into his heart. A new confidence had come. He could look out across the 7,000 miles to home, and think into those postwar years. He could see his own fellow Christians, Southern Baptists, under the leadership of wise men with a vision of burning hearts, launching the greatest program of missions ever contemplated by any Christian group. He could see them planning and saving, not for more beautiful buildings, but for immediate entry into every open door of this vast world with the gospel of Christ.

He could see pastors saying to their churches that the only way we can ever prevent this horrible disaster from happening again is to give and do more to carry Christ's message to the ends of this earth. He could hear state leaders as they were saying to their constituencies that we must be ready the moment the war is over to give priority to the evangelization of this lost world. He could hear Baptist missionary leaders as they planned prayerfully for the future, saying: "We have just played at this thing called missions. Others have put us to shame by their proportionate giving and going. We must send missionaries to every part of the globe the moment the way is open—not five years or ten years later. Then we must set aside more funds for this main purpose to sustain the program over the years. This we must do if we are to pride ourselves in our great mission endeavor and if we are to meet the imperatives of the hour."

Almost eighteen months have passed since V-J Day. The chaplain is home with millions of other men, while multitudes of their buddies stayed behind, having made the supreme sacrifice.

The Southern Baptist plans for the future call for a drop in the percentage of gifts to foreign missions. The chaplain is beginning to look again, like a man with a heavy heart, and he feels the old pain of mental and spiritual exhaustion, as he seems to be crying, "O God, was it just a dream?"



Men and Women Trained for Workservice

When James Pettigru Boyce, a member of a distinguished family in Charleston, South Carolina, surrendered at the age of twenty to the call of God to preach, one of the leading merchants in that city asked, "Why doesn't he follow some useful occupation?" Two years later, young Boyce was for a few months editor of a Baptist paper, *The Southern Baptist*. In one of his editorials in March, 1849, the young editor raised the question concerning the need of a Baptist theological school in the South. There was no theological training at that time in the South except in connection with the few Baptist state colleges such as Mercer and Furman. Later young Boyce, after graduation from Brown University, studied theology in Princeton Theological Seminary.

While professor in the theology department of Furman University, he stressed in a notable address at Furman in 1856 the urgent need of a

Southwide school for the training of preachers. This was followed with conferences and discussions which led to an education convention in May the next year, at which a definite decision was reached to establish such a school.

The Southern Baptist Theological Seminary was opened at Greenville, South Carolina, in 1859, with James P. Boyce, John A. Broadus, Basil Manly, Jr., and William Williams as members of the faculty. In a significant Founders' Day address in 1933, Dr. A. T. Robertson expressed the opinion that the Southern Seminary is a child of James P. Boyce, but that it was Broadus who put the stamp of his ideals of scholarship on it and molded it into shape. With Boyce outlining the principles and Broadus making practical application, the new seminary broke away from the traditions of the older seminaries and made it available not only for men who were

trained in colleges, but also for men who had not had the advantage of college training, with special emphasis on the English Bible. This new type of seminary was based largely on the plan of the University of Virginia, where Broadus had been trained, with emphasis on high and reverent scholarship. It is interesting to note that at the time when the Seminary was opened, all four of the members of the faculty were young men. Boyce and Broadus were the youngest, each thirty-two years old, Broadus being thirteen days younger than Boyce.

On account of the stress of war the Seminary was closed in 1862, but reopened in 1865. One of the unforgettable experiences in connection with the reopening of the Seminary was the decision reached in a conference of these four men already named, in which they accepted unanimously the suggestion of Broadus who proposed as they faced the decision of life and

death for the Seminary, "Suppose we quietly agree that the Seminary may die, but we'll die first."

It is not necessary here to trace further the history of the early years except to note that because of the need for endowment which South Carolina Baptists could not furnish, since Furman had first claim on their contributions, the Seminary trustees accepted the offer of Louisville, which led to the removal to that city in 1877. The hand of God has been clearly manifest in its growth through the years.

The founders of the Seminary and their successors have rendered notable contributions to Southern Baptist life and thought. On two or three occasions when the unity of the Southern Baptist Convention was threatened, John A. Broadus by the influence of his great personality averted dissensions and decisions which might have imperiled the life of the convention. One such occasion was in the 1879 meeting at Atlanta when the value of the missionary work of Southern Baptists as a unifying force was demonstrated through the adoption of a motion offered by Dr. Broadus. Another occasion was the 1891 convention in Birmingham,

when, following a plea by Dr. Broadus, the Convention adopted without further discussion the motion which led to the creation of the Sunday School Board.

Boyce, Broadus, Whitsitt, Mullins, Sampey, rendered distinctive service as presidents of this notable institution. Dr. Ellis A. Fuller, elected president in 1942, following the retirement of Dr. Sampey, is not only preserving the noble traditions of the Seminary, but he and his associates are leading that institution in an aggressive, constructive, scriptural program which takes account of the problems and opportunities of this new age.

Christian literature has been greatly enriched by the contributions which the Southern Seminary has made to the world. The books of Broadus on New Testament exposition and homiletics are still standard texts around the world. Dr. A. T. Robertson, recognized authority in New Testament Greek, has given us many volumes in that field, not only his monumental *Grammar of the Greek New Testament* and his *Word Studies*, but numerous other volumes. Mullins in theology and philosophy was at home among the giants of the world, yet was so simple and clear in his messages that the plain man who had never been to college could understand what he was talking about. His *Axioms of Religion* and *The Christian Religion in its Doctrinal Expression* are unsurpassed.

Sampey, equally at home in Hebrew and in the English Bible, was a mighty preacher and missionary. Carver, likewise a world authority in missions, a master in every subject in the Seminary curriculum, is as alert mentally and spiritually now as he was in his active service as professor of Missions and Comparative Religions. His *Course of Christian Missions* is the best one-volume history of Christian missions with which we are acquainted. Davis, Dobbins, Weatherspoon, Tribble, McDowell, Goerner, Binkley, Stealey, Johnson, and other young men are maintaining the high standards of the Seminary, giving us the best in reverent scholarship, ever true to the scriptural standards of the institution so dear to Southern Baptists.

(Please turn to page 30)



January appointees by the Foreign Mission Board included Hazel Moon, Margaret and Winston Crawley of the Louisville schools.



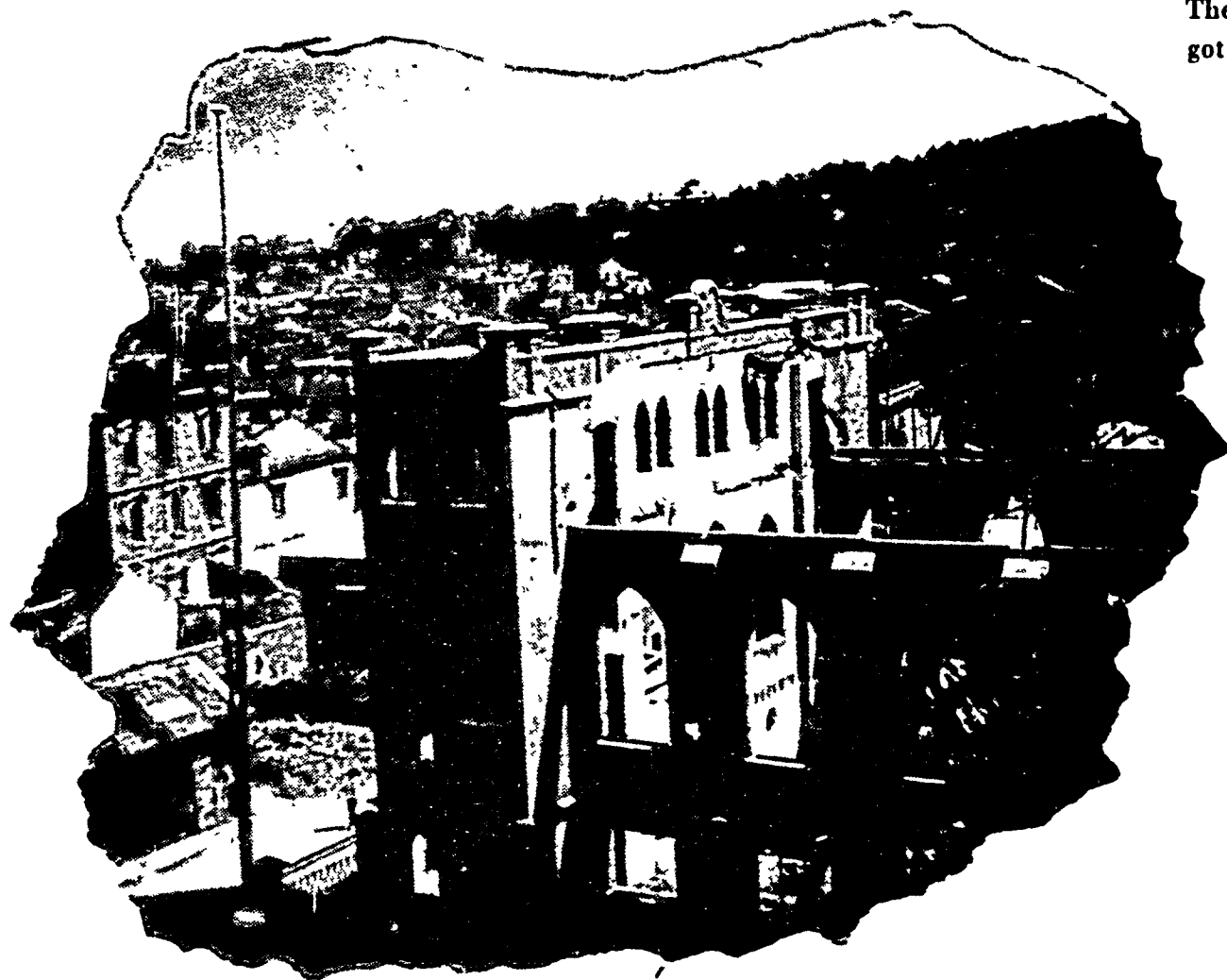
The mission volunteer deputation team have all had overseas experience: Chester Young in Hawaii, Robert Bratcher in Brazil, Davis Hill in India, and Melvin Bradshaw in Poland.



President Ellis A. Fuller and Missions Professor H. Cornell Goerner work for ever higher standards of missionary training for all students of the Southern Baptist Theological Seminary.

Photos courtesy Edwin L. McDonald

You Build the Old Waste Places . . .



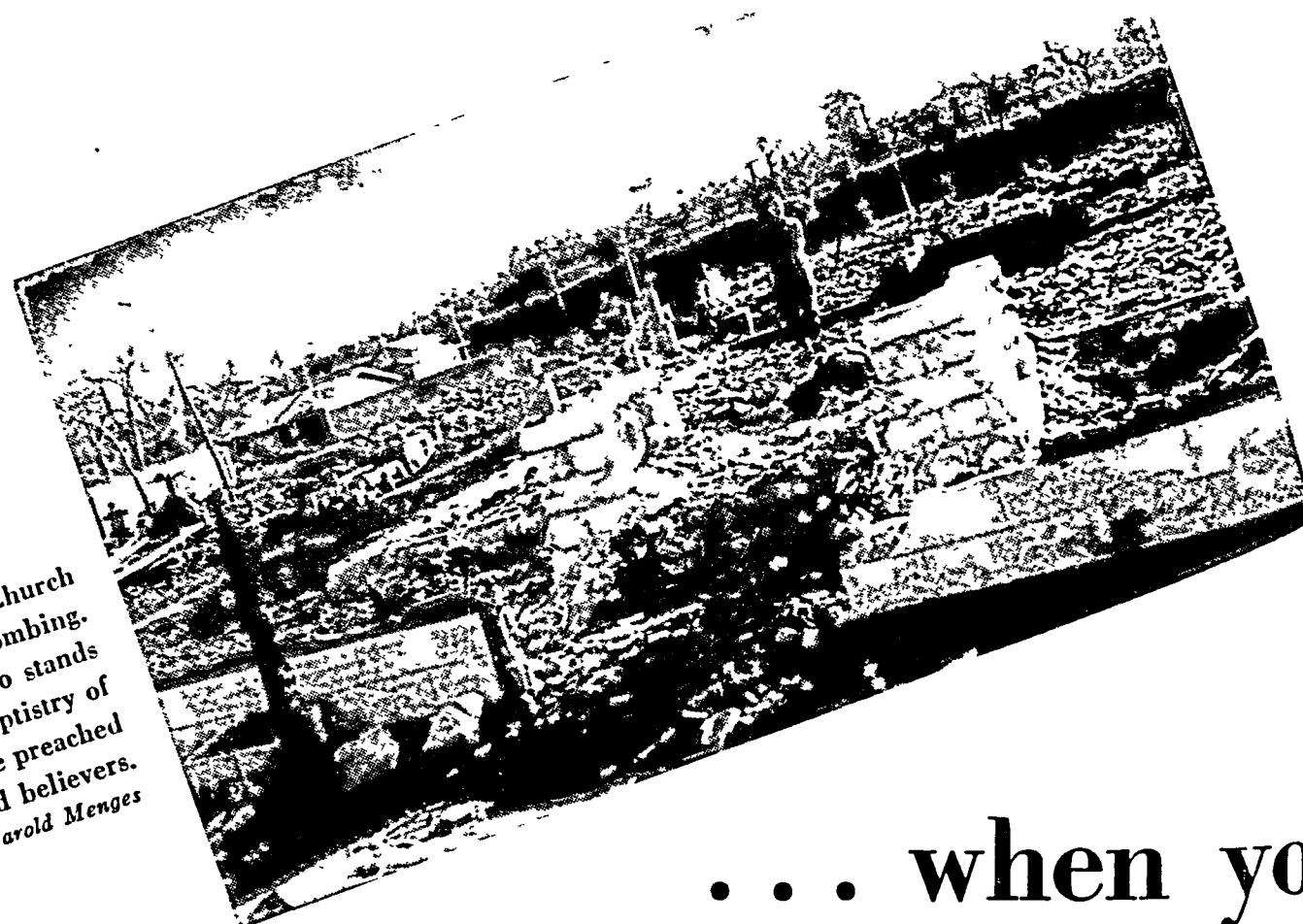
The Baptist church at Chengtu
got a shelling early in the war.
Photo courtesy Lucy Wright



The Pilar (North Brazil) Baptist Church
was wrecked by a mob led
by clerical fascists in the
state of Paraiba last September.
Photo courtesy Everett Gill, Jr.



