

JUNE 1947

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By Ewing Galloway, N.Y.

THE Commission

A BAPTIST WORLD JOURNAL

Tired of RELIEF?

Louisville students aren't!

The Student World Relief Committee of Southern Baptist Theological Seminary and W.M.U. Training School in 1946-47 shipped 209 packages weighing 2,066 pounds, sent 520 pounds of food and clothing through Church World Service, and gave \$497.68 as a cash contribution to relief. If students can do that, what about you?

Japan isn't!

You cannot imagine how cold it is. Tho below zero weather this month (February) we have no ration of coal, charcoal, or even fuel to cook. People have to pay 30 yen for a cake of soap, 2,000 yen for a blanket, 1,000 yen for a pair of shoes—one professor's monthly pay. A baby boy was born to us in December and after one month, the doctor said, 'The baby is in a terrible condition of under-nourishment and may not live long,' at which we were startled to death, and are doing our best with U.S. soldier friends' kindness to furnish him milk and sugar. . . . If you could send us torn pieces of cotton, wool or anything else, the needy people will repair and remake it into children's clothing and your kindness will be much appreciated.

—SADAMOTO KAWANO, *Fukuoka.*

Europe isn't!

Letters of gratitude to the Baptist World Alliance, Washington, D. C., conclude with modest requests like these:

"If you had some old clothing and could send us, we shall have had a great joy. But if you can not it does not matter, we are young." (Poland)

"I am 68 years old. If some brother has an old overcoat, please send it in a package for myself and never will I forget my benefactor." (Italy)

"I'm twenty years old and study medicine. I plead for

some medical books in English. It can be from every specialty as bacteriology, pathology, anatomy. All will be taken with great joy." (Poland)

"We would like to ask you for one thing, to send us a few Bibles in Russian language, since we don't have any." (Germany)

"Could it be possible that I through some institution would be able to receive a sewing machine? That would be my salvation because taking in sewing I would be able to support my four children." (Poland)



Religious News Service Photo

Mauro Rago isn't!

He is about the size of a ten-year-old, but he is fourteen, and lives at the Baptist Orphanage in Rome. When Dr. Robbins W. Barstow (right) of Church World Service needed a guard for the relief truck in the city for a day, Mauro volunteered. In a year's time he has learned to speak English, and his heart's desire is books to read. Says Dr. Barstow, "Central Europe is in imminent danger of becoming either a volcano or a desert. Quite apart from Christian or humanitarian motives, in sheer self-interest and even in self-defense, the United States must assume a still larger share in supplying food and clothing for the destitute populations of Europe to prevent mass starvation and the global danger of epidemic disease."

Freely ye have received; freely give.

EPISTLES

FROM TODAY'S APOSTLES

New Missionary Couple to Spain Finds Measure of Religious Freedom, Progress

At last we are at our mission station, settled in our own apartment.

Brother Carvalho met us at the airport in Lisbon and called on us each day while we were in his city. He gave us a very hearty Christian welcome, and we came to a greater appreciation of the tie that binds together the Christians of all nations. He reported progress in Christian work all over Portugal. There are now 700 Baptists and fifteen Baptist pastors in the country. Brother Carvalho spoke of the need of a seminary for Spain and Portugal.

Brother Fernandez in Madrid spent much of his time for four days going to meet us and calling up about us. Last Sunday we arrived unannounced in his city. After we got settled in the Palace Hotel (chosen for us by T.W.A.—the most expensive place I have ever been in), I went to see him. To my surprise, I found a church service in progress (at six o'clock in the afternoon), and to my amazement I discovered that there were about 500 people there. This is the usual congregation—a truly amazing thing in view of the fact that there are only 200 members in the church.

Brother Fernandez introduced me to the church, but I could not make a speech, since my Spanish is very limited and there was no one there who could speak English. This, however, did not keep the people from giving me one of the heartiest welcomes imaginable. They all came down to the front to shake hands with me, hug me, or kiss me. After half an hour or so of this, Brother Fernandez and four very fine young men walked to my hotel with me. One of the young men spoke French, and this made a limited conversation possible.

Monday morning Brother Fernandez and Brother Adolfo Arango, the representative of the British and Foreign Bible Society in Spain (a Spaniard), came to see us in our hotel. Mr. Arango speaks English well and served as interpreter. We learned from them that the church in Madrid is always crowded for the Sunday services. There are always thirty or forty persons present who are entirely "new to the gospel," to use their phrase.

The most encouraging thing about the church is that it is in large part a church of young people. There is a young people's choir of about fifty members. Many of the young men would like to study

for the ministry. One of the first things one of them said to me was, "We want a seminary so we can learn to preach the gospel." The church building in Madrid is much too small. Brother Fernandez mentioned that the owner is now willing to sell the building and that he wished we could buy it and enlarge it.

Mrs. Hughey went to see Mrs. Fernandez Monday afternoon. Her impression was of a hard-working, earnest Christian woman. There is no organization for women in the church.

When we arrived in Barcelona we found twenty-five or more people waiting at the station to greet us. Several of them went to our apartment with us, and the others went on back to work—they had obtained permission to be away from work long enough to greet us. The Baptist people here had bought some food for us and had cleaned the apartment. A greater spirit of Christian friendship and helpfulness could not have been manifest. Yesterday and again today some of the Baptist people have come to inquire if they could do anything for us. Brother Vila and Brother Pedro Bonet, who is connected with the good Baptist family of Celmas, spent the day yesterday helping me to cut the red tape of police registration, registration for rationing, and the like.

Brother Vila has discussed with me some of the Baptist affairs in Spain. I gather that this is a day of unusual opportunity in this part of the world. The churches are now free to do whatever they please so long as they do not reach out in an ostentatious manner beyond their own members. There is great interest in the gospel, and many people are being converted. Everywhere young people are crowding the churches. They engage in Christian work, and many would like to become ministers. Brother Vila gave me the names of twelve such young men; he does not know those in Madrid. He is,

however, of the opinion that it would cost too much to open a school for them, since their full maintenance would have to be provided.



JOHN D. HUGHEY, JR.
Barcelona, Spain

Christian Influence of Baptist Refugees in Chungking Survives Wartime Emergency

Last February I left Chungking for Shanghai. More than sixty of my students had already arrived before I got here. When I met them in the halls and school business office, they all had the same question: "Miss Tilford, when are we going to begin our Friendship Bible Class in Shanghai?"

Cheng Mei Cheng, the president of that class in Chungking, came to see me a few days after my arrival and told me of his difficult thirty-one-day trip down the river on one of China's river warships. He was full



of plans for organizing a Shanghai group of the Friendship Bible Class. A notice posted on the school bulletin board brought sixteen men and women to classroom 209 in the 209 Yuen Ming Yuen Road location on the next Sunday.

From memory, we sang "Come Thou Almighty King," and "He Leadeth Me," two of the old favorites from Chungking days. Cheng Mei Cheng took over and explained that each Sunday morning at nine the Friendship Bible Class would meet in 209 at 209. Then, I opened my Bible and said, "Our last Sunday in Chungking we read the sixth chapter of Luke. Today, let us open our Bibles and begin reading at the seventh chapter of Luke."

The Chungking men and women brought their friends and the class grew in enrolment and attendance. Two of the men who had made professions of faith in Chungking were baptized into the University Baptist Church last spring.

The University moved back to the campus in April. One of the first men on the campus was Cheng Mei Cheng who helped move the library.

On my first day on the campus, he came to see me and proposed that we organize a campus branch of the Friendship Bible Class. With the approval of the pastor, a notice was posted and the campus group met to organize on Thursday afternoon. Cheng Mei Cheng presided and told the history of the Friendship Bible Class, mentioning that they were then organizing the third branch of the class that had begun in Chungking in October, 1944. The Sunday morning group and the Thursday afternoon group have continued to meet each week. Each month has seen members from these two classes finding Christ and taking their places in the membership of the church. The Chungking members in the School of Commerce are becoming leaders in the downtown branch of the church.

Cheng Mei Cheng is a business administration major and will graduate in June, 1947. When he is established in business, I am expecting him to come to me with a proposal to organize another group of the Friendship Bible Class in his company.

Pastor Wei is eager to return to Honan from Chungking. The "upper rooms" on Pao An Road were too expensive for us to continue to rent and they have been returned to the owner. The Chungking

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The COMMISSION

A Baptist World Journal first published in 1849 by the FOREIGN MISSION BOARD
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The contributors to the symposium on European Baptists include J. W. Weenink, president of the Dutch Baptist Union, Stadskanaal; Henri Vincent, president of the Federation of Evangelical Baptist Churches of France, Paris; Enrico Paschetto, pastor of the Lucento Baptist Church of Turin, Italy; Samuel Vila, vice-president of the Spanish Evangelical Baptist Union, and pastor of the Baptist church of Tarrasa; and Bela Udvarnoki, president of the Hungarian Baptist Theological Seminary, Budapest. Howson Lee of Shanghai, an alumnus of Peabody College for Teachers, is a member of the faculty of the University of Shanghai. Amy Compere Hickerson is Mrs. Clyde V. Hickerson of Richmond, Southwide W.M.U. Chairman of Stewardship. Charles W. McCullough, missionary of the Foreign Mission Board of the Southern Baptist Convention, was appointed in 1944. Charles E. Maddry of Raleigh is executive secretary emeritus of the Baptist Foreign Mission Board. Nina Millen is editor of children's publications, Missionary Education Movement of the United States and Canada, New York City. W. O. Carver of Louisville is missions professor emeritus, Southern Baptist Theological Seminary.