The Baptist Orphanage of Hungary
located at Budapest
was destroyed by bombs.
Photo courtesy Imre Somogyi



The Fukuoka (Japan) Baptist Church
was leveled by fire bombing.
Professor Sadamoto Kawano stands
near the former baptistry of
the building in which he preached
and baptized believers.
Photo courtesy Harold Menges



The Baptist mission compound
in Shanghai was partially destroyed
when the Japanese invaded China.
Photo courtesy W. H. Tipton

. . . when you give to the **COOPERATIVE PROGRAM**

for May 1947

Evangelism Aids Democracy in Colombia

By Sebastian Barrios



Charles Perry Weimer, from *Three Lions*
The marketplace in Bogotá, the capital of the republic, is typically Latin.

Two photos courtesy H. W. Schweinsberg



The poverty of suburban Colombia is evident in this street scene of Sabanalarga, a part of Barranquilla whose children have no schools.

**The third of a series
on world evangelism by
national Baptist leaders**

The roadside Marias of Colombia are reminders of a decadent state religion whose control in Latin America has been challenged by the growing evangelical church influence. The Colombian Statue of Liberty (opposite page) in Barranquilla represents the country's true ideals.

Because of its geographic position Colombia has been called the keystone of the Latin-American countries or, as one of our Colombian intellectuals, Francisco José de Caldas, has said, "It is destined for universal commerce." The coasts, bathed by waters of two oceans, put the country in an advantageous situation for world commerce. The area of our country measures 439,997 square miles, which is one-seventh the size of the United States. The population is approximately nine million, distributed from the coastal plains with their burning heat, to the high, cool mountains of the interior.

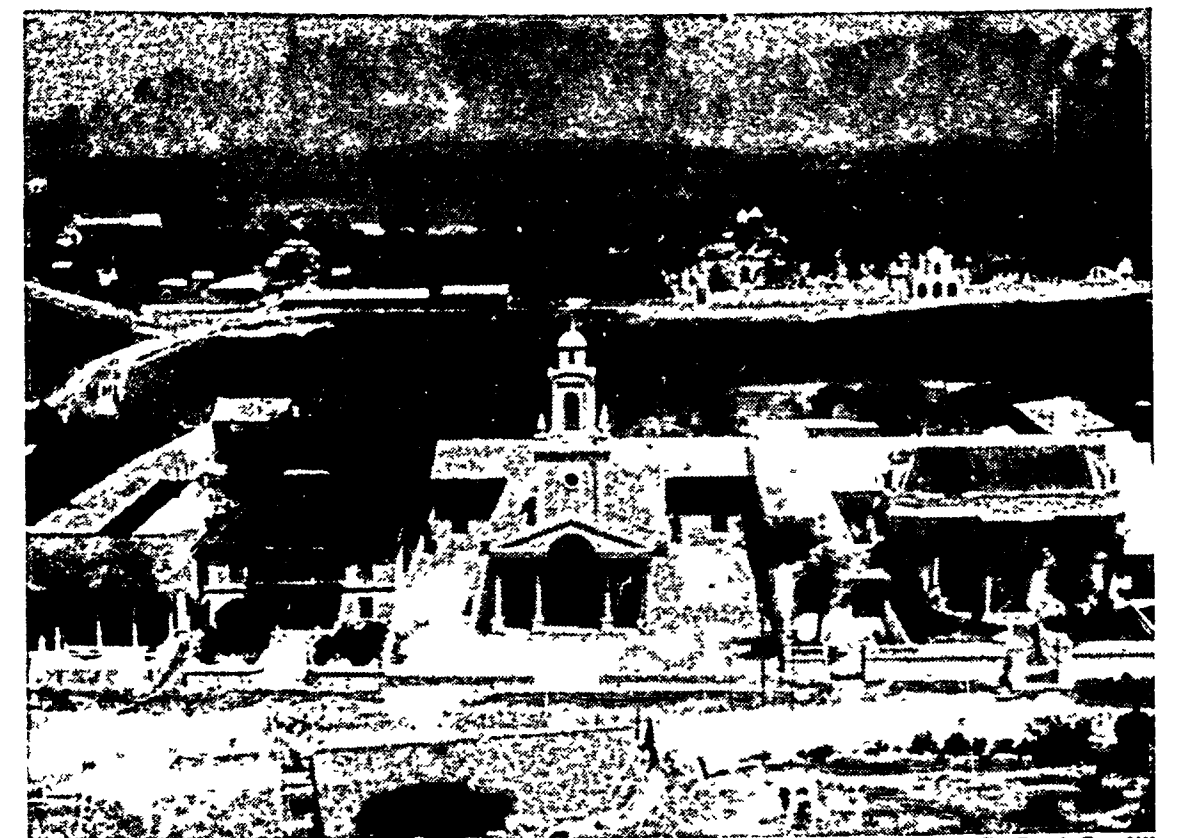
Important Colombian cities are Bogotá, capital of the republic; Medellín, center of culture and industry, in the heart of the region which produces the most excellent coffee which the United States consumes; Barranquilla and Cartagena, important Atlantic ports with great commercial possibilities; Cali, active business center, neighbor of the chief Pacific port, Buenaventura; and Manizales, Bucaramanga, Cúcuta. Pasto and Popayán, which are



significant in the economic, political, and cultural life of our country.

Colombia is a country of great opportunities, both material and spiritual. Exploitation of her vast resources has scarcely begun. The enormous forests, filled with the finest of hardwoods, have not as yet been utilized, nor have the mineral resources among which are to be found gold, silver, platinum, iron, copper, petroleum, and emeralds of inestimable worth.

Colombia is now entering a new commercial era, and the ways of communication and transportation are multiplying; especially is commercial aviation developing greatly. During the course of this year three or four new air transport companies have been established. Thus, the distances which a short time ago greatly impeded communication between the different parts of the country are disappearing. It is hoped that soon the average citizen will be able to travel



Courtesy R. Paul Caudill

The First Baptist Church of Cartagena, Colombia, in its simple architectural style contrasts sharply with the ornate cathedrals and elaborate church feasts of the country.

easily from any part of the country to any other.

Here, then, is an incomplete panoramic view of Colombia: extensive, beautiful, rich and progressive. But, what of its spiritual condition? Unfortunately we cannot express ourselves so happily in considering this aspect of our beloved country. We possess a religious heritage that has affected our national life in all of its aspects: as much in the intellectual and economic realms as in the spiritual. A false conception of Christianity mixed generously with indigenous superstitions is the religion dominant among our people. Many people consider Colombia a Christian country, possessor of the pure doctrines of Christ. How wrong they are! If you could see near at hand this "Christianity" in its substance and manifestations, you would be astonished, hardly knowing what part of the world you were in! Our "Christianity" is that which teaches us to persecute and extinguish those of other faiths, to deprive of food and way of subsistence those who read and believe the Bible; it is the "Christianity" which burns the sacred Scriptures in the very door of the "church", and which imposes upon commerce inconveniences and multitudinous days of fiesta, impeding the banks, customs houses, postal and telegraph services.

Against such powerful influences

do Colombian evangelicals, with their friends, the missionaries, fight. It is a hard battle. For more than eighty years evangelicals have labored here, but the results do not correspond with the length of time and efforts made. There is even now only a small number of Colombians who have accepted the true gospel of the Lord Jesus. Where has the difficulty been?

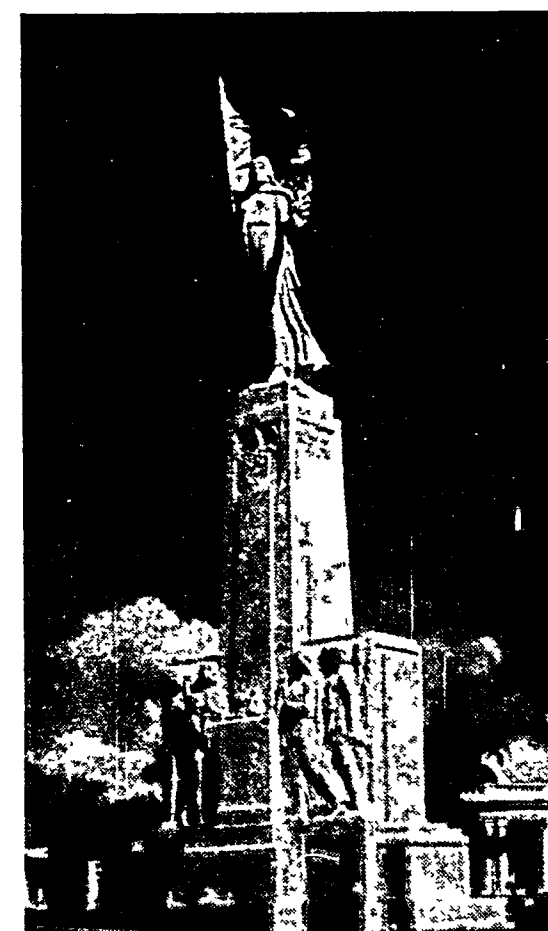
A hostile Government was in control until sixteen years ago. The absolute lack of transportation, the great distance between the cities, and the lack of vitally evangelistic efforts in Colombia are also factors.

During the last sixteen years, there has been a marked change in our national history with the advent of a new government, that of the liberal or progressive party. The Roman Church, still in power, has been compelled by certain legislative reforms to be tolerant, or at least to be somewhat resigned. We have absolute liberty in word and thought, and public instruction has been developed more than 100 per cent. The considerable material progress has been beneficial in the progress of the gospel. We have now as our president a member of the Conservative party, which is the Roman Church party. But his program of government is of "national union" or coalition, and is not partisan. God grant that it may be so in action.

(Please turn to page 32)



Crea Ridenour



for May 1947

THE COMMISSION

Into All the World

By E. H. Johnson

Nearly sixty years ago a small group of Christian young people in America set out to complete the job of winning the world for Christ. They formed the Student Volunteer Movement for missionary service abroad, and their goal became "The Evangelization of the World in This Generation." As a result of their vision thousands of the finest youth of America and Britain went to the far corners of the earth as messengers of the gospel.

This idea of winning the world for Christ sprang right from the beginnings of the Christian era. Back in the first century Paul had looked forward confidently to the time when "in the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord." That was an amazing faith for the century in which the followers of Jesus Christ, the crucified and risen Lord, numbered only a handful.

Today in the middle of the twentieth century Paul's faith does not seem so fantastic. The company of those who confess that "Jesus Christ is Lord" now encircles the globe and has members in every remote corner of both Northern and Southern hemispheres. Among people on every continent and on the islands of the sea, among people of every race, in almost every nation on earth there are congregations of those who own Christ as Lord. We are still far short of that moment when "every knee should bow," but in our day for the first time in history, the Christian churches are within sight of accomplishment of the New Testament goal that the gospel shall be preached "to the uttermost part of the earth."

This has not been accomplished by accident but in the purpose and power of God through the work of devoted men and women who have been faithful and intelligent in their witness. Like Paul, they believed that God had given to Jesus a name above every other name and, like him, they lived for the day when that name should be known and acclaimed by men everywhere. In every generation and in every land, their witness has carried the knowledge of Christ around the world.

A co-operative program of mission study was inaugurated a half century ago when the major bodies of evangelical Christians in America organized the Missionary Education Movement of the United States and Canada. Southern Baptists, along with their fellow Christians throughout the nation, this year are studying "World Evangelism," for both home and foreign missions.

Today in these mid-years of the twentieth century with the goal of the early Christians in sight as far as a world-wide preaching of Christ's gospel is concerned, there is a fresh concern in the churches that every person shall hear the Christian gospel. Everywhere individuals, commissions, denominations, and groups in local churches are talking about evangelism. The interdenominational mission study theme for 1947-1948 is "World Evangelism." Young people of many churches are sharing in this study. They see evangelism, or winning others, at the heart of their job as Christians. The purpose of the current study of "World Evangelism" in youth groups is to learn how to do this job well.

The summons to the work of evangelism is a summons to every one of us. Evangelism is not the monopoly of a few preachers but the job of every Christian. It is a word that describes what happens when a Christian is a Christian. When a man is gripped by the knowledge that Christ is Lord and that all men are lost without him, he cannot help but be caught into that great company that seek to claim the world for Christ. "Woe is me," said Paul, "if I preach not the gospel." This thing had so gripped his life that he could not keep still. "Shall we obey men or shall we obey God?" asked Peter and John, as they continued to speak of Jesus Christ in the streets of Jerusalem in spite of threats of imprisonment by the authorities. To those who have heard it, the gospel is a word that *must* be proclaimed.

The field of evangelism is as wide as the world and as deep and varied as all of life. Missionary work used to

be thought of as the taking of the gospel from Christian countries to non-Christian lands, as though knowledge of Christ were the special possession of certain nations. In this century, we see more clearly that the missionary task is the preaching of the gospel by Christian people in every land to those in every land who have not yet accepted it. It is true that some lands have greater resources of established churches and Christian schools and Christian experience and far greater resources of material wealth in the hands of Christian people to be used for evangelism in areas of greater need.

While it is a fact that Christian churches are established in almost every nation on earth, it is also true that there are still great regions where the voice of Christ has never been heard. Even in the lands that have been known as Christian, countries where there are churches in every town and village, there are whole groups in the population now living outside the preaching of the gospel. They form an important and increasing mission field for the activity of Christians.

Evangelism is concerned with geographic areas and also with fields of living. If Christ is Lord, then his authority must be recognized in every field of activity. As Christians proclaim his Lordship, they must claim every profession and calling for him. In our day, great stretches of business and industry and professional life have been organized without regard for the law of God. The rights of man are disregarded and trampled upon. Desire for technical progress has become an end in itself. Greed for profit becomes the dominating motive. Success

is measured in terms of mastery of a skill. It is part of the task of evangelism to bring all of life under the sway of Christ, for his word proclaims that it is only through him that men can have abundant life.

In the years since Christ, the Christian faith has gone out into the world in ever-widening circles. But it has been pointed out that this advance has been not by steady progress but in a series of waves. Each wave has gathered momentum, traveled out across the world, and gradually spent its strength. Then there have followed years of ebb until the gathering of a new wave. The last wave was the greatest in Christian history. It gathered its strength in the late years of the eighteenth century in Europe and America, swept out across the world with growing strength all through the nineteenth century, and gradually lost force in the first half of the twentieth century. In the providence of God, the time has come for a new wave of evangelism.

There are many factors in this day that call for it. First, as never before in history, we live in one world. Of course, men have always lived on one planet but, up to the present, distance and communication difficulties have divided the world into regions. We could live in our own region as though other regions did not exist. Modern high speed communication has changed all that. Independence has given away to interdependence. Though we live in towns and villages, we are citizens of a world. Second, we live in a day when old faiths have been shattered and when men are looking for a new faith by which to live. Mussolini in Italy and Hitler in Germany came to power with such amazing speed not because of their greatness but because people were hungry for an idea and a plan. Mussolini and Hitler supplied them with both, but both were destructive.

In our day, men are still looking for an idea and a plan, and we must see that the church supplies it. Third, we live in a day of misery and physical need with millions of people living in the shattered ruins of destroyed cities. By its sensitiveness to their need and its ready ministry to their suffering, the church must preach the gospel of love. Signs multiply that in our day God is stirring up in the churches everywhere a new movement of advance.

In Memoriam

Alice Wymer Reno

BUTLER COUNTY, PENNSYLVANIA, FEBRUARY 10, 1870

WARREN, PENNSYLVANIA, JANUARY 6, 1947



As travelers on a ship come into the bay at Victoria, Brazil, they see a magnificent church building and mission center—a Baptist lighthouse. Here is one of the most influential Baptist colleges in Latin America. The origin and growth of that school is largely the story of Alice Wymer Reno.

About the time the pioneers in that district were considering the adoption of the policy of restricting the missionary activities in Victoria to evangelism, Mrs. Reno arranged two rooms adjoining the office of her husband for elementary school work. Then she selected two older girls who had had no schooling but were willing to learn. During the morning hours she taught those two girls their lessons; in the afternoon fifteen or twenty children were divided between these two girls, who taught the younger ones the same lessons they had studied in the morning. That was the beginning of *Colegio Batista*. The school gradually grew from the primitive equipment, into the church building, and then step by step to the present beautiful campus with several hundred students. In his book, *Baptists Building in Brazil*, Ben Oliver says that the Victoria Baptist college is "one of the best educational institutions, probably the finest in Brazil."

Alice Wymer grew up in a humble Christian home. She remembered her father taking the large family Bible on Sunday afternoons, showing the pictures to the children, and telling the stories of Bible characters. On account of the ill health of her father and his death while she was a child, her schooling was neglected and she began working out when she was

eight years old with the wage of seventy-five cents a week and board. When she was about fourteen years of age she made a profession of faith and joined the Presbyterian church at Newcastle, Pennsylvania, where the family lived at that time.

She was determined to get an education and while helping with the church work was able to make rapid progress in school. The way opened for her to attend the Pennsylvania state normal school at Edinboro. After her graduation, with a missionary passion burning in her heart, she first served five years in city missions and then was sent to Samaria, Idaho, under appointment of the Presbyterian Mission Board, where she served three years as mission teacher. Her pastor wrote that while this was one of the hardest fields in which any teacher ever labored, almost the entire population being Mormons, Miss Wymer gained the good will of nearly everyone in the community by her kindness, patience, tact, and industry. She was especially gifted, he wrote, in winning the young people.

At the end of her contract term she returned to Pennsylvania, and on August 12, 1902, was married to the Rev. L. M. Reno. She promptly joined the Baptist church at Edinboro, and with her husband attended Crozer Seminary, Chester, Pennsylvania. She is said to have been the first woman to receive instruction in that institution. She was appointed with her husband as a missionary to Brazil and went out in fulfillment of the purpose cherished through the years, to be a foreign missionary.

(Please turn to page 32)

A year ago this month a very young man assumed the duties of a key position in the Southern Baptist Convention. He had shown unusual ability as a student at Furman University and at Southern Baptist Theological Seminary, as a pastor in Louisville and as president of Baptist Bible Institute. His family background was Baptist and he had won his wife to membership in his church. The Executive Committee of the Convention elected him its executive secretary when he was thirty-two.

Secretary Duke Kimbrough McCall, whose training included sound missionary education, is a Baptist with a sense of mission. He has undertaken a hard job with zest and patience.



Moving to Nashville in the midst of a housing shortage, the McCalls with three growing sons had to buy a house to live in.



Twins Douglas and Duke attend Peabody Demonstration School; John Richard usually goes with his Daddy to meet them.



Duke K. McCall

Executive Secretary, Executive Committee
Southern Baptist Convention, U.S.A.



At home, John Richard revels in a bedtime story. Marguerite McCall, who met her husband when they were college students, loves homemaking.

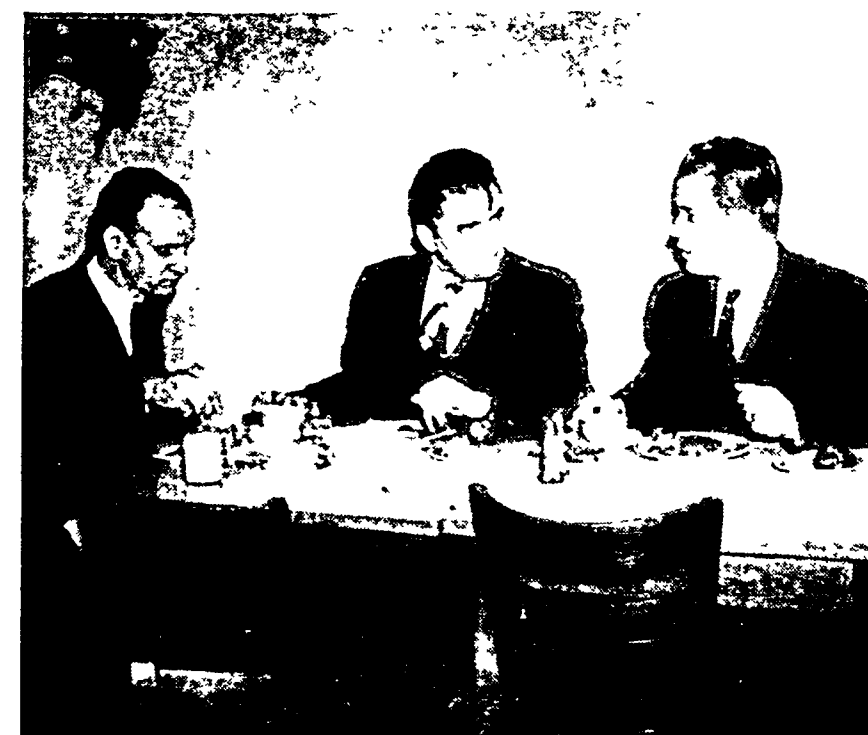
This is the Man Who Manages the COOPERATIVE PROGRAM



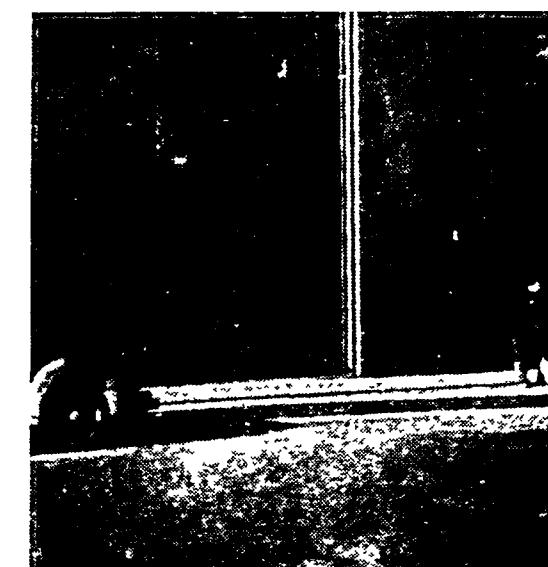
The Baptist Program, monthly newspaper of the Executive Committee, became the job of Dr. McCall and secretary, Clara McCartt, when Walter Gilmore died suddenly.



Mrs. Ruth Nelson, bookkeeper, performs the tedious work of figuring percentages of Cooperative Program gifts from each of twenty states for each Southwide Baptist agency.



Three secretaries—Joe Burton and Porter Routh of the Convention, Duke McCall of the Committee—often confer together at lunch.



The Executive Committee has a suite of offices in the Ninth Avenue building of the Baptist Sunday School Board, Nashville.

A PICTURE STORY BY
MARJORIE E. MOORE

What About Russia?

As the foreign ministers of the four big powers are meeting in Moscow, the biggest question throughout the world is: What about Russia? It has been difficult, because of the policy of secrecy followed by Russia, to secure sufficient information on which to base definite conclusions.

Certain facts should be taken into account in hazarding opinions concerning the Soviet Union.

1. Russia has astonished the world by her technological and cultural development. When Hitler started on his march to Moscow we expected him to capture the capital of Russia within sixty days. Not many of us knew that Stalin had been getting ready for that crisis. Beyond the Ural mountains, in the vast expanse of Siberia, immense factories were manufacturing war materiel, and great armies were being trained. The Nazi hosts were stopped at Leningrad on the north, and Stalingrad on the south. As long as the world stands the story of the siege of Stalingrad will be told, with the description of the stubborn and successful defense that lasted for 162 days, until the remnants of Hitler's army were beaten back like Napoleon's army more than a century before. That was the beginning of the end.

A few days ago the announcement was made by the *New York Times* of the selection, by a capable committee, of the one hundred novels of the past. Eleven of that number were written in America; thirteen in Russia. Some American titles have had a wider circulation in Russia than in our own country. The writings of such Russian authors as Pushkin, Dostoevsky, Tolstoi, and Chekhov have tremendous circulation. According to the *Times*, 5,000,000 Russian adults ceased to be illiterate in the brief period between 1919 and 1922. In 1939 the percentage of literacy of all persons in the Soviet Union was 81.2. Moscow is said to be the greatest publishing center in the world with ninety-three languages represented in the daily papers, periodicals, and books. From the same source we learn that 154,459,000 copies of Lenin's books have been published. Every possible use is being made of the printed page to educate young people in the spirit of communism. Books teaching communism can be found in practically every Soviet home.

2. This brings us to communism, the controlling social, political, and economic force in Russia. It is modified from time to time, but in essence it remains atheistic, collectivist, and totalitarian. Democracy does not mean with the Russian what it means in America—and, in passing, we raise the question if the concept of democracy is not undergoing some changes in America. Here is the statement by Lenin, the hero of the Russian Revolution and the idol of

EDITORIAL

Russians: "The dictatorship of the proletariat [the working classes] . . . will for the first time create democracy for the people, for the majority, in addition to the necessary sup-

pression of the minority." Within recent years the leaders of the Soviet Union have been compelled to modify certain policies: to attach more importance to the family, to make divorces more difficult, to recognize the place of religion in sustaining the morale and courage of the people, to give compensation to skilled workmen more in proportion to their ability, to restore the one-day-in-seven rest.