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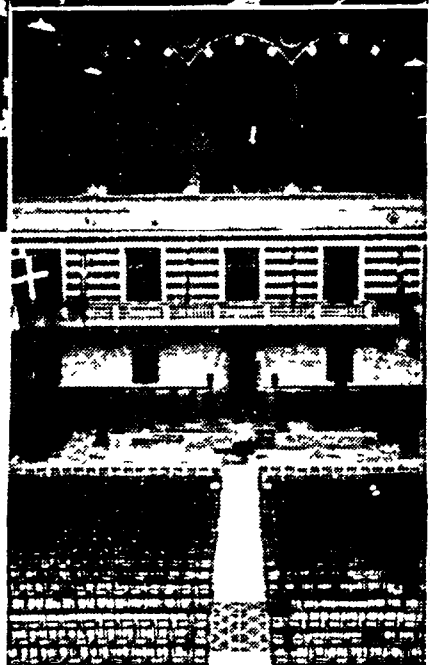
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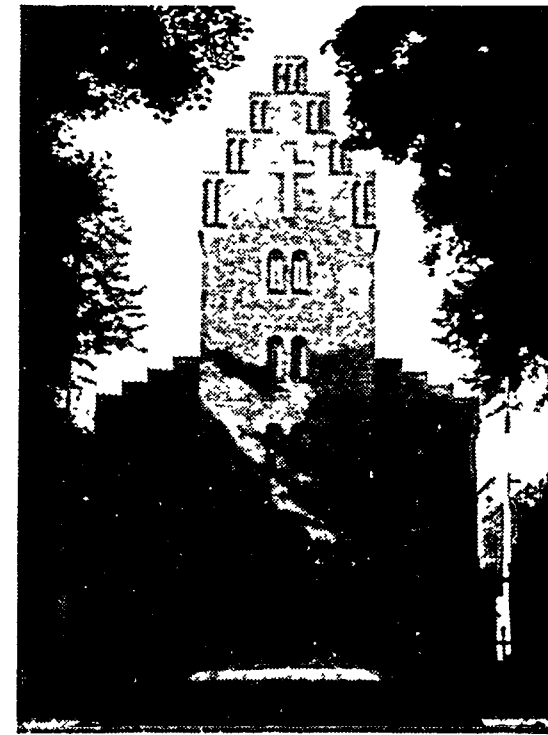
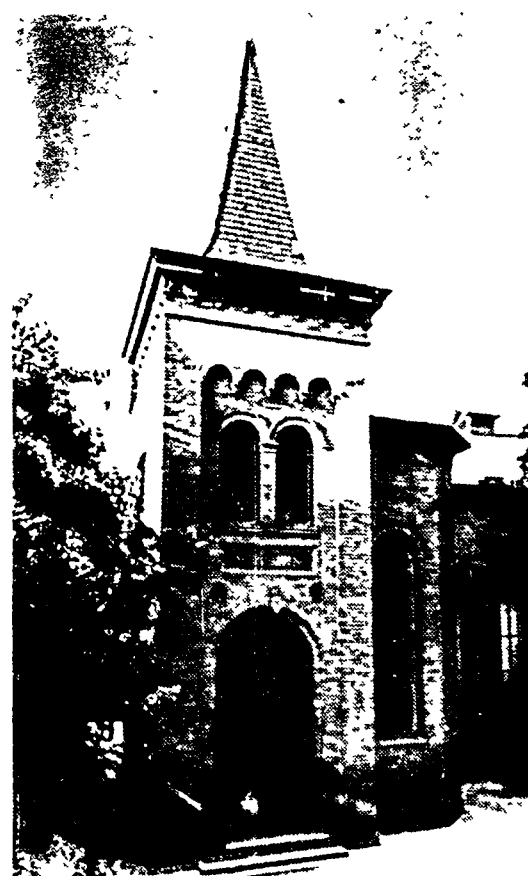
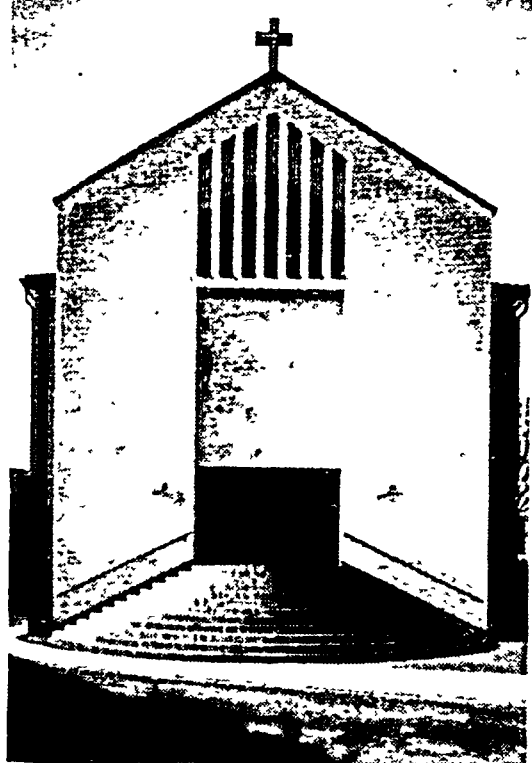


On to Copenhagen!

The Town Hall is the place where the opening session of the seventh Baptist World Congress will be held, July 29. The theme: "The World Responsibility of Baptists." The dates: July 29-August 3.



Photos courtesy Missions



Hosts to the Baptists of the world this year will be the Baptist Union of Denmark whose president is Dr. Johannes Norgaard, and whose chairman of the arrangements committee is Dr. Bredahl Petersen, pastor of the Kobner Memorial Baptist Church (above). Other Copenhagen Baptist Churches are:

Fredskirken (Peace Baptist Church)

Kristuskirken (Kristus Baptist Church)

**As Baptists of the world get ready to meet at Copenhagen
They naturally ask**

How Fare European Baptists?

Holland

By J. W. Weenink

As I am bowed in my study over the letter from the editor of *THE COMMISSION* inviting me to give a brief picture of the Baptist situation in our country, I lose myself in a long gaze, in which the past returns to the present. I suddenly realize the nearness of that great brother and man of God, Dr. Truett, whose photograph hangs above my desk.

You shiver, he says. What's the matter?

Nothing in particular. We have plenty of climatic extravagances, but no black tinned heat. Our underwear has grown threadbare and many a happy Dutchman has no shirt to his back. However, there are peoples in other parts of Europe and the world in much worse condition. We keep smiling.

How is the work getting on? How are the brethren faring?

Well, we are where you Americans were a century ago. We realize as never before in our history of 102 years that we have to give a good deal of our strength of mind and love and money to united enterprises.

What about your home board?

Plenty of problems, Sir. We number a little over 5,000 members, united in thirty-eight churches, and face our problems of reconstruction and of extension. Our church buildings at Delfzyl—originally a Roman Catholic church—are, with tower and bells and all, totally destroyed by the shells of our liberators. Other churches are more or less damaged or seriously suffering from the after-effects of the war. Then we have our big-city problems. In Amsterdam, the Hague, Rotterdam, Utrecht our churches are small unattractive halls. The work there must be handled in a believing, daring spirit and we realize that their day is breaking through.

Besides this we have our open doors in almost every province of our country—as never before. If we had twenty-five workers at our disposal we could place them on the field im-

mediately. And what shall I say of the labors and sacrifices and opportunities of our thirteen deaconesses? The work is in its prime and carries the promise of the future.

You ought to have a seminary.

The black night of German oppression hatched out a spirit of enterprise in us. We opened a seminary—a hired house—at Utrecht on September 25 last year and started with six students. There is room for eleven and we have several applications. Do you know what we are dreaming of? An international Baptist college or university, if not at Utrecht, then at the Hague!

What about your finances?

We are no Rockefellers. We are jolly people of the wooden spoon and have to struggle hard to keep ourselves floating in these difficult times. But that does not mean we are destined to be pious onlookers with hands in pockets or sweet singers to rich uncles. Here are a few facts: We increased the contribution of our local members to our common Baptist union tasks by 250 per cent since 1940. Our young people's department raised a total about 300 per cent above that of six years ago. Then we have our building fund plan. The idea is to gather all our local buildings into a common trust and to lend money on the surplus-value. At the same time the interest is to be raised through a weekly two-cents organization in our churches.

Do you carry on any foreign missionary work?

Yes, we do. We have an experienced missionary at Yakusu, Congo, and we intend to send a well-trained young man and a fully qualified nurse to the same region in the near future. As you see, dear brother, we don't forget the very last words you uttered when with us in the Hague.

What were they? I don't remember.

Hats off to the past. Coats off to the future!



France

By Henri Vincent

The Baptist witness in France is upheld by only a handful of Christians. Even so, the Baptists are not gathered in one group, but in several, and this is a hindrance to real progress of their churches and their missionary work. Altogether, there are not more than 4,000 Baptists either in organized Baptist churches or scattered in the other Protestant churches of France. During the war, efforts have been made to have the various Baptist churches come together, and we may well hope that in time they will be united into one body.

The effects of war are still strongly felt in France, as in the rest of the world, both materially and morally. It will be several years before the economic situation can be restored; it will be longer before the moral effects of the occupation will be eradicated. The widespread destructions, the economic disorganization, the physical depression, especially among young people, will bear for many years upon our people. The recovery will be a long process.

Our Baptist churches have not suffered more during the war and occupation than the rest of the people of France. We had our hostages shot, our members deported, and some of our churches destroyed. We are proud of the fact that during the occupation, none of our people listened to the Nazi or Vichy propaganda. But many on the contrary vouchsafed their lives to help those that were suffering most from the occupation and all it meant.

Now, after the war, our churches find a great opportunity for the preaching of the gospel. Our greatest problem is the lack of men and the lack of material means to carry on the work. The instability of the French money, the incessant increase of the cost of living, mean that our ministers never receive a proper salary. This fact also prevents us from opening new missionary stations.

However, through a better organization of finances in the *Fédération des Eglises Baptistes de France*, we have been able to pay the salaries of our ministers and steadily increase them, so that our expenses are now about eight times what they were in 1939. The help which we have received from overseas and especially from Northern Baptists has been naturally most welcome and has enabled us to keep up the work, to restore some of our buildings and in some measure to give some impulsion to some parts of our work.

Our churches are mainly in Northern France, and there, through the faithful work of our pastors and evangelists, the work is progressing. At the very time of the occupation, we have been able to open a new missionary station, which is rapidly growing into a self-supporting church. We are now building a new church there.

Our greatest encouragement comes from our young people's work. During the war, several young men have been prepared for the ministry, and some of them are already at work. We regret not to be able to give them ministerial education in our own school.

In spite of our small numbers and the difficulties of the general situation in France, we feel that perhaps never has there been a greater opportunity for us to go forward and receive a ready response from all our people.



Dr. Bredahl Petersen, pastor of the second Baptist church of Copenhagen, is the local chairman for the congress.

Italy



By Enrico Paschetto

Beautiful Italy is stretching herself into the Mediterranean with her 120,000 square miles of rugged mountains and sunny plains, of sweet curved hills and restful waters of many lakes and rivers, giving life to a population of nearly forty-six millions, the largest Latin group in the world. Her position is one of strategic importance today, both on the political and military plane and on the religious and spiritual.