But the leaders, while closing "Godless" schools and suspending certain atheistic journals, still maintain their atheistic views. While they grant the privilege of propagating atheism, they have not accorded Christians the liberty of propagating their faith through Sunday schools and evangelistic meetings. Religious liberty with them is restricted to freedom in worship, and that so long as there is no political teaching. They are now permitting the distribution of the Scriptures, and the outlook along that line is more encouraging.

Our missionary interest in Russia is never to be interpreted as an endorsement of their communistic teachings and practices. Paul wrote: "I am ready to preach the gospel to you that are at Rome also." Rome had the most despotic government of that time. Likewise we should be able to say, "We are ready to preach the gospel at Moscow also." We have a mighty host of Baptist believers in Russia who, like their fathers before them, gladly suffer for their faith in the living God.

3. Russia on one hand, and United States and Great Britain on the other, distrust each other. To use Western parlance, each is afraid the other will "beat him to the draw," the weapon in this case being not a six-shooter, but the atomic bomb. That is one reason, not the only reason, why Russia insists on controlling buffer territory all the way around, from the Baltic to the Pacific—to protect from forces that might attack. Furthermore, for years Russia has sought access to the Mediterranean, and in recent years, more oil, with tremendous oil reserves to the south.

The greatest threat of Russia to the world today is its philosophy of life—communism. And that idea thrives in a climate where there is poverty, and hunger, and fear, and suffering, and hatred. We can never legislate communism or any other perilous ideology out of existence. We shall have to do more than legislate to keep it out of our own country. We, too, must provide a climate—a climate in which communism will shrivel and perish. We must provide an environment in which righteousness, and justice.

and truth, and fair-dealing, and Christian charity will be the prevailing attitudes and characteristics of political, economic, social, and religious leaders. In such an environment communism, and fascism, and industrial oppression, and racial and religious hatreds have no place. We do not want war. We do not believe that the Russian people want war. We need to get better acquainted with each other and to seek to reach an understanding which will lead us all into paths of peace.

But that day will not come except and until we have in places of leadership in every area of life, in every land, men and women regenerated by the Spirit of God, whose controlling purpose is found in the prayer which our Lord taught us to pray: "Thy Kingdom come, thy will be done on earth as it is in heaven." That is a high ideal—some say Utopian—but a just and abiding peace will come in no other way. That is our missionary task the world around, to make disciples of all nations, to call men everywhere to follow the Lord Jesus Christ.

A Threat to Religious Liberty

For years the Bill of Rights has held back the constant pressure of the Vatican to make Roman Catholicism a favored patron of the Government. Our opposition to the inclusion of sectarian instruction in the courses of study of public schools, whether elementary or advanced, was based on the fundamental prohibition in our national constitution that Congress shall make no law respecting the establishment of religion. We would oppose the teaching, in public schools, of Baptist doctrines or Methodist beliefs, or Presbyterian catechisms, as quickly as we would instruction in Roman Catholic beliefs. Sectarian teachings have no place in state education.

Wherever Roman Catholics have been in the majority in determining government policies they have always imposed on others their faith and practice, without any recognition of the spiritual—in many instances, civil—rights of people whom they regarded as dissenters. The pages of history have been stained with the blood of martyrs who resisted the pronouncements of the pope. Read again the story of Latin America and of Roman Catholic countries in Europe. Religious liberty had little place in their thinking except when they happened to be minority groups. This incontrovertible fact with reference to the policies and strategy of the Roman Catholic Church does not mean that there are not devout believers in Christ who are classed as Roman Catholics. They are better than their creed.

This historic attitude of the Roman Catholic hierarchy has been clearly revealed in their system of religious education. For example, they say: "Catholic children are to be educated in schools where not only nothing contrary to Catholic faith

and morals is taught, but rather in schools where religious and moral training [Catholic instruction—Ed.] occupy the first place. . . . Catholic children shall not attend non-Catholic, indifferent schools that are mixed." They have the right to conduct parochial schools for their children, to teach the Catholic faith, but not at the expense of public funds. The recent five-to-four decision of the United States Supreme Court makes a break in the Bill of Rights which, like a dam, has been holding back the pressure for the support of Roman Catholic public schools at the expense of the Government. The daily papers all over the country are reporting demands that public school buses be made available to sectarian parochial schools. The next step, already in evidence in some sections, is to demand that Roman Catholic instruction be given by Catholic teachers in public schools at the expense of the state. When the way is opened for one religious body to be granted such privileges, the way is opened for all others, and our Bill of Rights is gone. Mr. Justice Jackson of the Supreme Court said, in a dissenting opinion: "Catholic education is the rock on which the whole structure rests, and to render tax aid to its Church school is indistinguishable to me from rendering the same aid to the Church itself."

It is encouraging to note that many influential papers over the land are protesting this decision of the Supreme Court. For example, the *Washington Post* says: "The dominant group in any community will be in a position to dip into the public purse to propagate its own faith and the separation of church and state as we have known it in the past, will be nothing but a myth." With the spirit of the pioneers of Virginia and Massachusetts and other defenders of religious faith we shall resist every effort to join church and state in an unholy alliance.

"America Must Be Christian"

One of the most timely and significant mission volumes published recently is *America Must Be Christian*, by Dr. H. Cornell Goerner, associate professor of missions, Southern Baptist Theological Seminary. While it is made available by the Home Mission Board, the whole world is included in its range of observation.

America holds the key position among the nations. An unprecedented responsibility is ours, not only because of our resources, but because we are presumed to be a "Christian" nation. What account of our stewardship shall we give to the world and to Almighty God? What disposition, for example, shall we make of the atomic bomb? "America *must* be Christian in this crisis, or it may be the world's last crisis. . . . America must be so Christian that she will undertake, on a scale not yet attempted, the evangelization of the non-Christian nations of the world.

... If the opportunity is wasted, within a generation pagan powers may rise against us, and, unrestrained by Christian teachings, use modern weapons of our own invention to destroy us."

After defining the crisis which faces us, Dr. Goerner asks, How Christian is our country? Then he calls our attention to our unfinished world mission tasks, both home and foreign. In 1790, only about five per cent of the population of the United States were church members. That ratio has steadily increased until now about 50 per cent are members of some religious organization. Yet we are far from being genuinely Christian. What about the moral quality of the social life of our country, and our record in dealing with other nations and peoples?

In 1945, the amount of liquor consumed in this country cost \$7,100,000,000. Approximately one-half of the people old enough to drink partake of intoxicating liquors. "How Christian is the nation," asks the author, "that spends each year \$5,000,000,000 for education, and \$15,000,000,000 for crime?" How Christian is the nation that in 1944 spent \$1,915,000,000 on its churches and \$8,000,000,000 on gambling? Or, how Christian is the nation that gave \$21,541,000 for foreign missions, and \$2,970,000,000 for cigarettes? Or, that has one divorce for every three marriages? Or, reports one criminal offense every twenty seconds? With such conditions at home we are asked embarrassing questions when we go overseas. There is some hope in the fact that American Christians are more keenly aware of the social implications of their faith than ever before, and have a stronger world-consciousness than ever. We *must* have a Christian America, we must have a strong home base if we are to do effective Christian work elsewhere.

What is the *primary* purpose of home missions? Dr. Goerner answers: "To make Christian disciples. . . . The basic, indispensable function of home missions is evangelism, not social betterment." But any mission task, home or foreign, is not finished until indigenous, self-supporting churches for preserving and extending the faith are developed. The author points out the areas which need home mission endeavor—where spiritual needs rather than material needs call for missionaries. "Religious need, not social need, makes a mission field. . . . The millionaire class might be a home mission field just as truly as the tenant farmer class."

In other years we used to hear the catch phrase, "Save America to save the world." It is now even more a case of "Saving the world to save America." If the world is not saved by the faithful preaching of the gospel, then unchristian forces may destroy us. Multitudes of students and business representatives from other lands, future leaders of the world, are coming to America. What impressions will they get of the Christian faith?

We face a desperately serious situation. Today is

the day of salvation. Tomorrow may be too late. "Here then is the tragedy: At the zero hour of world crisis and Christian opportunity when all conditions are pointing to the imperative demand for a vast renewal of Christian world evangelization, as doors are opening all over the world and it is becoming more and more apparent that there is no other way to world brotherhood and lasting peace, the Christians of America, spared the ravages of war, strong and wealthy as never before, the logical ones to rise to the clear call of God in this hour, are held back by their doubts and fears and misgiving from undertaking the great endeavor demanded. What will awaken the American churches and lead them to fulfill their manifest destiny? . . . We can't go much farther in winning the world to Christ until we go a good deal deeper in winning our own country and in applying Christian principles to our nation's life. . . .

"We are living in portentous days. Never were the words of Romans 13 more appropriate. It is *high time* for all Christians to *awake* out of sleep, for now the decisive day of our civilization is nearer than ever before! The *night* of conflict and war is over, for the time being; the *day of opportunity is at hand*. Let us therefore cast off the works of darkness and, putting on the armor of light, advance in militant conquest for our Christ!"

Are We Missionary Baptists?

We call ourselves missionary Baptists. We deny that we are anti-missionary or non-missionary in our acts and attitudes. We rejoice in our fellowship with world missionaries. Our hearts are stirred by stories of missionary struggles and successes. Yet—

On the average we Southern Baptists gave last year to foreign missions less than 70 cents each, not including gifts for relief and rehabilitation. Only one out of ten thousand Southern white Baptists is a foreign missionary. One family out of every twenty-five Southern Baptist families receives our foreign mission magazine, THE COMMISSION.

We face open doors around the world. The Baptist message of soul liberty and spiritual democracy will find receptive hearts and minds in every land.

God is richly blessing the labors of our missionaries in every one of the eighteen fields which we have entered. The fields are white unto harvest. God is answering our prayers that the Lord of the harvest would thrust forth laborers into the harvest. Scores of missionary volunteers are prepared to go. Yet—

At a time when the per capita wealth of the country has reached new heights, the suggestion has been made that our world missionary budget not be increased. The reason: gifts for missions are not increasing in proportion to the blessings God has bestowed on us, both in money and in members.

Are we missionary Baptists?

MISSIONARY

Tidings

In newspapers and periodicals we read protests of selfish politicians opposing shipments of food to starving people in Europe and Asia, particularly of items such as sugar, of which a normal supply is not available. "Do not send sugar, do not send wheat, do not send meat," they are saying, "until we have a bountiful supply for ourselves." We can scarcely imagine a more heartless attitude toward millions who are starving to death. It is the old story of the rich man and Lazarus. God will call into judgment individuals and nations who withhold food and raiment from perishing multitudes.

♦ ♦ ♦

Many G.I.'s have done effective mission work in occupied areas through service, in Christ's name, in hospitals, in prisons and jails, in English Bible classes, in language classes, and in varied contacts with national leaders.

♦ ♦ ♦

More and more the monthly magazines are carrying articles of interest to all who are concerned about world missions. World War II gave skeptical-minded men and women a clearer appreciation of foreign missionaries and of their contribution to world peace. Moreover, many are better acquainted with the countries where the missionaries have labored, especially since friends and loved ones have served in those countries as members of the armed forces. A regrettable fact is that many magazines which have discovered the news value of foreign missions are carrying liquor advertising and are lowering otherwise their literary standards and moral tone.

♦ ♦ ♦

It appears clear to most students of African affairs that the Christian mission (a) has been the pioneer nearly everywhere in Africa in modern education, linguistics, literacy, literature, medicine, public health, agriculture, and social advance; and (b) still carries a disproportionate share (perhaps as much as 85 per cent) of the total educational load in Africa either with or without Government aids of different sorts.

—EMORY ROSS in *World Outlook*.

Robinson Crusoe, cast adrift on an island, supposed he was alone until, one day, he found on the beach the print of a man's foot. That discovery changed his outlook on life. He was compelled, thenceforth, to think in terms of other people. Likewise, life is changed for us when we learn that there are other people in the world—other people whom God loves, other people for whom Christ died, other people who become children of God and our brothers through repentant faith, other people for whose material and spiritual welfare we are responsible.

♦ ♦ ♦

We shall never forget the story of one Southern Baptist missionary who during the early days of the invasion of China by the Japanese saw his family off to America, then turned his face toward his beloved mission field and said: "Well, I am going back. I hate to go back, and I wouldn't go back for anyone in the world. But, I'll do it for the Lord Jesus gladly."

♦ ♦ ♦

A Christian man in Jackson, Mississippi, sends \$25 to the American Bible Society for the purpose of providing the Japanese with the Scriptures. His son who was a prisoner of the Japanese eighteen months was one of hundreds who died in a ship disaster in the South China Sea. His father wrote: "My son had his Bible all the time. Several of his comrades did return home, and they wrote me that they had often seen him reading the Bible." Like any true Christian this father recognizes his responsibility to people without the world's only Saviour.

♦ ♦ ♦

Sometime ago we received a letter from a mother who is a teacher of Juniors. She was a missions volunteer who was never sent to the foreign field. For a long time she was rebellious. Four years ago after much prayer, God brought her to a realization of the opportunity right here at home. "Since then I have been happy and content. My work has been mostly with children of Junior age. We hear many stories from our mission fields, but I can match them in my own Junior department. No missionary is rewarded more than I when one of my Juniors accepts Christ and follows him in baptism. It may be that through one of my own children or one of my Juniors, I may yet go to China."

The Christian Church in Japan has adopted as its immediate major business a great crusade of evangelism for the winning of three million converts to Christ within a space of three years.

—DARBY FULTON

♦ ♦ ♦

If he, Jesus Christ, be kept at the center of all Christian thought, men can face their intellectual difficulties and find in Christ the sufficient answer to disturbing philosophies. Right thinking about Jesus Christ, and that alone, will enable theology to meet the contemporary problems of the world.

—HUNTER B. BLAKELY in *Theology Today*.

♦ ♦ ♦

The greatest peril in Asia today is not Hinduism or Buddhism, or Mohammedanism, but atheism. Dr. T. H. Robinson says in *World Outlook*: "None of the great religious systems of the East can in the long run resist the impact of the Western world. . . . The soul of mankind must have Christ or perish."

♦ ♦ ♦

From the earliest dawn of history the farmer has been held in high regard in China. His rank was next to the official or scholar. Compared to the soldier he was very much higher in the social scale. It was formerly the custom for the emperor to plow up a piece of land each spring so as to ensure good crops throughout his kingdom. The emperor was proud to be a farmer; it was considered degrading for him to be a soldier. Many of the most popular idols in China are devoted to agriculture.

—*China Monthly*.

♦ ♦ ♦

A farmer in Indiana grew the best corn in the county, and always took the blue ribbon for his product. It came to the attention of a newspaper reporter that this same farmer always gave away plenty of high class seed corn to his neighbors. He was asked why he did this, and he replied, "I do it for self protection. If my neighbors have poor corn, the pollen from their fields blows over my corn and causes my corn to deteriorate. If I give them good seed corn, I know that my own corn will not be pollinated with poor corn." That is what I would call intelligent self-interest, and we might very well apply the moral of this story to our relations and dealings with China.

—*China Monthly*.

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

to \$1,000,000 (national currency). In forty-five minutes the amount was overpledged, with a total of \$1,250,000.

The Japanese planes tried ten times to get a direct hit on top of our church building but each time their bombs fell in the open lot behind the building. All of the benches and pulpit furniture were saved, and also the piano. The building was pock-marked by flying shrapnel and a number of windowpanes were knocked out. The church building has been repaired and on Sunday, November 10, we had a thanksgiving service at which time eighteen people followed Christ in baptism. Even though the year was a most difficult one in this field God blessed his work greatly. There were eighty-three baptisms and many more are waiting. The Chinese Christians have assumed the responsibility of opening a kindergarten in Kukong. Funds to get a primary school started have been asked.

It is a great privilege to be in China these days and to work in full co-operation

with the Leung Kwong Baptist Convention in carrying out the Great Commission of our Lord and Master.



M. W. RANKIN
Kukong, Kwangtung,
China

Preaching Mission into Bush Country Gives New Missionary Evangelistic Thrill

Away around on this side of the world we are busy today preaching Christ and doing things related to making him known. Four and one half months have passed quickly since our feet first touched African soil, and during every day of these months we have been learning about the ways of this sin-darkened land.

On a recent trek we journeyed cross country from our station, Agbor, to Port Harcourt, where we were joined by Mrs. W. H. Carson. From Port Harcourt we traveled through jungle and bush, by automobile, to Kreghani. Here we left the car and entered outrigger canoes, proceeding down the Enginu River to Joinkrama. After six long hours in canoes, we came round a bend in sight of the three churches of Joinkrama, Isna, Ususu, and Odawa.

On the high bank of the river on Joinkrama

side people lined the brink for over a mile, cheering us as the canoes came within earshot. As they danced and gesticulated we could hear them say: "The missionaries have come," "White man come!" We climbed the high bank to the mission house where a multitude had gathered to meet us. Standing on the steps we spoke words of appreciation to them and listened as they replied in their native tongue. For a half hour or more we preached Christ. During the next few days, we held services in all the surrounding churches, and morning services in the dispensary, being served by Joinkrama's new American missionary doctor, Roberta Cox, and Nurse Kathleen Manley. In one service in Joinkrama thirty-nine grown persons came forward upon the invitation to confess Christ as their personal Saviour and Lord. We learned later that many of these were Christians who misunderstood the appeal. So on the succeeding day I explained carefully at the close of the message that the appeal was made for those who had never before accepted Christ. In that service twenty-seven persons came accepting Christ for the first time. And so it went day after day at Edagberri, at Okarki and at Ebong, many openly coming to Christ for the first time.

We came back to Port Harcourt and went to Buguma for the Eastern Conference of the Nigerian Baptist General Convention, which our Lord so abundantly blessed that we came away feeling as though we had been in a great revival meeting. The evangelistic services in the evenings at the Buguma Conference turned into demonstrations of the power of the Holy Spirit, with a score of grown persons coming forward each night confessing Christ as their personal Saviour for the first time.

Far into the night, after one of the services at Buguma, there came a knock at the door of the missionaries' house. Two men had come under deep conviction of sin and were seeking relief. It was our joy to witness their humble confession of their sins and their surrender to the Lord Jesus Christ.

We are back in Agbor now, and having more of this kind of experience than we can relate, but rejoicing that God honors his word and the simple proclamation of it here in darkest Africa. It is our consuming passion to be free from other things, that it may be possible for us to give our full time to preaching.

Our first months in Africa have been wonderful. Slowly we are becoming adjusted to the climatic conditions, and are learning to love these people.



C. A. KENNEDY
Agbor, Nigeria

African Bush Doctor Finds Christianity Only Sure Cure for Disease-Ridden Africa

It is rather amusing for me to read articles about Africa and to think of how I tried to cram into my head all the knowledge I could gather from men who had traveled extensively here; especially, after having received my appointment to Nigeria.

I have been in the country for only two months, but I have covered more territory than many travelers who devote their time to giving people the "inside story" of every foreign country. I often wonder where they get their information.

I began my journey on November 26 at 9:45 A.M. from LaGuardia Airport, via *Air France*. The next morning I was in Paris, and remained there until Thursday at 3:45 P.M. Friday morning I was in Lagos, Nigeria, West Africa.

Paris was such a disappointment! People were poor, hungry, cold, their morale completely broken.

After lunch in Lagos, I was off on a sixty-mile trip to Abeokuta for one day and night. I returned to Lagos for three days, and took off again for Ogbomoso, a distance of about 160 miles. I found a well-equipped hospital doing a wonderful work. Three days later I began a tour of the leper colonies of Iganna, Oyo, Shaki, and points north. After that five-day trip, I returned to the hospital, where I worked for the next two weeks. Then I found myself on the way to the eastern division, a village in the region of Port Harcourt called Eku.

On arriving in Eku, I realized for the first time what the Lord had called me to Africa to be—a "bush doctor." You would call me a "country doctor."

Every tribe has its different language, native customs, dress, type of mud houses, and markings on the face—beauty marks, which denote the tribe. These marks are cut during infancy. Missionary work belongs to the bush, to people that have never had a chance to hear of Jesus. If one would ride about fourteen miles on cycle, preach, treat three hundred patients, inject fifty-nine lepers, and preach again that night, then he could say he knows African life.

At night when I ride to some native hut, with no light in it except the flame and smoke of a burning stick, and find a mother dying because they have jumped on her abdomen to speed up labor, or a dead baby, its eyes burned out with native medicine, I learn more about Africa than some authors of travel books ever know.

We always open our clinic with Bible reading and prayer, whether it be in our mud dispensary or a thatched shed. People here need education. They need preventive medicine, public health instructions, but above all they need to know



C. F. Eaglesfield

"One out of seven persons has leprosy."

Jesus Christ. When Christ came into the world, he lived, he loved, he worked, he preached, he healed, and for these factors alone, if nothing else, people listened to him.

That is our job with the Africans. When I walk down to the markets and see lepers selling food, when I see them bathing in the streams from which people get drinking water, my heart is heavy for them. Ignorance and superstition is their life. One out of every seven persons in our province has leprosy. Children are covered with large sores as a result of yaws, and men and women are swollen three times their size from filaria infections.

We need prayer. We need money for medicine, and more missionaries. So when people write you of Africa, the cities, the walled castles, the kings, the chiefs, and all the glamour of her tropical beauty, think of your missionaries teaching, preaching, and healing.

If Lagos is typical of Africa, New York is an average American community. Lagos is, like any other seaport town, cosmopolitan. The average native knows more American movie stars and orchestra leaders than I ever knew existed.

At midnight in Lagos, one can hear the sound of automobiles, radios, victrolas, picture show crowds, but in our little Urhobo village of Eku, one hears the thump of a bicycle tire, and an occasional salute "W'ha-do docteur" and "kodayo" (which is "goodnight") as the medical missionary peddles his way to relieve some sufferer, and with his medicine he offers a prayer to God to have mercy on his soul.



HAROLD B. CANNING,
M.D.

*Eku via Sapele
Nigeria, West Africa*

Evangelical Influence in Paraguayan Capital Fostered by Baptist Book Store

The Baptist Center and book store, *El Faro* (Lighthouse), has made steady progress since its inauguration last May. At present I am very much in need of a helper. I will be glad when Frances Roberts, who arrived September 18, gets the language so she can help more in the work. She is an asset to our home and it is nice to have her here.

Surely we were led of the Lord in finding this new comfortable house for this hot climate, and it is centrally located for the book store, which is making a place for itself. The children call it *La casa famosa* (the famous house). They like to come for Bible stories illustrated with the flannelgraph and pictures, and to read books, magazines, and papers. The lending library is gradually getting under way, and it is a real joy to witness its results.

As the Court House is a half block away, many lawyers come by, and one especially is enjoying the books from our library.

I am teaching English. Some students have been to the States and like to come by here to practice their English. The English Cultural Center is in the next block, and many pupils come here for additional help. This is also true of some college students. One pupil is now director of the Kindergarten School, and she has a scholarship to the States for next year. I have seen and learned much of the school system here through her. In all these classes there are opportunities for personal work. I am grateful for the contacts and friends thus made.

Six of the girls from my class in Buenos Aires have been baptized into membership of the church. Also three of the seven who made professions of faith the first Sunday we were in our new church (November 17) were from my class. The



Courtesy Estelle Councilman

"El Faro", the Baptist center in Asunción, was opened a year ago May 6, and is making an enviable place for itself in Paraguay.

new church is a beauty, and we feel that it will be the means of drawing many to our Master.

The Second Baptist Church of Asunción was organized in August. Last Sunday they had the first baptismal service. The girl who works for us was one of the five baptized. This church, with its new building, is reaching many new people. Both churches have been having open air services since October, when the president granted this liberty to evangelical groups. We hope soon to have a radio broadcasting program.



ESTELLE COUNCILMAN
Asunción, Paraguay

Missionary Dozier Reports Current Religio-Political Problems in Japan

The unraveling of innumerable tangled threads is characteristic of the state of affairs in Japan today. Old thought patterns, customs, organizations, and practices are being scrutinized. At the same time new ones, many imported from America, are being evaluated with an eye to substitution. Sometimes amid the apparently slow grind of things, the announcements regarding reforms in education and other fields make one gasp and wonder if sufficient time and study has been given to the subject. Reorienting a people from an ancient and well-established culture is a stupendous task and must come slowly. To demand that it be done over a period of a few years is foolish.

The new constitution is a brave attempt at a democratic state without the support of either an army or navy. The emperor under this constitution does not rule, but is a mere symbol or figurehead of the state. A number of political parties have sprung up, but the representatives of the people are unseasoned in the affairs of state. Many seasoned men, formerly liberal, have been purged from political affairs because of connections with the old government of Japan, a loss that will set the nation back many years.

Japan is looking for confident, capable leadership in all lines. Various ideologies are being studied—democracy, socialism, and communism. At the present time communism is being pushed for all it is worth by able leaders. The book stalls are flooded with its literature. All copyrights have been suspended as far as communism is concerned. Financial support even in a wild economic situation is available from somewhere. Strikes and labor unrest are being fomented up and down the country. To what extent communism has or will get control we do not know, but many young persons are attracted to it because it is in the limelight

and claims to be accomplishing things. Socialism and democracy have not had publicity though at present they are stronger in the Diet.

To believe that Shintoism is not a factor to be dealt with since the war and General MacArthur's directive is a mistake, although increasingly the strength of Shintoism will wane into insignificance. Buddhism unified by Government fiat is disintegrating into its old and many new sects. No spiritual program of advance is yet visible. Redirecting the stream of philosophic meditations and age-old practices will take time. Although many articles and books look to religion for leadership now, there is little aggressiveness in Buddhism at present.

What of Christianity? An artificially unified Church of Christ in Japan under Government order has found rough sledging since the war. Thirteen or more groups have withdrawn or are withdrawing from the Protestant church. Details of reorganization and creed hamper a really aggressive program. A concerted program of evangelism is lacking. In spite of this fact many are asking for Bibles and are studying them. The official Church of Christ in Japan figure for the total number of Protestants is 185,000, a loss of nearly 70,000 during the war years. The Department of Education, where more or less official figures are kept, reports 300,000 Protestants. This department states that, with Catholics, there are perhaps 500,000 Christians in Japan. Although unofficial (since no census has been taken) these give rise to optimism and hope.