As a mission field Italy is one of the most poorly served lands. This fact may be due to the assumption that Italy, being a "Christianized" country, cannot properly and fully be considered a mission field. This very bad and sad mistake has led to this situation: in French Indo-China there are two missionaries per million inhabitants, in China thirteen per million, in India fourteen per million, in Latin America thirty per million, in Africa fifty-six per million, not counting the native pastors, evangelists and teachers, and in the U.S.A. 1,945 ministers per million—but in Italy altogether 180 missionaries, native pastors, evangelists, and teachers for 46,000,000. That is not even four per million.

Darkest Italy indeed, where so few are those who give God's light to the multitudes!

For Italy is a true mission field! Ninety-nine per cent of her population are counted as Roman Catholics, and of them a part (not too large) are of bigots, true Roman Catholics, almost completely ignorant of the word of God, totally strange to Christ, Saviour and Redeemer, to the divine grace and life filled with their own justice, with superstitious practices and childish "devotions" to hundreds of Madonnas and Saints. Of the others many are utterly indifferent to religion, but practice it in part because of tradition, family pressure, fear; the remnant—growing rapidly in numbers

—are openly anti-Catholic and often (not knowing of any other Christianity) anti-Christian, accepting materialism and even atheism as their creed and way of life. As a result of this spiritual and religious situation, the moral life is very low and the average Italian is a blend of skepticism, selfishness, unstableness, superficiality, untrustworthiness, dishonesty. Well said of them is the statement: "Your motto is *parere, non esse*" (to seem, not to be)!

The appalling ignorance of the essentials of the gospel in the real Roman Catholic people is a serious obstacle to overcome, mainly because it is stirred up by the Roman priesthood to distrust, to unwillingness to hear, and even to hatred. The actual policy of the Catholic hierarchy is that of influencing the Government officers against us to hinder our movements and activities with restrictive measures on one side, and on the other the population, leading them to various forms of subtle or open persecution often touching the material side of life today already so difficult of itself.

In spite of all this, possibilities are great indeed. I am able to give this witness concerning the result of the simple and unorganized evangelistic work of my church—the Lucento Baptist Church in Turin. Not many are the volunteers, little the time they can give, absolutely inadequate the means, poor the training, and yet in about three years we have entered more than twenty places, establishing regular meetings in ten of them, opening wide to the gospel a region where it had never been preached before, winning to Christ hundreds of superstitious and ignorant Roman Catholics, or hot and all-destroying anti-Christians!

Doors are opening to us every month, almost every week. In several places the political struggle having placed in power the leftist parties (socialist and communist), we are finding sympathetic ears, and often actual help against the Roman Catholic maneuvers and even open invitations to preach the gospel in the "people houses" where people gather to hear the various voices of the day. We feel that this is the favorable time, this the day of salvation for Italy!

But we badly, tremendously need men. Not many missionaries—who have necessarily restricted possibilities because of the strong nationalistic feel-

ings of the people, but many well-trained consecrated men, not only pastors, but also evangelists and colporteurs. I think one of the most urgent of our needs is a Bible school that might gather the already waiting tens of young people with God's call in their hearts, but without the required study to enter a theological seminary.

Then we need means to move about rapidly. Our work suffers of "staticism" in the hearts and minds of too many pastors and churches, but also in the total lack of rapid means of transportation. Automobiles and motorcycles must enter into action if we are to answer all God's calls and seize all the opportunities he is placing in our way.

The press then must be used: how needed is an Italian translation of the New Testament in clear, common, easily intelligible modern language! And books of training for church members—of which we have none! And evangelistic pamphlets and tracts and papers by thousands and tens of thousands of copies. How desperately in need we are of these precious means!

It seems to me that in too many places our work in Italy has become a sort of ecclesiastical fixed organism quietly moving on. There are many "parishes," and too few real "Christian churches" that are blazing missionary centers spreading the gospel of salvation around them in ever larger circles. That is why I am asking you most of all to pray that a mighty glorious outpouring of the Holy Spirit be given us. This is what Italy needs most today: that by the Holy Spirit the Christians be made into ardent, wise, loving, powerful apostles of Christ, the Saviour and Lord.

Every Baptist who plans to attend the seventh Baptist World Congress—and every Southern Baptist who would like to—is entitled to a copy of the pamphlet "The Meaning of Copenhagen" published in April by the Baptist Foreign Mission Board. It is available free upon request from the Department of Literature and Exhibits, Box 5148, Richmond 20, Virginia. Write for yours today.



Spain

By Samuel Vila

It seems a dream after so many years of worshipping God in hidden places! The Spanish Government issued a law of toleration for "prived worship" in September, 1945. The word "prived" seems to be resource left to fanatical authorities to restrain the accorded liberty. In some provinces the governors, pressed by the Catholic clergy, were and are still reluctant to obey the law. But all the Baptist churches were reopened one after another during 1946. This has been a resurrection year for us in which we have been able to manifest the work made in secret, and the enemies who dreamed to "blot Protestantism out from Spain by all means except bloodshedding" were astonished and disappointed.

Our church in Madrid was the only one allowed during the years of intolerance, for the respect owed to foreign representatives residing there. Our brethren took advantage of this privilege, doubling the membership in five years.

The work in Catalonia, where the most important Baptist churches are established, although not publicly allowed, was carried on by prived meetings with such breadth that it increased its membership of 1939, 50 per cent, baptismal services being held in private. It cost us some thousand pesetas in fines, and weeks of prison for some leading members, but it was worth it.

The work in Valencia could not be carried on with the same intensity. Christians there could not invite strange people to their prived meetings and even were obliged to conceal the fact that they met for brotherly edification, but the people were anxious to hear the gospel denied to them and were asking when they could again attend evangelical services. Where doors have been opened, the churches in that province have revived in a wonderful way. For example, the church in a little town called Jativa, where only two Baptist families were left, has increased about

fifty members and more than a hundred Sunday attendants.

The greatest difficulty for Baptist churches in 1946 has been the housing problem. Most of our chapels were rented halls, and we were cast out by the law of the Government that forbade unoccupied houses. When the permission for worship came, we could not take immediate advantage of it because of the lack of buildings. In other places our church furniture had been transferred to Catholic churches and has still not been returned to us.

Our church in Barcelona solved the problem through a wealthy friend who built a chapel and rented it to the church. Furniture was replaced by special gifts of the members, who raised about one thousand dollars in a few months. But we could not have this opportunity everywhere and in some places the problem was impossible to solve.

We are also greatly encouraged by the coming of the new missionaries. They have established themselves in Barcelona, whose church was left without a pastor by the death of the Rev. Ambrosio Celma in 1944.

We have need of other workers in the provinces of Gerona, Albacete and Alicante, whose Baptist churches must be served by workers living one or two hundred miles away. Spanish Baptists are willing to take their part in the support of the new workers that open doors in Spain demand.



Dr. Johannes Norgaard is president of the Danish Baptist Union, host to the world.

Hungary



By Bela Udvarnoki

Hardly a country in Europe, except Russia and Poland, has suffered so much ruin, death, and misery from the devastating fury of the last war as Hungary. The senseless and systematic destruction of railroad tracks, stations, bridges and factories by the retreating German troops caused more loss to our land than the inevitable damage done by war activities.

Whatever befell our country, it affected Baptist people. About thirty church buildings were either completely demolished, or more or less damaged. The greatest material loss was sustained in Budapest and its vicinity. The seminary and the girls' school buildings, owned by the Foreign Mission Board of the Southern Baptist Convention, were ruined beyond repair. An American, the wife of the writer, lost her life under the ruins of the buildings. The equipment of the schools, as well as the home of the president and the home of the principal of the girls' school, was destroyed, also.

Another Baptist institution, the orphanage, suffered severe loss. One of its buildings became a total ruin and another building was partly demolished.

Beyond the material loss a grave loss of persons included pastors and faithful workers in the mission. Our mission lost its prominent leader and the founder of the seminary, Andrew Udvarnoki, in the spring, 1945. Several promising young ministers fell as victims of the war.

In spite of all the extreme difficulties and hardships, Hungarian Baptists proved to be worthy of their calling and of their conviction. The work was not dropped for any length of time. The churches held meetings, sometimes when the noise of war was still mixing with the voice of the gos-

pel messenger. There was a short time when organized work was made impossible by the cessation of railroad and mail service. Ministers could not reach their fields of mission, yet, the churches have met and worshipped.

The work of the seminary was resumed in the winter of 1945-46 and at this time nineteen students are preparing for the gospel ministry under the tutelage of four regular and two part-time teachers. The school is continuing its work in a rented building, which is partly damaged. Half of the windows are still covered with boards instead of glass. The orphanage started its work again, on a smaller scale, in the one building which has been temporarily restored.

The year, 1946, was a very trying one for the Hungarian people. The inflation of money, which was the worst that history knows, impoverished our people beyond imagination. This was the time when the quick and generous help of Southern Baptists proved to be a lifesaver. Without this help our organized work would have stopped and many Baptist ministers and people would have suffered from lack of food, clothing, and other necessities. Hungarian Baptists will always be grateful to those who took part in this great relief work.

Good reports are coming from almost every part of the country as to revival of interest in the Kingdom's work and as to spirituality of our Baptist people. There are a great many encouraging signs that unsaved people are eager to find salvation and peace through Christ the Saviour. The revival of our people expresses itself in the numerous extra gatherings, conferences, whole day devotional meetings, attendance in Bible and Sunday school teachers' courses.

In the summer of 1946 in spite of the great economical difficulties there were seven regional conferences for young people. During the past winter we held five Bible courses for lay workers and field evangelists. We also held ten study courses for Sunday school teachers. It is hoped that all those spiritual investments will bring much profit for the glory of God. We are free to work and we enjoy the benevolent protection of the officials of our Government. These are the days of spiritual opportunities in Hungary. May the Lord give us strength and zeal to use this opportunity for his glory's sake.

Purpose and Program?

By W. O. Carver

Another Convention Year

This page will appear shortly after the Convention in St. Louis. Southern Baptist programs and plans for 1948 will have been adopted. How many of the 6,000,000 listed Southern Baptists had given any thought, any prayer, any concern to these plans and programs? How many knew that the Convention was meeting and adopting programs? How many will have any part in the carrying out of these programs? Our most serious task is enlisting the listed membership.