What of Baptists? Churches formerly affiliated with Southern Baptists have emerged having been badly beaten, with nine churches destroyed, six left standing, and six preaching places abandoned. Death and exigencies of the war depleted the force of pastors and evangelists from twenty-six to fifteen. The schools are operating at more than capacity. With the help of United States Marines the Seminary was reopened and is training some new persons for the work. Plans are being worked out for the organization of the Baptist Convention the latter part of March.

Japan is still unable to feed herself. Hunger and starvation are sure unless those who have a heart will help. More true spiritually than physically we need to help see that the land of the rising sun may truly be the Land of the Risen Son of God.



EDWIN B. DOZIER
Tokyo, Japan

South Mexico Baptists Grow In Stewardship, Literacy, Spirituality

On Wednesday, March 5, we stood with some 2,000 fellow Americans in the patio of the Casino Militar in Mexico City to hear President Truman. Among other things, he said, "You are all goodwill ambassadors from the United States to Mexico." It brought a thrill to our hearts to realize that as Christian missionaries we are ambassadors of good will in the very highest sense of the term, for we have the message that can cause men to beat their swords into ploughshares, and cause fightings and wars to cease.

We had just returned from a grueling 900-mile round trip to the "big coast" region of the state of Guerrero, where, together with Missionary Dr. Lamar Cole, Professor José Rivas, and Missionary Nova Macormic, we had attended the annual meeting of the South Mexico Baptist Association. Leaving Mexico City on an early morning bus, we wound across three separate ridges of the Sierra Madre del Sur to reach Acapulco, Mexico's most famous Pacific coast tourist center.

We had no time to see the sights; at six o'clock the next morning we had to sit on the curb and wait for the second-class bus which was to take us 130 miles up the coast to Petatlán, a town of 4,000 inhabitants. This part of the trip required eleven hours—time enough to fix a blow-out and repair the motor sev-

eral times, and to make fifty-two detours, all for the lack of bridges. We came to understand why communications in this region are almost paralyzed during the five-months rainy season, July to November.

Much of the day we drove through beautiful palm groves or virgin tropical forests, but from time to time we emerged from the dense bush to drive along the very edge of the beach. It was then that the heat, dust, and crowded seating arrangement of the bus were more than compensated for. In the sand we could see tracks indicating where huge "caguamas" (sea turtles) had emerged from the water to deposit their eggs. Gulls and pelicans entertained us as they dived into the breakers to catch fish brought in by the swell, and on the far-off horizon floated the smoke of a small merchant steamer. The Indian villages through which we drove attracted our attention by their palm-thatched mud-and-stick huts and by two peculiar customs we observed: the graceful manner in which the women carry burdens on their heads, and the spread of the daily wash along the rivers' edge.

After a night's rest in Petatlán, we rode horseback two hours through low hills to El Venado ("the deer"), where the associational meeting was to be held. Brother and Mrs. Arévalo had preceded us and had everything in readiness. Our camp was a six-room affair laid out in the shape of a square "S". The framework was of poles, and the walls and roof



Courtesy Edwin B. Dozier

Japanese Baptist leaders held a worship and praise service November 24, 1946, at Seinan Gakuin, when Missionary Dozier returned to Fukuoka. The group photographed after the service includes (left to right): front row—Seminary President Sadamoto Kawano, Pastor Kiyoki Yuya of Tokyo, Missionary Dozier, Member-of-Parliament Katsuji Sugimoto, Professor Tadashi Omura, Dean Sukeyuki Ito of the Economics Department of the college; second row—Pastor Minoru Mugino, the Rev. Osamu Miyachi, Pastor Shuichi Ozaki, and Professor Taichiro Fujii, all of Fukuoka.

were made of bundles of thrashed ajonjolí (pronounced ah-hon-ho-LEE), a plant bearing pods of very small seed rich in oil content. Everything was held together with vines. The kitchen boasted a huge "three-burner stove" made of clay. Our water was brought from the near-by river, so we used halazone tablets to purify what we drank.

The South Mexico Baptist Association comprises most of the state of Guerrero, together with that part of the state of Michoacán which lies in the basin of the Balsas River, a territory roughly half as large as the state of Louisiana, with a population of better than half a million. In all of this region there are only three ordained Baptist preachers, one of whom, because of his advanced age, is no longer able to work. Six churches and seventeen missions were represented at the meeting, a total of almost 200 persons attending. Fifteen of them had to travel ten days across the mountains to get there. They came and remained a week—a week spent in planning for the future and in studying God's Word.

It was inspiring to note the growth in stewardship on the part of these poverty-stricken mountain Indians. Two years ago they raised for all associational purposes slightly under a thousand pesos. Last year they collected a little over two thousand. This year they voted and subscribed a budget of \$4,550 (pesos), including such items as: world relief, ministerial education, Christian education within the association itself, Bible Society, and evangelism.

The church at El Venado had asked the Lord to give them fifty baptisms during the sessions of the association. God heard them and gave them one more for good measure. Most of the fifty-one baptized had been converted during the year, but—either because of some moral impediment (such as not having legalized the marital union) or because there was no minister to administer the ordinance—had not been immersed earlier. Several, however, came making their first profession of faith. We will never forget one aged blind man who came stumbling forward at the close of one of the evangelistic services. When asked why he had come, he said, "I want to throw all my load on Jesus."

In connection with the associational meeting, an extension course of our Seminary in Torreón was offered, Professor Rivas being in charge. Classes were offered in theology, polemics, and the book of Acts. In addition, Mrs. Arévalo taught a literacy class twice daily. Over fifty were enrolled in this class; thirty-seven stayed long enough to take the examination. Of these, twenty-one passed; the youngest was eight years old and the oldest forty-five. The manifest hunger of these people to learn how to read and write was touching to us all and caused

us to long for the speedy establishment of our projected primary school for this region.

Dr. Cole, Mrs. Arévalo, and Mrs. Crane were kept busy in all their available time ministering to the sick. Besides many cases of local infection, one case of malaria had to be isolated, and advice was given on the treatment of goiter, which is very prevalent in this section. Brother Arévalo was constantly in demand to advise the brethren as to how to deal with many vexing problems which had arisen during the year. Those of us who know intimately this unusual Mexican leader praise God for such evidence of the excellency of the labors of former missionaries in the development of national preachers.

Indicative of the spirit of these mountain Christians was the vote taken to determine the meeting place of next year's association. Two churches presented invitations. The pastor of one said: "Brethren, we have electric lights at our place and a grist mill to grind corn. We are prepared to entertain you so that even the tooth picks won't be lacking, and when the business sessions are over, we will take you to a delightful wooded grove for a picnic."

The other inviting church has no pastor, but one of the laymen arose and said: "Brethren, we can't offer you the conveniences just held up before you. We will do the best we can to care for you, but what we mainly offer you is a field of neglected people who need the teaching you can bring." The vote was three to one to go to the place of the greatest need.



JAMES D. CRANE
Mexico, D. F.

Amazon Valley Baptists Celebrate Fiftieth Anniversary of Missionaries' Arrival

November 19, 1891 was a significant day for the Amazon valley. On that day E. A. Nelson landed in the city of Belem, Para, at the mouth of the world's greatest river.

In the midst of yellow fever and a hostile population, this heroic servant of Christ, whose capital consisted of \$16 in his pocket and unlimited faith in God in his heart, began the seemingly hopeless task of winning the Amazon valley for his Lord.

It was five years and three months later when the first baptisms were celebrated in the city of Belem, and Solomon Ginsburg came up from Recife to assist in the organization of the First Baptist Church of Belem.

To celebrate the fiftieth anniversary Baptists from Manaus, Alequer, Obidos,

Salvation Army Missionary Gives to Southern Baptist Relief Drive



Courtesy Verlin C. Kruschwitz

A gift of \$25 for world relief and rehabilitation from a Southern Baptist is not news, but when the sister of a Southern Baptist pastor, a missionary of the Salvation Army, and a prisoner of war for three years, contributes that sum of money to the cause of relief, after the heavy expense of two serious operations, the event is news.

The photograph, made in 1933, shows Brigadier Martha L. Kruschwitz, for thirty years a missionary to Java. During her internment she taught the children of the camp Bible verses and choruses, and later organized a school to teach them reading and writing. When she noticed their lack of sufficient food to grow on, she shared her own small rations. After liberation she was hospitalized for three months, sleeping constantly and waking only to eat. This experience taught her what hunger is. She cannot resist the impulse to give whenever she has opportunity, that hungry people overseas may have food.

Santarem, and Castanhal churches gathered in Belem the week of February 2-9, 1947.

Missionary Clem Hardy and some twenty other Baptists from Manaus took part in the services. A special choir sang a hymn dedicated to Enrico Nelson. Pastor Sosthenes de Barros, of the Santarem church, directed the program. A most interesting play was given, based on the life and work of Nelson. On the

(Please turn to page 31)

Studying Missions

By Mary M. Hunter

For Southern Baptist mission study this year, the all-important theme, "World Evangelism," is being featured in all of the graded courses. The following list gives a general idea of the foreign mission material to be made available to study groups in the late summer.

For adults, a study book has been prepared by W. R. White, pastor of the First Baptist Church of Austin, Texas. In his inimitable epigrammatic style, this missionary-hearted author presents the why and the how of the missionary enterprise, clearly, concisely, and convincingly. The writer stresses the needs, the most effective methods, and the challenging opportunities of the Christian task of world evangelism.

For Young People—Porter Routh of the Baptist Sunday School Board has written a novel about missions. In the simply-told story of a modern college youth, the author presents the world's call to unselfish service. The hero, who is called Roy Southern, faces the varied calls of the world and the one call of God—the call to unselfish service to the world and the time in which he lives. Interwoven among his conflicts with problems and calls to sacrifice is a wealth of information regarding the Southern Baptist program of world evangelism. Unique and forceful in its presentation, this book will prove invaluable to the youth of today at life's crossroads.

For Intermediates—A sketch of world missions by Mary-Ellen Wooten, Southern Baptist missionary to Nigeria, West Africa, presents evangelism as the way to world peace.

For Juniors, *Lanplighters Across the Sea*, by Margaret T. Applegarth, has been reprinted. In this fascinating book the younger G.A.'s and R.A.'s have the story of how our Bible came to us, and the journeys which that "lamp" has made to many parts of the world. It is illustrated with line drawings by Mathilda Keller.

A workbook based on the five lessons has been prepared for the pupils. All workbooks (five cents each) may be secured from the Baptist Book Stores.

For Primaries, a picture-story-book, telling of the travels of the Bible to all parts of the world, and helping the children to realize the happiness which the little book has carried to boys and girls of many lands, is in preparation by Nan F. Weeks.

The Leader's Helps for the series which will be ready by the time the books are published may be secured free of charge from the Baptist Book Store serving your state or from the Department of Literature and Exhibits, Baptist Foreign Mission Board, Richmond 20, Virginia.

The Rev. E. L. Brock, director of Greene County Baptist Association, Springfield, Missouri, expresses his appreciation of the motion pictures from the library of the Foreign Mission Board, which he used in a recent school of missions. "... In answer to your inquiry concerning our opinion of the use of mission movies, we wish to say that the attendance on the night a movie was shown was the largest for that church. More people came to see the pictures than to hear any of our speakers in the churches. One of our pastors who has been cool toward the idea confessed that the best missionary message his church received was the picture shown. We personally are for more and better films. ..."

The May issue of *THE COMMISSION* will reach the readers about the time they should be planning to attend the Southern Baptist Convention which is May 7-11, in St. Louis, Missouri.

The coming together of men and women in the Southern Baptist Convention is of value beyond the transaction of the denominational business.

The fellowship of the great company of messengers and visitors is bound to prove an inspiration, and to quicken our pride in our denomination. The renewed enthusiasm that comes from listening to great speakers and sermons and looking into the faces of workers at home and abroad who represent the finest types of consecration serves as a challenge to our faith. We are thankful for the opportunity which the Convention offers for the spiritual renewing which means so much to our lives and to the churches which the messengers and visitors represent.

The plans for the exhibits of the agencies of the Convention indicate that the displays will be worthy of careful viewing and study.

That Southern Baptists are planning to study missions during the spring months is indicated by the many requests for the folder listing the graded series of textbooks. It is hoped the enthusiasm of the spring classes will react helpfully upon the missionary activities of the churches during the late spring and summer months. It would be a great thing for the classes to prepare their members for leadership in summer and fall church missionary programs including schools of missions.

Foreign mission graded textbooks for 1946 were widely used during the fall season, but in the churches' families are many who have not studied any book of the series. We suggest that May and June will be a good time to catch up with your mission study.

The 1946 graded series—Adults and Young People: *Now Is The Day*, A compilation. Intermediates: *Carved On Our Hearts*, by Saxon Rowe Carver. Juniors: *This Is My Father's World*, by Margaret T. Applegarth. Primaries: *God Is Love In Any Language*, by Amy Compere Hickerson. Order from the Baptist Book Store serving your state.