There is serious defect in our system of enrolling members when they are taken in without being made to understand what they are joining. Enrollment ought to precede listing, or at least to accompany listing. That was the way of the Jerusalem church. All who professed repentance and sought to learn what they might do were told very fully of the meaning of the Christian way and of the place of the church in fostering and furthering that way. They were told of the personal experiences by which they entered upon the way; of the spiritual blessings and challenges of the way; of the committal to witnessing under the "gift of the Holy Spirit" to the new life in the way; of the ethical and moral standards of the new way whereby the Christian group was distinguished in social ethics and personal purity from the behavior of the crooked generation in which they were to manifest their life in Christ. When Peter had elaborated "with many other words" what was involved in becoming a believer in Jesus, "then they that received his word were baptized."

The next step was to enlist all converts fully in "the fellowship"; in the school of Christianity which was conducted under "the teaching of the Apostles"; and in the means by which the growth and the joy of the believers and of the church were carried forward. All too often we "put the cart ahead the horse." We baptize on the

basis of a very inadequate understanding of what it is all about; then seek, more or less, to instruct the new "members" in what we would like for them to be and to do. We are eager to list. After that we try to enlist at least some of the listed. It is well indeed to give concern to how many we are. It is far more important to face humbly and earnestly the question: How Christian are we?

Balanced Programs?

On what principle do we construct our programs? Do we seek first the kingdom of God, or first our local concerns which we label "necessities"? We are investing more dollars in "foreign missions" than we did ten years ago. We are devoting to this cause less per capita than formerly. The percentage of our total giving to "religious causes" which is now applied to promoting the worldwide reach of our gospel is definitely less than ten years ago. For the most part—in fact, almost unanimously—our churches are self-centered in constructing programs and budgets.

Our denominational leaders project the "co-operative programs" in the light of these church-centered programs. They then feel bound to keep the center of gravity in the homeland needs. For these we have no integrated statesmanship. Educational needs are first considered in themselves. So are state mission needs with their several departments. The overall needs and possibilities are then arrived at by way of seeking adjustments among the claims of the separated "interests." The interests are not actually separate and should not be separated.

The point is that the planning begins at the smaller units, expands outward with a cautious and jealous eye at each stage on the needs of the more limited units. The result is that the wide horizons of duty and opportunity are rarely seen in the clear light of the universal love and plan of God and of Jesus Christ. We have no com-

prehensive objective. We talk much, and deceive ourselves by our talking, about "the whole church giving the whole gospel to the whole world." We have no clear purpose to attain such a goal and no plan at all that embraces such an ideal or calls to such a task. We do not even ask in the light of "the present divided state of Christendom" (Carey's phrase) and in the light of the terrific pressure of the world task now upon all Christians of all denominations, what part of this "whole world" is the responsibility of our "whole convention" and of the "whole" of all our churches.

So long as we look first at ourselves and consider first our own "home" needs we can never see the world in true perspective nor the resources of God to be released through us for his whole enterprise. We need to begin with a look on the world from the viewpoint of Jesus on the Mount of Olives, saying to his people, "unto the uttermost parts of the earth"; "for God sent his Son . . . that the world might be saved." From that starting point we can see new possibilities and can make our plans and deploy our forces and adjust our resources according to the will of our Lord.

Just how important and how significant a "Kingdom fact" are Southern Baptists? Have we sought an answer to that question as our Lord estimates? Just how large a "factor" are we in his Kingdom purpose, plan and longing? Can we know until we have estimated ourselves in relation to the other facts and factors; and until we are committed to being just the "fact" and the "factor" the Holy Spirit would make of us among all the "facts" and "factors" that enter into the on-going of the kingdom of God? Southern Baptists can mean incomparably more than we have accepted. We can have meanings we have as yet not accepted, and mean very much more in the lives we have partially accepted.

Morning Glow in China

By Howson Lee

One summer morning, a group of farmers in the country were greatly disturbed by the flare on the eastern horizon. It had all the resemblance of a big fire not far away. After catching the sight, they were amazed at its immensity and wondered at its colossal damage. They dreaded its possible approach. But after a short while all scare was dismissed when they realized that they were looking at an unusual sunrise, not a forest fire.

The present unrest in China viewed from a proper perspective is not a civil war but an adjustment by the century old China to the ultra modern age. First of all, China is a vast country comparable with the whole continent of Europe in size, and she has one-fifth of the whole human race. For such a collective group to move, or to change as a political unit encounters the natural obstacle of inertia. And to aggravate this tremendous difficulty, there exists a shortage of transportation. The only river which is of real value to China's inland navigation is the Yangtze River. Only a few up-to-date steamers go on a definite schedule. As to railroads, the main lines can be counted on the fingers on one hand; namely, the Peking and Canton Railway via Hankow; the Peking and Shanghai Railway via Nanking; the Haichow and Lungchow Railway, cutting the last two lines at Chengchow and Hsuehchow, respectively; the Peking and Suiyuen Railway extending to Mongolia; and the Peking and Mukden Railway that stretches to Manchuria.

These lines would have served well if they were connected with a good network of minor lines, but they compose the total mileage of China's land communication. And there are many miles of motor roads, most of which are improved mud roads for native carts. Air communication is

only beginning. Now with these limited means of travel and transportation, the task of transforming China becomes almost impossible.

Educationally, the percentage of illiteracy in China is still great. Although no recent statistics are available to substantiate any definite figure, yet the common opinion is about 75 per cent of the people can neither write nor read. Newspapers are known only in cities, while people in the villages never lay their eyes on a newspaper during a whole lifetime. With city people exempted, China's masses move along in life with their immediate senses and with very little or no consciousness of what is going on in the outside world. For such a group to move and adjust in this scientific age and ever-increasing complexity is a task that challenges the best talents of the whole world. Poverty prevents people from making any move in improvement. People spend all their time and energy in finding means to feed themselves and their families; any thought of improvement would seem like an empty dream.

With all these drawbacks and handicaps, China is trying to take her part in the affairs of the family of nations. The constitution of a democratic government representing most of the parties in China and certainly a great majority of the Chinese people was passed in Nanking on Christmas Day, 1946. This one thing is of paramount importance for China, because hereafter we have a constitution to follow and the people know their privileges and duties in the state.

One thing, even more important than the constitution, is the way the constitution is carried out. Without proper administration within the government, the constitution will be no more than a scrap of paper. But with the actual and faithful execution of what is in the constitution, China is

heading for greater days. The constitution has fourteen sections with a total of 175 articles. The spirit of democracy prevails throughout the whole constitution. The people of China are looking forward eagerly to the practice of this constitution.

The present crisis in China is not the trouble with the Communists or the depression of the national currency, though both are very serious. The real crisis is corruption in the hearts of the people. If officials in government regard their positions as channels for personal gain instead of regarding them as opportunities for service, there will be no end to corruption. The heart and the character of those in the government, and not the form of government, determines the course of a nation. With selfish and corrupt people, no form of government can do any good. So we need people of character and integrity in our Government. Another thing which we need badly is a public opinion to supervise the government. No one should take a laissez-faire attitude in a democratic government. The task that lies before the church and church institutions is to train Christian men and women. Christian education is the only hope for China.

Due to misunderstanding, or lack of understanding, different groups of Chinese people could not very well move together harmoniously in any phase of their national life. There is no wonder that conflicts arise here and there which seem to the outside world to be civil wars. These troubles can be settled more easily than the corruption in the government caused by selfishness on the part of the government officials. The war between parties should cease while that between right and wrong, between just and unjust, should never cease. Our concern is not whether we have wars or not but what kind of wars and how they are fought. Wars between nations and peoples should cease, while wars against corruption, crime, cruelty, and disease should be fought with a united front by all nations and races.

If you have been disturbed by the news of chaos in the Orient, you will appreciate this Christian professor's statement of his country's condition.



Foster Studio

She holds the rope

By Marjorie E. Moore

Since Sunbeam days I have more or less consciously pictured foreign missions the way William Carey did: one Christian going down into the "mine" while other Christians "held the rope" for him. Now I know a person who actually holds the rope—and not just for one but for six hundred.

"Gene Newton" may be only a name to you—one which *you* would doubtless write "Mr." in front of—but to the overseas personnel of the Board for the past twelve years, she has been the one at the edge of the pit, holding the rope while they are down in the mine. They know her well. They have tested her efficiency and her faithfulness to the rope. They know that she feels the slightest tug at the bottom of the mine, is alert to act if it indicates distress or pain, and prompt to answer the slightest message.

By correspondence, telephone, and telegraph, as well as by prayer, Gene keeps in touch with all the missionaries of the Baptist Foreign Mission Board. They know in an emergency that, no matter where the executive secretary or the regional secretaries may be, a message cabled to Gene Newton will reach the person who can do what needs to be done.

The emergencies are rare. Most of the time, the ropeholder works away on routine inquiries, requests for pass-

ports and transportation, minutes of committee and Board meetings, inter-agency correspondence, countersigning checks, problems of the overseas personnel.

Negotiations for space on airliners and ocean liners involves a good deal of Gene's time. So does the matter of passports and licenses, visas and registrations required by foreign governments. You never know, when you walk into her office to find her using the telephone, whether she is talking to Washington, Los Angeles, or Ginter Park in Richmond.

"That's the kind of missionary I like!" she exclaimed one day last week, as she put the telephone back into its rack. "I called to see if they could possibly get ready for that boat next Thursday. He answered the phone. I told him what I wanted, and he said, 'Yes, I think we can. Wait a minute. Mary's right here.' Then he said, 'Yes, she says we can make it. Write us the details.' Imagine two people with two children being able to go to the other side of the world on a week's notice! I'm so glad we can get that space." Gene scribbled a note on her desk pad. "Now what can I do for you?"

She turned her full attention to my problem, and if I had not known better, I might have believed that she had nothing else to do all day but listen to what was on my mind.

Soon after prayers one morning, Gene made the rounds of the offices with a box of candy. "Have a 'turtle'," she said gaily to the editor and his assistant, then to me and mine. "I don't know what made them do it but the B——s sent me four boxes like this one."

She honestly did not know what made that particular missionary couple remember her at Christmas, but I happen to recall that a fat air-mail letter full of clippings and personal notes left here once every month during the war, addressed to that lone missionary who was so far inland he was cut off from every form of reading matter except first-class mail. I have an idea he would have lost his mind without it. His wife was as grateful for Gene's thoughtfulness as he was.

Many a Saturday afternoon when the office is closed for the week end—and sometimes on Sunday afternoons—I have found Gene pounding away on her typewriter. "I'm just writing a personal letter," she would say. "When these people take the trouble to write, I haven't the heart to dictate a business letter to them and let it go at that. Letters pile up something terrible, and it takes me hours to answer them all, but they appreciate hearing something about what's going on here at the home office."

She doesn't know the half of it! Her newsy letters to me every ten days or so during summer school were just a sample of what they mean to a missionary in some remote station in Asia or Africa or Latin America. Gene dictates business letters during office hours, but she answers the majority of the missionaries' letters in her "spare" time when she has the office to herself. To her it is merely holding the rope!

Shopping for the missionaries is another part of it.

"What on earth is dri-mix?" she asked one day as we started out to lunch. "I've got a postal card from Nigeria, and it says to send some to a friend in the States. I don't know whether to call a grocery store, a paint store, a pharmacist, or a cosmetic counter. The other things I'm supposed to get for the same person are a special hand lotion and some writing paper—which gives me

no clue at all—and I've never heard of dri-mix!"

But before the day was over, purchases had been made and were on their way.

Last fall Gene called me on the house phone. "Have you any idea where I can get a book named *At the Moon's Inn—I-N-N?*"

"It's new to me. Do you want it for review?"

"No, Mrs. J—— in Chile says her college son would like to have it and she asked me to send it to him for his birthday. She doesn't say whether it's fiction, poetry, or a murder mystery—new or old."

It took about six telephone calls, made at intervals throughout a whole day, to trace it. When the order finally went through, the response was, "Out of print."

Gene's patience with the incredible variety of assignments is amazing. I often wonder why she does so much of it herself when her hands are more than full with increasing responsibilities. In the last two or three years, she has relinquished the job of assorting the daily mail, and forwarding missionaries' letters, but the favors which missionaries ask of her she prefers to do herself. It is the least they can expect of the one who holds the rope, she thinks.

Gene is the discovery of Dr. Charles E. Maddy. He found her, just out of business school, in the credit office of Virginia's leading department store. He knew that because she was born in China and her father was the son of missionaries to Nigeria,



Moore

As assistant recording secretary of the Board, Gene has a tedious responsibility.

her knowledge of missions would make her valuable in the home office. A graduate of a Baptist college in America, she had had excellent basic training for a major contribution to the Foreign Mission Board. That was in June, 1935.

As office secretary she fit into the situation beautifully. She won confidence until, in 1940, she became the personal secretary to the executive. Long before her official election to the position, she had become the assistant to the executive. She refused the title and the promotion when it was offered because she had an honest fear of growing officious. The appointment was made by official action of the Board without her consent.

Gene's popularity with the office force today is proof of the fact that she was worthy of the promotion.

As one of her associates, I consider Gene an indispensable person on the staff of the Baptist Foreign Mission Board because of two facts.

She can listen, and she can keep a secret.

Her ability to listen gives her access to information which is important to the work of the Foreign Board. Sometimes at conventions or conferences, the Board's secretaries are so involved that they cannot spend time freely with furloughed missionaries who need to talk over problems. In desperation some of the missionaries corner Gene. They know that once they share their burden with her, they can be assured the case will not be overlooked.

I strongly suspect that Gene's listening ability often relieves the problem on the spot; the missionary simply needed a sympathetic ear to think it out for himself. More often, I know that the burden is lightened because, back at the home office, Gene's intimate knowledge of a particular situation guides the secretaries in their decisions, and the subsequent action by the Board is made in the light of facts rather than speculation.

At Ridgecrest and other Southwide gatherings, Gene and I are often assigned to the same room, and I usually know about it when she has a lengthy conversation with a missionary, but I have yet to share the confidence entrusted to her. It is a common experience for me to go to Gene with a bit of news, only to have her say, "Yes, I know. Isn't it grand!" or "Isn't that too bad!" She's known it for months.

Few missionaries will put into writing such matters as the desire of a childless couple to adopt a baby, the apparent discrimination of an associate on the mission field, increasing mental illness of a wife, the

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Gragg

In 1935 Gene was among the M.K.'s at Ridgecrest during foreign mission week.

Property's Place in God's Plans.

By Amy Compere Hickerson

Man's efforts to fulfill the command to have dominion over the material universe have been blessed with signal success. Especially is this true in our modern America where the standards of living are amazingly higher than in most of the rest of the world. Yet we are in an eager race to provide ourselves with more things that will add to our material well-being. We must have more cars, more telephones, more washing machines, more radios.

Bernard Iddings Bell, making a play on words, wrote recently of representative Americans: "They have been weighed in the balance and found wanting — wanting houses, clothes, cars, and everything else that money can buy, but lacking any sense of values."

An editorial in the *Richmond Times-Dispatch* calls attention to increased prosperity in Virginia as shown by "more homes, more jobs and easing of the housing situation." The editor further stated that the same signs of material advance are to be seen in all the other Southern states, mentioning particularly two Texas cities as examples where employment figures have in recent months topped the wartime peak. Postwar America has shifted into peacetime production and in spite of labor-management difficulties and related complications we are steadily acquiring more of those things to make life comfortable.

Such a situation in itself is not wrong. God told man to have dominion over the world of material things. Danger lies in the emphasis that America is placing today on selfish satisfaction of creature cravings which may cause us to be dominated by these things instead of having dominion over them. America will not necessarily suffer because she has an abundance of material prosperity, but may have to pay a heavy price for not recognizing the place of property in God's plans.

In telling the story of the rich farmer who reaped an abundant harvest, Jesus offered no word of criticism because the farmer produced such a bountiful crop. But when this man in his selfishness made large plans for his own enjoyment of his own goods, and said to his soul, "Take thine ease now, eat, drink and be merry," God said, "Thou foolish one, this night is thy soul required of thee," then asked the question, "The things which thou hast prepared, whose shall they be?"

Many Americans, indeed many Southern Baptists, are saying by their lives, if not in so many words, "The war is over, let us take our ease, let us eat, drink and be merry." Frederick Lewis Allen in *Harper's Magazine*, writing of postwar Americans, says, "They want to spend their money as they please, have a good time, enjoy trivial things." God must surely say again, "Thou foolish ones."

At our present rate of disintegration one fears to hear the answer. In tragic contrast to our increasing material prosperity is the bleak record of increasing divorces, broken homes, delinquent children, immorality, and crimes of all sorts. J. Edgar Hoover reports that crime in 1946 broke all records for the past decade. "Major crimes in all categories throughout the country totaled 1,685,303 last year, an increase of 119,622 over 1945." And the things which we have prepared, whose shall they be?

A modern writer has said, "We face the tragedy of a dying world, and the peril of a nation rich beyond all compare, called of God to service, and hesitating in her choice between a life of sacrificial endeavor and one of selfish indulgence. This constitutes an emergency unparalleled in our Christian centuries."

Christians everywhere give lip service to the principles of stewardship. For the most part we are willing

enough to acknowledge that we are God's own by right of creation and by redemption but when it comes actually to putting the principle into practice and using our material resources as good stewards for the benefit of the divine Owner, that is another story.

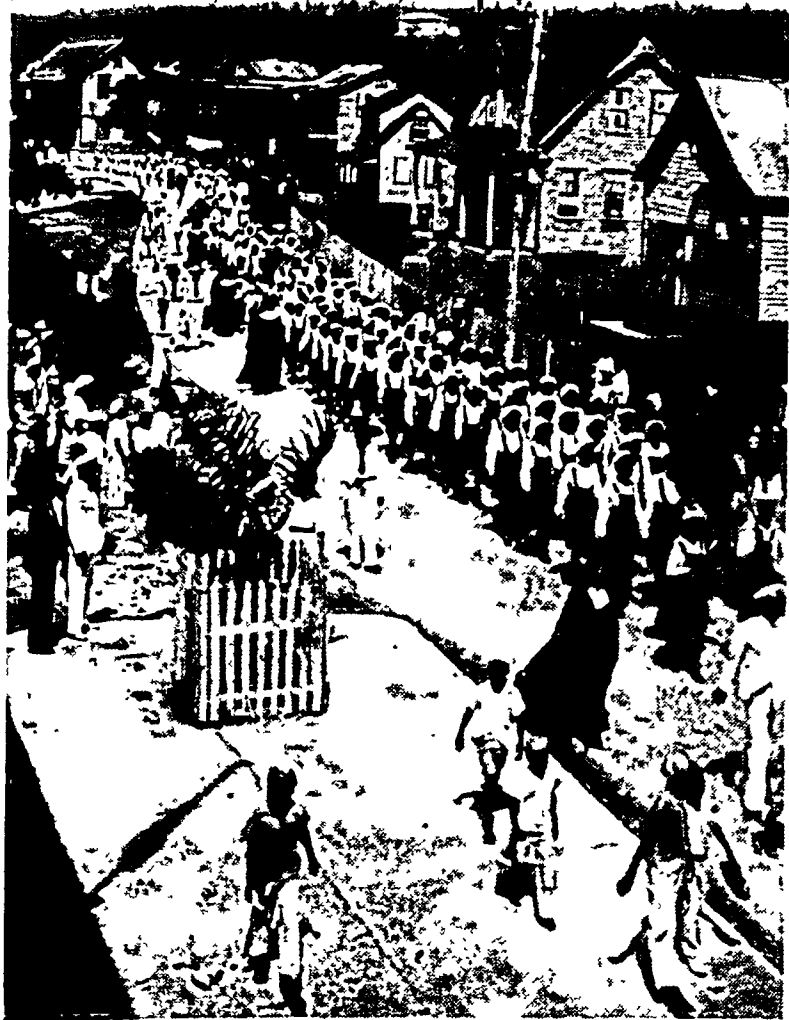
Southern Baptists are giving larger sums of money. The 1946 Handbook reports total gifts of \$98,458,425, a gain of \$21,869,810. Per capita gifts to missions were \$3.83, a gain of 78 cents. Every state showed a per capita increase in gifts to missions. But we must look at these figures in the light of two significant facts. In all honesty we admit that these gifts are not as large as they may at first seem to be. Jesus commended the poor widow's gift not because of its size but because of what she had left. "She cast in all that she had." Southern Baptists have given large sums of money but we have too much left for ourselves. Bishop Cushman has said, "Consecrated money goes too far in the Kingdom conquest for Christians to be careless in the use of it." Money is power and Roger Babson has well said that "All power is danger except as we link it to some high goal." The danger inherent in the power of material possessions may be averted if this force is linked to the high goal of Kingdom conquest. The first step in that direction is acknowledged stewardship, not only in mental assent to God's ownership but in actual practice.