BOOKS

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

A Scientist's Approach to Religion (Macmillan, \$2.00), by Carl Wallace Miller, professor of physics, Brown University, suggests some clues for a clearer understanding of religious problems, but raises more questions than it settles. In his thinking, the significance of the Cross of Christ is found in the "example of Jesus" and not in a vicarious atonement which is "repugnant to the modern conscience." Eternal life is the transmission from one personality to another of creative ideas and achievements!

China A to Z by Emily Hahn (Franklin Watts, \$1.50) is a children's book which includes everything to make children love it. In delightful rhyme, and in alphabetical order, the book presents the boys and girls of China, doing in different ways the common, everyday things that American children do. Not a mission study book, it offers excellent material for the study of missions. L.E.M.

A similar book by the same author is *The Picture Story of China* (Reynal & Hitchcock, \$2.50). The author shows that she has a real love and appreciation for the country and its people. The pictures are pictures of real life in China, and catch the spirit and action of the people. This book should do much to help American children understand Chinese children in their home and school life. Mrs. M. Theron Rankin considers the book valuable for home libraries.

The Affirmation of Immortality by John Haynes Holmes (Macmillan, \$1.50) is the collection of the Ingersoll Lectures at Harvard University. The author states his belief that if our concept of reality is spiritual, we are compelled to believe in immortality, but his only reference to Jesus Christ, the true hope of such faith, is in terms of "the alleged resurrection of Jesus."

The Quest of Inner Peace by William E. Park (Macmillan, \$2.50) is a

helpful volume of sermons from the president of the Northfield Schools. These messages are strengthening, and contain much illustrative material.

Revelation and Reason (Westminster, \$4.50) by Emil Brunner, professor of theology, Zurich, Switzerland, is a book of interest to all Christian thinkers whether they accept all of the author's views or not. He magnifies Jesus Christ as God manifest in the flesh, the only Saviour for the world. The strongest chapter is "The World Religions and Their Claim to Revelation."

A Brother Is a Stranger by Toru Matsumoto, assisted by Marion O. Lerrigo (John Day, \$3.75), was reviewed by Missionary Edwin B. Dozier of Japan as follows:

This interesting autobiography portrays many of the undesirable traits of the Japanese people in contrast to the democratic ideals held by the author. The book is timely in that it warns Americans of overoptimism in a quick conversion of Japan either to democracy or Christianity. The conflicts experienced by Matsumoto, presented in extreme form, tend to dramatize the issues to show the occidental reader the fundamental and deeply ingrained obstacles to be dealt with in Japanese life. It is possible that the writer oversimplified his diagnosis and cure by stating the conflict in Japan as chiefly a conflict between "superiors" and "inferiors," but he knows his country when he states, "Only a universal religion with a dynamic power to change both individuals and society at the same time can change Japan."

America Must Be Christian by Cornell Goerner (Home Mission Board, 75 cents) is, in the opinion of Foreign Secretary M. Theron Rankin, "one of the most helpful mission study books I have read. The book presents the task of home missions in its relation to God's undertaking of world missions. The strength of its argument for home missions is in its argument for world missions. Thus it is a book that will be helpful to every agency that is working to make the world Christian. The author helps us to look at ourselves in the light of what God is seeking to achieve in the world today."

Fig Tree Village by Grace McGavran (Friendship, paper, 75 cents, cloth, \$1.25), is the charming story of a Christian family in India, for

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children. It has the ring of the authentic for the author was herself born in India and has crammed every page full of material interpreting the life of the people of the land. Along with a story full of climaxes and humor she has given on the child's level the great principles of Christianity and of missions which apply in any country. An interpretation of the deeper meanings of our Christian festivals is woven into the story. The book is generously illustrated by a gifted artist. J.C.McR.

In "World of the Great Powers" (Foreign Policy Association, 35 cents), Max Lerner and George Fielding Eliot point out the perils and possibilities of the world of today "reluctant to risk war, but unable yet to rivet down peace."

Slave and Citizen (Knopf, \$2.00) by Frank Tannenbaum is the revealing story of the changing attitudes toward the Negro in the Americas. "The nature of our problem is conditioned by the time it will take for the Negro to have acquired a moral personality equal to his legal one." The Latin Americans have the advantage over us for they have lived with the Negro much longer than we have.

Edwin A. Reischauer, associate professor of Far Eastern Languages at Harvard University, gives us a brief but illuminating history of a nation in *Japan Past and Present* (Knopf, \$2.00).

(Please turn to page 30)

By Margaret T. Applegarth



All on Account of Mary Jones*

A new day was coming, and it was Mary Jones who was helping to hurry that day along. Yet Mary herself never dreamed about being a Lamp-lighter, for she was just a little girl who wanted *Something* very badly!

She lived over in Wales where there are lots of mountains sitting around all over the landscape, and every time Mary went to see this *Something*, she had to trudge uphill and downhill for two miles to get to It. There It lay on her aunt's table, and she would open It to read the nicest stories about the Little Girl-Who-Died-but-Was-Made-Alive-Again (her father's name was Jairus, you know), or about that Wonderful-Picnic-Lunch-Basket, which a certain mother had packed for her little boy, never dreaming that the two small fishes and the five loaves were going to feed five thousand hungry people! Mary Jones loved those stories enough to tramp over the hills four miles every week, until one day she said to herself (in Welsh, of course): "Why not earn some money and buy a Bible all my own? I *will*!"

She was ten years old then. She saved and saved and saved for *s-i-x* long years before she had enough

money. Then the big question was: Where, oh, where, could one buy a Bible, for they were so scarce?

Then, one day, Mary Jones heard about a minister named Mr. Charles away over at Bala who had Welsh Bibles for sale. To be sure, Bala was twenty-five miles distant, and ever so many high Welsh mountains sat right in the way. But Mary clutched her precious money in her hand and trudged "over the hills and far away" to Bala town. She reached there late one night, and oh dear! Oh dear! Mr. Minister's house was shut up, and dark! Yet I never heard that she cried even two salt tears. She simply walked around until she found another house, still wide-awake, with twinkling lights. When she told her story the family invited her in and put her to bed for the night.

The next morning they took her over to the minister's, and she told about saving money for six long years and tramping twenty-five miles, and now she would like a Bible, please. Then what do you suppose that minister said? Shaking his head sadly, he said that *every single Bible had been sold!*

Then Mary Jones *did* cry! She wailed as if her dear Welsh heart would surely break. Mr. Charles could not stand seeing her grief another minute, so he gave her his own Bible. Mary did April showers then, with a rainbow attachment, and with many a

*From *Lamplighters Across the Sea*, a book you may buy at your Baptist Book Store.

happy "Thank you, kind sir," she gave him her money. Then she hurried back home, over those twenty-five miles, with her precious, new treasure under her arm.

You must not suppose that Mary walks out of this story yet. Mr. Charles went to London and told about that plucky Welsh girl who considered a Bible worth years of saving and miles of walking. He begged the London people to form a society to supply more Welsh Bibles.

Then up jumped a Man-with-an-Idea: "*If for Wales, why not for the whole world?*" he shouted, and everybody cheered.

Soon afterward, the British and Foreign Bible Society was formed in England. Then, by-and-by, the American Bible Society was formed here in our country. Later other societies were formed in France and Germany. All because, Welsh Mary Jones loved the Bible and had wanted one so badly.

But Mary's story does not end even here. I don't suppose that it can *ever* end, for at this very minute giant printing-presses are printing thousands of new Bibles in all kinds of languages. Thousands of men are taking these Bibles to all parts of the world—men on camels stalking across hot deserts, with Arabian Bibles stuffed in their saddle-bags; men on elephants plodding through India's jungles, with Hindu Bibles; men pushing squeaky wheelbarrows, peddling Chinese Bibles; men rolling along under bamboo trees in jinrikishas, peddling Japanese Bibles; men paddling among crocodiles in tree-trunk canoes, peddling African Bibles; men on dog sleds scooting over snowy fields, delivering Eskimo Bibles; men in automobiles whizzing all over our own country, peddling American Bibles; men in airplanes flying across the lofty mountains of South America, carrying Bibles to the people of that land. And all on account of Mary Jones!

Know Your Baptist Missions

EUROPE



ITALIAN MISSION (Established 1870)

Republic of Italy; estimated population in 1946, 46 million, in area about the size of New Mexico. One of the most densely populated countries of Europe. Census shows population 99.6 per cent Catholic; 83,600 Protestants, 47,825 Jews. About 3,000 Baptists in 1940. *Mission Staff:* One couple. Headquarters of Baptist work at Rome. G. B. Taylor Baptist Orphanage, Baptist seminary. Strong Baptist union with general secretary, about thirty Italian Baptist pastors, in charge of work during war.

SPANISH MISSION (Established 1921)

Republic of Spain under Franco Government; estimated population in 1944, 26 million, in area equivalent to Alabama, Florida, Georgia, and South Carolina. Catholicism the state religion. About 2,000 Baptists in 1940.

Mission Staff: *One couple, one single missionary. Baptist churches located in Madrid, Barcelona, and other cities.

ROMANIAN MISSION (Established 1921)

Constitutional monarchy under Michael I; population in 1941 census, 15 million, in area equivalent to North Carolina and Tennessee combined. Religious freedom guaranteed but Orthodox clergy paid by the State. About 60,000 Baptists in 1940.

Mission Staff: Two couples. Baptist seminary, formerly at Bucharest, now at Buteni in Arad. Student hostel to be opened in connection with seminary.

YUGOSLAV MISSION (Established 1921)

Republic of the Yugoslavia; estimated population in 1940, 16 million—Serbs, Croats, and Slovenes—in area the size of Wyoming. Religious freedom, with Serbian-Orthodox predominant, Roman Catholic next. About 3,000 Baptists in 1940.

(Please turn to page 32)

*The only Southern Baptist missionaries in Europe at this date (March 1, 1947).

Men and Women Trained for World Service

(Continued from page 9)

tists. The two younger seminaries, Southwestern and New Orleans, delight to honor the mother institution and the teachers who incarnated the Master's precepts concerning true greatness.

The Southern Seminary and its sister institution, the Woman's Missionary Union Training School, have already contributed more than five hundred missionaries to the fields occupied by the Foreign Mission Board of the Southern Baptist Convention. The Training School alone has given us approximately 250 missionaries. At the present time there are 144 missions volunteers in these two schools of missionary training.

Among the contributions of the Southern Seminary to mission fields were all of the missionaries the first twenty-five years to Mexico, the founder and builder of the Chinese Publication Society, founder of Shanghai College (now University of Shanghai), founder of the Baptist college and seminary in Shantung Province, the early missionaries to Japan, the founders of the Interior China Mission, the principal of the Baptist seminary in Nigeria, a number of leaders in South America, secretaries of the Foreign and Home Mission Boards, and a large proportion of the state secretaries and state Baptist editors.

As far back as 1889 Dr. E. Z. Simmons, missionary to China, had a vision of a training school for young women and in his plea said, "There should be a school for training women who have been called to the work, just as there is a seminary for the training of young men." In 1895 the Woman's Missionary Union of Texas sent a resolution to the Southern W.M.U. executive secretary petitioning for the establishment of a Baptist missionary training school. When the seminary classes opened in 1904, four young women entered the classes. According to Dr. Sampey, instruction had been given some young women in class even before that time.

A number of missionary leaders in Louisville, among them Miss Eliza Broadus, Mrs. S. E. Woody, Misses

Mattie and Lucy Norton, also Dr. E. Y. Mullins, Dr. W. O. Carver, and others, encouraged the idea of a training school for young women. In 1907, largely through the sympathetic interest and support of Miss Fannie E. S. Heck, then president of Woman's Missionary Union, that organization adopted recommendations that the W.M.U. take over the woman's training school, and the formal opening was held October 2, 1907. The first principal of the training school was Mrs. Maud R. McClure. When she resigned, Mrs. Janie Cree Bose (now Mrs. J. H. Anderson of Knoxville) was elected. She served the school until 1930.

In 1931 Miss Carrie U. Littlejohn was elected principal. It is no unusual occurrence these days when Training School girls, having received their appointment in Richmond as foreign missionaries, hasten to call Miss Littlejohn long distance and give her the good news.

These two conjoined institutions have grown steadily through the years until they have a total enrolment of approximately 1,000. The facilities of the Seminary, including the enlarged department of church music made possible by the gifts of two magnificent buildings overlooking Cherokee Park, are made available to the students in the Training School.

Recently we were thrown in company with President Ellis Fuller and shared his dreams for a still larger institution for the missionary training of men and women. He and his fellow-workers have a vision, not only of new and greatly needed buildings, especially a chapel, but also of a teaching and training program which will match the needs of a suffering, sinning world. The high purpose of the Southern Seminary, along with sister seminaries and training schools, is to equip God-called men and women to respond with compassionate hearts, alert minds, and disciplined bodies, to the command of our risen, reigning Redeemer to be his witnesses in every land.

Why not suggest to your pastor or a deacon that THE COMMISSION be sent to every church family? The church budget plan is provided for that purpose.