The Scriptures clearly teach that all we have and are belong to God and that he has a just claim to a portion of the wealth that comes into our hands. We are even told what that portion is, first *tithes* as an act of worship, acknowledging our dependence on him; then *offerings* brought in loving gratitude. If only the *tithes* of Southern Baptists were made available for the use of the Lord, his work could be immeasurably advanced. There would be about ten times as much, according to reliable estimates, to meet the opportunities of today.

But sums of money for Kingdom work is a secondary blessing compared to the spiritual rewards that come from putting property in its proper place, that is at the disposal and for the use of the Owner.

Three times in the record of the early church we are told how material

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Colombian Independence Day each July is celebrated on San Andrés.



Pirates, Coconuts, and Baptists

By Charles W. McCullough

for June 1947

These three words compose the history of a new mission field, the small islands of San Andrés and Old Providence out in the Caribbean Sea, 500 miles off the coast of Colombia. The last phase of that history began more than a century ago when a missionary from New York City arrived and helped organize a church. In 1944, when our Missionaries H. W. Schweinsberg and T. L. Neely of Colombia accepted the invitation of the San Andrés Baptist Church of 1,050 members to hold revival services, they begged for help and now Southern Baptists have sent us to the island.

Climb one of Providence's rocky peaks back of the capital, Saint Isbell, and there lies before you the quiet harbor and the former home of such pirates as Morgan, Mitchell, and Hawkins. The love of the sea, the daring attempts to sail tiny sailboats across the angry Caribbean, the ever-present suspicion of strangers, and even the family names prove that the present inhabitants of the island are descendants of those men of the sea.

San Andrés is larger than its neighboring island forty-five miles to the north, and is not so rugged and rocky. While Providence is well known for its tropical fishing, cattle, horses, sweet oranges, and daring sea captains, San

Andrés is famous for its coconut palms. The whole life of the island centers around the growing, gathering, collecting, and shipping of the coconuts. The Colombian Government counted the coconut palms and the people seven years ago and found 4,000,000 trees and 6,000 people. Though just two miles wide and five long the island still has room for more palms and people in some places!

At first one is impressed with the beauty of the palms but soon he is to realize the nuts are food and money, and the long fronds are good for roofs, walls, and floors for the poorer homes.

When the sailboats are loaded with coconuts until only a foot or two remains above the water, and the thirty or forty passengers are all on board, the four-hundred-mile ocean trip to Cartagena is begun. The voyage takes from three to twenty-five days, depending on the wind. No wonder special prayer is held in the church for the vessels out at sea!

Nothing in the world can match a coconut boat for missionary travel. In smells, in hardness, in dangers, in monotony, nothing compares with it. Yet, in spite of our dislike, we find ourselves habitually gazing eastward with the populace, looking for the

tiny white specks of sails of the returning vessels. Among the local people it is a disgrace not to be able to identify a returning boat at least ten miles away by the shape of its sails! Its entrance into the harbor causes meals to be postponed, church services to be cut short, shell horns to be blown and a general scramble to get the mail, food, gasoline for the car, fuel for the light plant, literature for the Sunday schools and Training Unions, and by some small chance a prized visitor. We can pray with just as much fervor as a sea captain's wife.

Life on an island is peculiar. Thoughts, customs, and activities are limited to its surroundings. The church is the center of social and religious life on this all-Negro island. To a coconut grower life is easy and slow. The only work required is the gathering of the nuts. This life of ease may have its advantages, but it has its evils—gambling, rum drinking, vice, gluttony, and stealing. Ambition is a luxury enjoyed by few. Customs and ways of living are very hard to change. Angry words seem to be the greatest weapon of warfare. Grudges are held from generation to generation. Yet no orphan or aged person is ever without a home or food, a house is never so small that it cannot afford room for another mat. There are many more women than men, so it is very common for two or three women to attach themselves to one man.

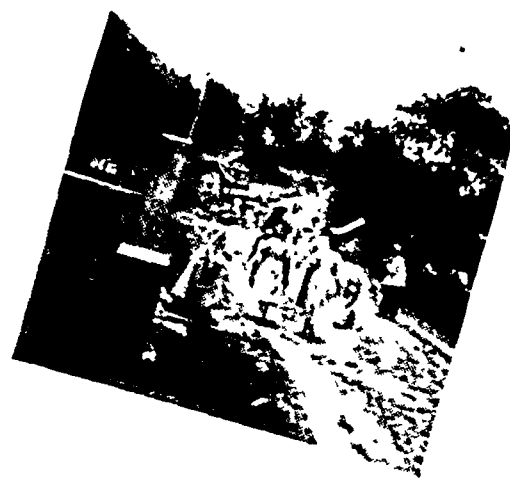
Education is in a sad state of affairs. The fact of Spanish-speaking Catholic nuns assigned to English-speaking Baptist children, to teach them to kneel before the virgin, has left the



San Andrés Church on Mission Hill was built in 1890. A new fence has been built and a new roof put on this year, by the efforts of the 1,100 members. The church has six missions. Everybody walks to church (right), some of them five miles. The man is Deacon Brown, aged ninety.



The church maintains a day school with six teachers providing evangelical Christian education for 300 pupils. The church owns a pastorium, and added a garage when the new pastor's car arrived. The Baptists occupy Mission Hill, 300 feet above the sea, overlooking the harbor.



Government school buildings practically empty and the people uneducated. The struggling Baptist schools with four hundred pupils and three teachers have done what they could to supply the needs for leaders and workers and to raise the standards of living but they have been inadequate.

In 1945 Tom Neely and I came for a revival meeting. Deep impressions of the needs and opportunities made that the first in a long series of events that finally brought the McCulloughs to the island in May, 1946. New life, new ideas, and new methods are bringing constant changes and improvement in the program of the old church and the school. Tithing has changed the income of the church from three hundred to four thousand pesos each month. New Sunday schools and Training Unions are enlisting the unreached. New buildings are being built in needy sections. Ten new teachers have just finished a special training course in order to fill the urgent need for more teachers. One of them has had high school training while the others have had from three months to five years in school. They are consecrated young people dedicated to do their best to fill the needs for today and tomorrow.



After Fifty-Four Years

By Charles E. Maddy

On the first Sunday in June, 1936, I preached at the morning hour in the beautiful and commodious temple of the First Baptist Church of Rio de Janeiro. The gifted young pastor, John Soren, the son of the founder and long-time pastor of the church, F. F. Soren, was the interpreter for the visitor.

At the close of the service, among the many who came to extend warm greetings and a gracious welcome to the visiting secretary, was a distinguished-looking, elderly Brazilian gentleman, who greeted me with the customary Brazilian embrace, and with great earnestness and many gesticulations, tried to tell me in a torrent of Portuguese something that he evidently deemed very important. I could only smile and reply in what must have seemed to him very prosaic and meaningless English. Finally he rushed across the auditorium and laid hold on Missionary Minnie Landrum to interpret for him. She introduced him as Thomaz de Costa, the secretary of the Brazilian Baptist Foreign Mission Board, and then translated his message for me. It was this: He wanted to thank Southern Baptists, through me as the executive secretary of the Foreign Mission Board, for the sermon that Dr. W. B. Bagby, our first missionary to Brazil, preached in Rio de Janeiro fifty-four years before that time, which won him to Christ.

The missionary then told me the story of how three young men of the upper class—F. F. Soren, Theodoro Teixeira, and Thomaz de Costa—out of curiosity were drawn to a Protestant service in a rented hall. There for the first time they heard the gospel of salvation through faith in Christ. The Holy Spirit in mighty power came upon the young missionary preacher that night and these three choice young men were won to Christ and his service forthwith. F. F. Soren came to America for his education, married a lovely young woman from Kentucky, and went back to Brazil to devote his gifted life to the gospel ministry. He was the brilliant pastor of the First Baptist

Church of that city for a generation.

Theodoro Teixeira became a noted writer and for many years was the editor of *O Jornal Batista*, the national Baptist paper, which has been used of God in a marvelous way in the upbuilding and unification of Brazilian Baptist life. The denomination in Brazil is greatly indebted to Mr. Teixeira for the valuable contribution he has made in writing and translating literature and books for the schools and colleges of Brazil.

Mr. Thomaz de Costa became a prosperous business man and an active layman in his church and a leader in

the national Baptist convention. He gave generously of his time and money in the organization and conduct of the Foreign Mission Board of the Brazilian Convention, serving for many years as secretary without salary. Through this agency the gospel was sent to Portugal, the homeland, and a promising Baptist work has been planted in that priest-ridden land. Portuguese Baptists, grown in number and power, in turn have organized a Foreign Mission Board and now for two decades have been sending missionaries to East Africa.

The thrill of that holy hour in Rio lingers with me still. An earnest gospel message by a devoted young missionary in a rented hall on an obscure street in a great city under the Southern Cross—the results after fifty-four years! Multitudes in Brazil, Portugal, and East Africa have come to know God in Christ and the end is not yet!

She Holds the Rope

(Continued from page 11)

excessive expense of proper medical care for a child, a proposal of marriage for an emeritus missionary, disillusionment and the fear of loss of faith. No tragedy or triumph is too great for Gene to hear with complete understanding and respect. Missionaries tell her everything; Gene tells the Board only what details are necessary for wise action.

Probably no missionary benefited more by this ministry of Gene's than her first chief. Dr. Maddy endured great mental and spiritual anguish during the debt era. His burdens as the Board's executive were often intolerable, and although no human ear could fully appreciate the problems he faced, he found great relief in talking about them to Gene at the office and to Mrs. Maddy at home.

That the girl could share so much of it without herself becoming embittered is evidence of a spiritual maturity and poise which is unusual in a Christian then in her twenties. It reveals sound Christian training in the home that produced nine children, and in the schools which Gene attended.

Listening ability would be false if it were not accompanied by another trait, the ability to keep a secret. Gene has both. In Atlanta in 1944, my

roommate got an early morning telephone call from the secretary for the Orient, asking her to meet him in the lobby before breakfast. I thought nothing of it; she was on constant call during the Southern Baptist Convention, and we had details to attend to which kept us busy from dawn until midnight. I never thought of it again until the next noon when we accidentally met on our way up to the room after lunch. In the elevator, which for a wonder was empty except for us and the operator, she said, "How would you like to have Dr. Rankin for your big boss?"

"Dr. Rankin?" I echoed, too surprised to say anything. Neither of us had even dreamed that the Board would select a regional secretary to succeed Dr. Maddy, and Gene had already planned to find another job when the new executive was selected. She did not want to be in the way, she said.

"The Board has nominated him today. That's what he called me for yesterday—to ask if I would reconsider my decision to leave when the new secretary came. I told him I'd stay if he wanted me."

I stared in mingled wonder and pique. For more than thirty hours she had kept secret the biggest news of the year. What a roommate!



Dement Studio

The Foreign Mission Board of the Southern Baptist Convention, in semiannual full session in Richmond April 8 and 9, appointed the largest group of missionaries ever elected at one session. The official photograph shows them in alphabetical order from left to right, and from front row to back row, as follows:

Theresa Anderson, China; David Curtis Askew and Mary Lee Trenor Askew, Japan; Gracia Imogene Bailey, Latin America; Mabel Antonina Canzoneri, Nigeria; Eugene M. Cross and Ethel Ward Cross, Hawaii; Zach Jeremiah Deal, Jr., and Barbara Williams Deal, Latin America; Charles William Dickson and Juanita Wilcox

Dickson, Latin America; Archie Grover Dunaway, Jr., and Margaret Lanier Dunaway, Nigeria; Mary Lee Ernest, Hawaii;

Reuben Hale Falwell, Jr., and Rowena Gunter Falwell, China; Franklin Thomas Fowler, M.D., and Dorcas Hawk Fowler, Latin America; Victor Leroy Frank and Irma Mangels Frank, China; Mary Evelyn Fredenburg, Nigeria; William Earl Haltom and Ruth Miller Haltom, Hawaii; Dora Ney Hardy, Nigeria; Ruth Everley Hayes, China;

Evan Festus Holmes and Josephine Haney Holmes, China; George Edward Jennings and Frances Sharp Jennings, Spain; James Palmer Kirk and Maxie Crawford Kirk, Latin America; Benjamin Ray Lawton and Patsy Patterson Lawton, Italy;

Joe Edwin Low, M.D., and Anita Summerlin Low, Ni-

geria; Roy Claud McGlamery, M.D., and Orlene Ellis McGlamery, Latin America; John Edwin Mills and Virginia Mills, Nigeria;

Nella Dean Mitchell, Latin America; Sophia Nichols, Latin America; Max Edward Pettit and Ann Snyder Pettit, China; Samuel Gardner Rankin, M.D., China; Howard Lee Shoemake and Dorothy Moore Shoemake, Latin America;

Katherine Ruth Skinner, Latin America; Willie Alsberry Solesbee and Ella Enloe Solesbee, China; Edgar Jefferson Tharpe and Gertrude Addis Tharpe, Hawaii; Zelma Rosa Van Osdol, China;

Carlton F. Whirley and Enid Pate Whirley, Nigeria; Charles William Whitten, Latin America; Mary Ellen Yancey, Nigeria.

APPOINTEES- IN-WAITING

Distinguished guest from overseas, Henry H. Lin, addressed the Board.



Dr. Maddy greets three of four second-generation missionaries.



Dr. Sam G. Rankin, who married a missionary, is now a missionary.



Ben Lawton and Patsy Patterson Lawton, with Ben, Jr., wait for their examination time.



The medics among the appointees were four doctors, five nurses.



Orientation

Recapturing the Vision and Spirit of Carey

In referring to the Baptists of William Carey's day, one of the speakers in the Ter-Jubilee celebrations of British Baptists in 1942 used these words of commendation: "They had a faith whose quality and concentration would be infinitely worth recapturing."

We would profit these days by a restudy of the life, spirit, and times of William Carey. We are experiencing a world revolution today. The British Missionary Society was born in 1792 when the whole world was already feeling the impact of the French Revolution.

It was a difficult time, from a human standpoint, to project a missionary enterprise, not only because of political and economic strife and turmoil, but because of apathy and indifference of religious leaders. When William Carey proposed to his fellow ministers that they should consider "whether the command given to the apostles to teach all nations was not binding on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent," he was rebuked by the moderator of the meeting with the observation that "when God pleases to convert the heathen, He'll do it without consulting you or me."

Obviously it was God's time through a small band of men, impassioned by the missionary conviction, to awaken the consciences of believers concerning their obligation to give the saving gospel to all nations.

Who was this William Carey, chosen as God's instrument to lead in the revival of the apostolic missionary spirit? "Not many wise men after flesh, not many mighty, not many noble, are called," although Carey became one of the wisest and most necessary men in the British empire, and he was related to nobility. When he was baptized, having been led to Baptist views through his study of the Bible, John Ryland made the simple entry in his diary, "This day baptized a poor journeyman shoemaker."

At his bench he kept a book by his side and studied several languages. Next to the Scriptures, the volume which impressed him most was Captain Cook's account of his voyage around the world. He was influenced also by the lives of John Eliot and David Brainerd. He became burdened with the sense of the lost condition of the world and would give his associates no rest. In his deathless sermon based on Isaiah 54:2-3, he gathered up the passion of years of study and prayer. We can still hear him as he seized Fuller's arm when it looked as if the meeting would adjourn without any action, and asked, "Are you after all going again to do nothing?" A few months later that year, October 2, 1792, the Baptist Mission-

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ary Society was organized by a small group. One of the men present on that memorable occasion who signed himself "Anonymous," was William Staughton who, a few years

later, was one of the leaders in organizing American Baptists for the support of Adoniram Judson and other Baptist missionaries. Associated intimately with Carey were four men, "the missionary elect": Andrew Fuller, the thinker; John Ryland, the scholar; Sutcliffe, the counselor; and Samuel Pearce, the saint.

It would be profitable, these days, as we plan for the enlargement of the world missionary enterprise, to look at the factors which made William Carey's work in the Orient a success. First, his travail of soul had been preceded by years of importunate intercession. We must go back nearly half a century to Jonathan Edwards, and back of him to praying ministers in Scotland. Jonathan Edwards' pamphlet on prayer kindled prayer fires in Northamptonshire in England. The Prayer Call of 1784 issued by the Northampton Association prepared the way for Carey's appeal a few years later. There can be no virile missionary movement that is not preceded and accompanied by prayer. The preaching of John Wesley and George Whitefield had helped to save England's soul. Back of that preaching were the prayers and missionary spirit of the Pietists of Halle, Germany.

A second factor responsible for the development and growth of this world mission conviction was increased emphasis on the study of the Scriptures and the rediscovery of essential values of human personality. For William Carey every individual in the world had rights in Christ and should not be kept in ignorance of those rights or be deprived of them. That truth was admirably stated the other day by one of the world's greatest scientists, Arthur Compton, who contrasted the humanist's conception of values with happiness as the goal, while God's conception of human values has goodness as its goal. Righteousness, not happiness, exalts individuals and nations. We are under inescapable obligation to set before all men God's estimate of human values as expressed on the Cross. As one speaker emphasized in one of the Ter-Jubilee meetings, "William Carey never regarded the people of India as inferior beings. He approached them with profound respect as men and women beloved of God, for every one of whom Christ died."

Carey placed much emphasis on education. He never ceased to study and thus to enlarge his capacity for service. He was interested in schools and founded a Christian college at Serampore. His power as a linguist opened doors even to the East India Company, in those days hostile to the missionary enterprise. Other doors were opened by his knowledge of botany

and related sciences. During the forty years of Carey's service, the complete Scriptures, or the New Testament, or portions of the Bible were printed in forty Eastern tongues. Concerning Carey the scholar, Dr. Vedder wrote: "He was the greatest orientalist of his time, and did more to promote sound scholarship in that department of learning, and to make possible the great progress of European scholars in the study of the sacred books of the East and of comparative religion than any other one man."

Carey, the pioneer missionary of modern times, led in the movement to emancipate the people from the bondage of heathenism. He created sentiment which compelled the Government to outlaw infanticide and the burning of widows with their dead husbands. He founded the first medical mission of modern times. Christian missions has always led in social reforms as in spiritual regeneration. Paul's letter to Philemon has done more than any other epistle to undermine slavery. The women and children of the world have been lifted immeasurably by the influences created by missionary preaching and teaching and healing and living. Christian missions is concerned with the bodies and minds of the people as well as with their souls—which is in accord with the teachings and example of Jesus Christ.

The training of native leaders was stressed by Carey. In his opinion the responsibility for evangelizing any country must rest primarily on national Christian preachers and teachers, and educators and not on foreign missionaries—a fact which has been frequently overlooked, but is now fully acknowledged and accepted.

Dr. W. O. Carver very wisely says of Carey: "It was not merely that he was a pioneer, but that his pioneering was characterized by convincing wisdom and demonstrating effectiveness." Then he quotes an English bishop of Bombay who expressed the opinion: "I should hardly be saying too much did I lay down that subsequent missions have proved to be successful, or the opposite, in a proposition fairly exact to their adoption of Carey's methods."

With all of his achievements in the face of great difficulties, Carey was humble and devout and gave God the glory for victories won in India. One of his biographers tells us that on what was probably the last occasion Alexander Duff saw Carey "We spent some time talking, chiefly about Carey's missionary-life, till at length the dying man whispered, 'Pray.' Duff knelt and prayed and said good-by. As he passed from the room, he thought he heard a feeble voice pronouncing his name, and, turning, he found himself recalled. He stepped back accordingly, and this is what he heard, spoken with a gracious solemnity: 'Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour.'"



The voice of India was heard by world Baptists in Atlanta.

The Baptist World Alliance

Forty-two years ago the first Baptist World Congress was held in London. Dr. Everett Gill in his biography of A. T. Robertson says that the first suggestion concerning such a meeting came, ten years before, from Dr. W. W. Landrum of Richmond who proposed to Editor R. H. Pitt of the *Religious Herald* that a Pan-Baptist Congress be held. The matter was discussed in the *Herald*, but on account of other matters engaging the attention of Southern Baptists, the idea was dropped for a few years. Early in 1904, Dr. A. T. Robertson, in an unsigned editorial in the *Baptist Argus* of Louisville, revived the suggestion which was given wide publicity by Editor Prestridge of the *Argus*. Landrum, Pitt, Robertson, Prestridge, Crandall and others in America, and J. H. Shakespeare, and John Clifford and their associates in Great Britain were the leaders in promoting the London Baptist Congress. The great Bible expositor, Alexander Mac-laren, presided at the London Congress and the sermon was preached by the American Baptist theologian, Augustus H. Strong.