Kingdom Facts and Factors

(Continued from page 6)

in Palestine. Not so long as the contradictory claims and demands of the Jews and the Arabs are adhered to. Americans render no aid toward solution by their offhand deliverances and by their sentimental espousal of the claims of the Jews. There is not, nor could be any more insoluble problem than Palestine. The only solution that could offer any true peace would be for the sons of Isaac and the sons of Ishmael to overcome their antagonism of nearly forty centuries and accept brotherhood in the family of Abraham. That can be only when they learn that believers in the nature and purpose of the God of Abraham are the only true sons of Abraham and heirs of the promises to his seed.

All efforts to force Jews into the nineteen centuries' heritage of Arabs can succeed and continue only by physical force and military domination. Why will men not learn that lesson? Palestine as a bone of contention between Jews and Arabs is just one example and the symbol of the conflicting claims of antagonistic groups the world over.

If we Christians will see this and if we really believe that our Christ is the only possible solution, we will start a campaign of prophetic, ethical, social and interracial evangelism such as the world has never seen.

Books

(Continued from page 27)

Make Yours a Happy Marriage (Concordia, \$1.00) is a frank but sane and helpful discussion of marriage. The author, Dr. O. E. Geiseman, a well-known Lutheran pastor, writes out of thirty years' experience as a counselor of young people.

Thieves in the Night by Arthur Koestler (Macmillan, \$2.75) is a novel of the Jewish-Arab-British conflict in Palestine, as timely as today's headlines and as discouraging. Although fiction, the book proves the hopelessness of the political and social problem, apart from the acceptance of a Christian solution. Unforgettable word pictures reveal the hideous conditions of the Near East today; only the mature reader can take it, but students of missions owe it to themselves to know the truth of that mission field.

NEWS Flashes

Appointments

Six missionaries have been appointed by the Baptist Foreign Mission Board during 1947. Although April 8-9 is the appointment session of the Board this year, the six candidates were presented in January and in March because of extreme emergency on the field or unusual personal circumstances.

The appointees are:

The Rev. and Mrs. James Winston Crawley of Louisville, Kentucky, for China.

Dr. and Mrs. Robert Frederick Goldie (M.D. and R.N., respectively) of Albany, New York, for Nigeria.

Hazel Frances Moon, R.N., of Apomattox, Virginia, for Nigeria.

Mary Ruth Womack, R.N., of McMinnville, Tennessee, for Nigeria.

Arrivals

Due to the illness of Mrs. A. E. Blankenship, she and her husband are on sick leave from Fortaleza, Brazil. Their address is 1933 Carr Avenue, Memphis 4, Tennessee.

Due to the illness of Mrs. Kermit J. Schmidt, she and her husband are on sick leave from Rio de Janeiro, Brazil. Their address is Lakeside Pecan Farm, Fort Gibson, Oklahoma.

Departures

Miss Ruth Womack, recent appointee for Nigeria, left New York City by air March 15 for Ogbomoso.

Misses Cornelia Leavell, Virginia Mathis, and Lila Watson of China left San Francisco March 14 for Shanghai.

The Rev. and Mrs. W. Dewey Moore and family of Italy left New York City March 14 aboard the *Saturnia* for Rome.

The Rev. T. B. Hawkins of Argentina left New Orleans by boat March 17 for Buenos Aires.

Births

The Rev. and Mrs. J. Frank Mitchell of Chile announce the birth of a son, their second child, Henry Wells, March 1 at Temuco.

The Rev. and Mrs. J. Winston

Crawley, appointees for China, announce the birth of a son, their first child, James Winston, Jr., March 17 at Louisville, Kentucky.

Bereavement

Mrs. W. W. Enete of Brazil lost her father February 10, Springfield, Missouri.

Anticipated Arrivals

Miss Lenora Scarlett of China is reported to have sailed from Hong-kong March 2.

Miss Ethel Harmon, the Rev. and Mrs. E. M. Howell, and Miss Ada Jackson are reported to have left Nigeria by boat March 2.

Engagement

According to an announcement March 23 in the Oxford, North Carolina, paper, Miss Ruby Daniel of Hungary and Nigeria is engaged to be married to the Rev. Bela Udvarnoki of Budapest.

Epistles from Today's Apostles

(Continued from page 25)

second, Pastor Antunes of Maraos brought two interesting messages. The first Baptist Young People's Congress of the Amazon Valley was held February 3-5.

Each day during the week messages featuring Baptist principles were broadcast.

Beginning February 5 and continuing until the 16th, a study course was offered by the Extension Department of the North Brazil Baptist Seminary; the writer taught two courses. Missionary Patrick D. Sullivan and Pastor Sosthenes de Barros another each. Eighty-five matriculated for these courses. Following the two periods of study a message on some phase of doctrine was given.

Missionaries Edith Rose Weller and Cathryn Smith have gone to Manaos, their future field of labor. We rejoice that, after waiting so long, the Hardys are to have help.

The First Church of Belem has extended a call to Pastor Frederick Vitol of Sao Paulo. If he accepts he will come to a great opportunity. The church has a host of consecrated young people who will be ready to follow his leadership.



L. L. JOHNSON
Belem, Para



Moore

When winter finally came to Richmond, spring seemed very far behind—especially March 26 when snow fell all night and left the home office building of the Foreign Mission Board looking like this.

Know Your Baptist Missions

(Continued from page 29)

Mission Staff: One couple. Baptist seminary, formerly at Belgrade, now at Zagreb. Strong Baptist pastors in several cities.

HUNGARIAN MISSION

(Established 1921)

Republic of Hungary; estimated population, 9 million, in area the size of Maine. No state religion. About 14,000 Baptists in 1940.

Mission Staff: One single missionary. Baptist seminary, girls' training school, orphanage at Budapest, buildings all destroyed but work being rehabilitated. Strong Baptist union with general secretary, several strong pastors.

In Memoriam

(Continued from page 15)

In looking over the records of those early days we find the secret of her success in such tributes by friends as being "master of circumstances." She was never easily discouraged and threw her whole life into the work so dear to her heart.

Her husband died March 5, 1935, after having given thirty years to a glorious ministry in Victoria in the state of Espirito Santo where there are fifty-five churches, every church being self-sustaining, with fifty-one of the fifty-five having their own church buildings. The three daughters, Margaret, Carol, and Etta Fern, grew up to help their parents in their work in Victoria. On April 1, 1938, Mrs. Reno was retired and chose to make her home in Pennsylvania. In recent years before her death she had been in ill health and death came as release to the weary body which had been so fully dedicated to Christ's world cause.

Full sixty years ago a young pastor in Texas, Jeff D. Ray, was a volunteer for Japan. He and another young man made application to the Foreign Mission Board, but the Board said at that time that it was unable to open work in Japan. That was in 1887. We were late in getting into Japan and sent too few missionaries. Dr. Ray is a little older now than he was then, but he and Mrs. Ray are hoping, as soon as passports are available, to go to Japan at their own expense and spend a few months in that wonderful mission field.

JUNE BIRTHDAYS OF MISSIONARIES

1 Olive Riddell, Box 236, Route 12, Richmond, Virginia.

2 Cornelia Leavell, Box 1581, Shanghai, China.

3 Ruth Howell Bryan (Mrs. E. K.), 6003 Victor Street, Dallas 14, Texas; Mabel Williams Woodward (Mrs. F. T. N.), Box 266, Phenix City, Alabama.

4 Berta Lou Tooms Maer (Mrs. W. Q.), Casilla 185, Temuco, Chile; Avis Chaffin McCullough (Mrs. C. W.), Apartados 298, Cartagena, Colombia; Lou Segers Mein (Mrs. David), Caixa 213, Aracaju, Sergipe, Brazil.

5 Alice Speiden Moore (Mrs. W. Dewey), Piazza in Lucina 35, Rome, Italy.

6 S. Clyde Jowers, 26 Warren Street, Milford, Connecticut; J. W. Richardson, Jr., Baptist Mission, Shaki, via Lagos, Nigeria, West Africa; H. Glenn Walker, M.D., 2026 Army Parkway, New Orleans, Louisiana.

7 Mary R. McCormick (Mrs. Hugh P.), 340 West Congress Street, Brookhaven, Mississippi; Esther Bassett Congdon (Mrs. W. H. H.), Iwo, via Lagos, Nigeria, West Africa.

Evangelism Aids Democracy in Colombia

(Continued from page 13)

Baptists have recently arrived in Colombia to add their efforts and energies to the activities of other evangelical denominations. The Lord has blessed us super-abundantly. After four years we are already established in Barranquilla, Cartagena and Cali, and will soon be in Bogotá. All of these cities are important, strategic points for propagating the gospel. In addition to their plain teaching on the transforming gospel of Christ, Baptists seem to have something that the Colombians are looking for: an essentially democratic spirit. The Colombian has a democratic temperament. Dictatorship and despotism do not flourish in Colombia.

We pray the Lord that the mission board of the Southern Baptist Convention will send many, many more missionaries to this country of great opportunity and spiritual need. Colombia will graciously receive them, and the heavenly Father will use them in the salvation of more of our people.

8 Leola Smith Brothers (Mrs. L. Raymon), Iwo, Nigeria, West Africa; Alma Ervin Reid (Mrs. O. W.), Independencia 657, Guadalajara, Jalisco, Mexico.

10 L. E. Blackman, 1305 Heulu Street, Honolulu 54, T. H.; James H. Ware, Baptist Compound, Pao Shing Road, Shanghai, China.

11 Lewis M. Bratcher, Caixa 2844, Rio de Janeiro, Brazil; John Lake, 3924 Baltimore Avenue, Kansas City, Missouri.

12 Mildred Crabtree, Baptist Mission, Agbor, via Benin City, Nigeria, West Africa; Thomas B. Stover, Caixa 320, Rio de Janeiro, Brazil; Kate Cox White (Mrs. Maxey G.), Caixa 184, Bahia, Brazil.

13 J. B. Adair, Lagos, Nigeria, West Africa; Inabelle G. Coleman, University of Shanghai, Shanghai, China.

14 A. R. Dailey, Apartado Nacional 713, Barranquilla, Colombia; W. Q. Maer, Casilla 185, Temuco, Chile.

15 Edith D. Larson (Mrs. Ivan V.), Baptist Mission, Tsingtao, Shantung, China.

17 John L. Bice, Caixa 178, Recife, Pernambuco, Brazil; Bettie S. Lide (Mrs. F. P.), Box 223, Wake Forest, North Carolina; Minnie Lou Lanier, Caixa 320, Rio de Janeiro, Brazil.

18 F. Catharine Bryan, 65 Sheridan Drive, N. E., Atlanta, Georgia; C. O. Gillis, Rafaela 3936, Buenos Aires, Argentina; Anna Frances Todd, Apartado Aero 1320, Cali, Colombia.

20 Maxfield Garrott, Box 2869, Wailuku, Maui, T. H.; Harriett L. King, Baptist Mission, Pochow, Anhwei, China; Virgie Mason Riddell (Mrs. Gerald), Apartado Aereo 4742, Bogotá, Colombia.

21 Arthur S. Gillespie, Wake Forest, North Carolina.

24 Grace Boyd Sears (Mrs. W. H.), 27 Gloster Street, Subiaco, Western Australia.

25 Maurice E. Brantley, Box 5, Port Harcourt, Nigeria, West Africa.

26 Charles A. Leonard, Box 1900, Hilo, Hawaii, T. H.; Ada Lois Newman, Baptist Mission, Abeokuta, Nigeria, West Africa.

27 Effie Roe Maddox (Mrs. O. P.), 2110 Morrow Avenue, Waco, Texas.

28 Ruth Walden, 2586 Ruffin Way, Norfolk, Virginia.

29 Martha Jordan Gilliland, M.D. (Mrs. McKinley), Baptist Mission, Ogbomosh, Nigeria, West Africa.

30 Katherine Cozzens, 2525 Lipscomb Street, Fort Worth 4, Texas; Lettie S. Hamlett (Mrs. P. W.), Baptist Mission, Wusih, Kiangsu, China; J. Vivian Langley, Baptist Mission, Ire, via Ikirun, Nigeria, West Africa.

SHORTHAND in 6 Weeks at Home

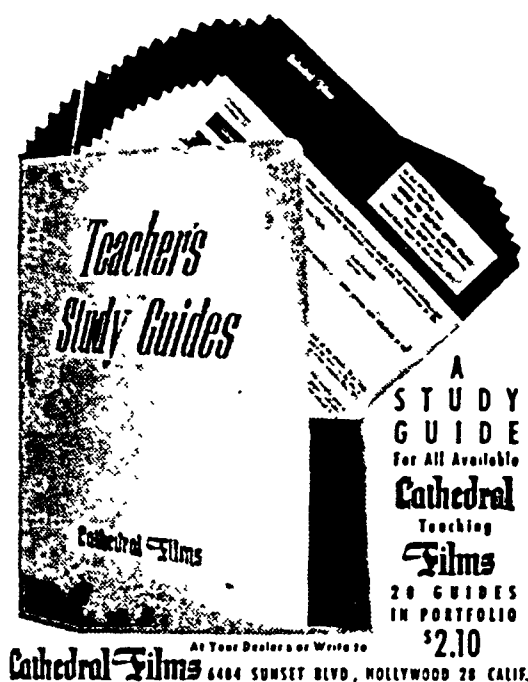
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