The second Congress of the Baptist World Alliance met in Philadelphia in 1911. Those of us who attended that meeting will never forget the Russian Baptist preachers who were present, all of them bearing, literally, in their bodies the marks of the Lord Jesus Christ. The story was told of a Russian Baptist preacher, Peter Igoff, who, when he had spent six months in prison for preaching the gospel,

was offered a pardon if he would sign a pledge that he would never "preach the heretical Baptist doctrine again." He replied, "I cannot sign it; Jesus Christ said, 'Go ye and preach.'" They told him that if he didn't sign that paper he would go back to prison. He took the document in his hand and tore it up. "I would rather rot in prison," said he, "than obey the Czar."

The third Congress met in Stockholm in 1923; the fourth in Toronto in 1928; the fifth in Berlin in 1934; and the sixth in Atlanta in 1939. The seventh Baptist Congress in Copenhagen, this year, July 29-August 3, will be attended by many American Baptists as well as by Baptist brethren and sisters from many other nations.

The presidents, in order, have been Maclaren, MacArthur, Mullins, MacNeill, Truett, and Rushbrooke.

The Baptist World Alliance has no jurisdiction over any Baptist body in the world, but exists "to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and co-operation among its members." It promotes the true Christian ecumenical spirit and demonstrates to the world the principle of Christian democracy which is our reply to all proposed totalitarian schemes, whether religious or political.

Adventures in Faith

In the concluding paragraph of a recent volume, *The Quest for Inner Peace* (Macmillan), Dr. William E. Park quotes Helen Keller, who despite her physical blindness was able to write: "I like to think that through my limitations God is working out some good purposes. My troubles have also been great adventures." Troubles—great adventures!

This suggests a meditation on "Adventures in Faith," exemplified by unnumbered saints of God as they emulated Abraham who, "by faith . . . went out not knowing whither he went." To the believer every experience is an adventure in faith, every day a journey with God who alone knows what is before us.

We can readily see the application as we read the biographies of such missionaries as Judson, and Livingstone, and Chalmers, and Paton, and Yates, and Bagby and a great host of witnesses who obeyed Christ's command to make disciples of all nations. But we have many home missionaries who were denied the thrill of an expedition with the Saviour to the ends of the earth but are as truly adventurers for God as those who go to distant lands. Some of the most heart-stirring spiritual sagas in the history of missions can be found in the chronicles of Kingdom pioneers who blazed pathways for our King right here in America. Such men as the Comperes, Huckins, Tryon, Creath, H. F. Buckner opened paths to empires in the West. There were many others who

through faith "subdued kingdoms, wrought righteousness, obtained promises." What exciting adventures in faith!

Electives in Scriptural Studies

College and university curricula offer a wide range of "electives," studies which may or may not be taken to count on a degree. In recent years, we have examined many religious books which follow the "elective" system in their choice of passages which are binding on believers. Here is a new book, for example, which selects certain scriptures seeming to support the thesis of the author, and omits other scriptures which very definitely disprove his views with reference to the Cross, eternal life, the supernatural birth of Jesus, the personality of the Holy Spirit, and miracles. No man, claiming to be a religious teacher, has the right to accept certain parts of the Bible and reject other portions on the "elective" basis.

We see this same policy followed in mission study by good people who profess to believe in the inspiration and authority of the entire Bible. They are strong on what the Scriptures teach about love, salvation by grace, the security of the saints, heaven, and other precious doctrines, but are weak on scriptural teachings concerning world missions, the value that God places on human personality regardless of race, our obligation to minister to the needy in the name of Jesus, stewardship of life and money, clean living, and growth in grace and knowledge. If we accept all of the Bible as the inspired word of God, we have no right to follow the "elective" system in accepting and living its teachings. In the spiritual development of believers, the elective system is perilous.

"No Roots—No Growth"

The Missionary Herald of the Congregationalists refers to the growing spirit of evangelism around the world. "Pronouncements and programs are coming from everywhere as if simultaneously the whole Christian world were being rudely awakened to the utter futility of any secular means. . . . Calls for a vital and comprehensive evangelism are sounding." Then the *Herald* goes on to stress the necessity for building stronger churches. "No roots—no growth."

It is significant that, with the increasing emphasis on evangelism, more attention is being given to churches, to local congregations. Scriptural evangelism must be rooted in churches. There must be a strong base for effective evangelism; that base is the local church. Enduring buildings must have substantial foundations, not some nebulous idea which has no tangible existence. We must begin in and with the churches if we would develop an enduring missionary program.

MISSIONARY *Tidings*

Southern Presbyterians have in Richmond a group of comfortable, well-furnished apartments near Union Theological Seminary and the Assembly Training School, which are made available to missionary families on furlough from overseas service. We wish that Southern Baptists could make some such provision for our overseas missionary families when they are on furlough. In this connection we recall a suggestion by Dr. L. J. Bristow, superintendent of the Southern Baptist Hospital, which has been very generous in the care given the missionaries of the Foreign Mission Board, that a building or buildings should be provided near the hospital where missionaries could live while receiving treatment in that blessed institution.

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The *Atlantic Monthly* last November carried an illuminating discussion by F. Emerson Andrews, a member of the staff of the Russell Sage Foundation, on the question, "The New Era in Giving." He makes the startling statement, based on careful surveys, that more than half of the \$2,706,000,000 given in one year for philanthropic purposes came from families with incomes below \$3,000. On the other hand, the poorest contributors were middle-income families of \$3,000 to \$10,000, who did not average as much as two cents on the dollar. Approximately as much was spent for tobacco and twice as much for alcoholic beverages as for philanthropy.

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The *Shanghai Post and Mercury* brings the information that the Roman Catholic archbishop of Nanking has purchased one of the most powerful radio stations in China. The Vatican has launched the most aggressive missionary program in its history. One indication of this was the selection, when a large number of Cardinals were elected last year, of a national Chinese leader. That widening of the interest and activity of Roman Catholics is one of the most significant announcements of recent months.

A recent visit to our office by Dr. John Caylor of the Home Mission Board reminds us that one small graduating class (1920) of Oklahoma Baptist University furnished Southern Baptists with the following missionary leaders: Courts Redford, John Caylor, Sydnor Stealey, Fred McCaulley, Rosalie Mills Appleby, and Lewis E. Solomon. Other Baptist colleges can make similar showings. Such a group, one year's contribution to the cause of Christ, certainly justifies the investments of life and money in Christian education. Adoniram Judson said, very truly, that Christian schools are the seed corn of foreign missions.

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We have received the first issues of *United Nations World*, a very attractive magazine established to present "the problems of the United Nations Organization and of the peoples of the world." That issue carries a special message of greeting from Trygve Lie, secretary general of the United Nations. This significant statement illustrates the absolute need for literature in any particular field: "It believes that one of the chief requirements for UN's success is an intellectually educated world public opinion. The first aim of the *United Nations World* is therefore to educate people on international affairs through journalism on the highest level possible."

The first issue also carries a statement from Dr. Arthur H. Compton, world famous physicist, who expressed the belief that the creator of our universe has from the beginning had a plan for shifting moral responsibility on to man's shoulders as fast as he can take it. By way of contrast, he expressed the opinion that the freedom the humanist seeks for himself relies on judgment of the values that can make man *happy*; the freedom of the man who believes in God relies on values which make men *good*.

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Recently in reading again the book of Daniel, we came to what was to us one of the most timely and stimulating lessons to be found anywhere in that book. Endowed with physical, spiritual, and intellectual graces, taken to a foreign country by the conquerors of Judah, Daniel lived and served during the reign of three kings. . . . Then came that experience when he was thrown into a den of lions by the irrevocable decree of King Darius. Here is the striking lesson: Daniel had

so lived before a heathen king, a pagan ruler who did not worship Daniel's God, that this king came to have confidence in Daniel's God. When Daniel was thrown in with the lions, the heathen king said, "Thy God whom thou servest continually, he will deliver thee."

We can be missionaries not only in our own communities, but in other lands, by so living among non-Christian people that they will come to respect and honor our God. We shall have multitudes of business and professional Christian men and women going to other lands. What an opportunity they will have in their social and business and political circles so to exemplify Christ in their lives as to lead their associates to find Christ as Saviour and Lord!

Property's Place in God's Plans

(Continued from page 12)

problems were solved, with accompanying spiritual blessings. Physical needs were met in a Christian spirit: "And the Lord added to them day by day those that were saved." Southern Baptists grieve over our lack of evangelistic fervor and we hang our heads in shame that it should take twenty-six of us working a whole year to win one lost person to the Lord. Not one of these Jerusalem Christians said that "aught of the things which he possessed was *his own*." "Great power" and "great grace" came upon them, and "great numbers were added unto them." If we fully acknowledged our stewardship, if we enlisted at least a MILLION TITHERS, would we not be in a better position to win a MILLION SOULS for Christ?

Terrible is the word most often used in describing our postwar world: Terrible suffering, terrible fears in the hearts of homeless, helpless, hungry humanity. We in America, rich in material possessions, well-clothed, well-fed, cannot afford to ignore our stewardship responsibilities. "We forget the misery of a suffering world at our own peril," wrote the editor of *The Christian Century* recently. Let us put our property in its proper place, at the disposal of the divine Owner, that suffering may be alleviated and God's kingdom advanced. The evangelistic efforts will be crowned with success and our own lives immeasurably blessed.

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

membership and attendance have become less and less. It looks as if the Chungking Baptist Church was a wartime institution. Cheng Mei Cheng is one of the young men who was baptized into the membership of the Chungking Baptist Church, but if he had been the only one the church would have served a noble purpose.



LORENE TILFORD
Shanghai, China

Clerical Fascists in North Brazil Continue to Exploit Superstitious People

The account of the persecutions in the little town of Pilar, in our state of Paraiba, Brazil, has appeared in American papers. A sequel to that story could be written, relating some of the gross perversion of justice under the domination of the priest in that county seat town. It is the same wherever the priests have control. The recent state elections reveal the consequences for woe when a church, or its clergy, have such political influence and power.

An example is this same priest, who had a big rally in the church itself and pronounced a curse on anyone who voted for the other party. When people believe some of the incredible superstitions promoted by the same man or others like him one can readily understand why they all voted as he commanded. Some months ago he spread the rumor that "a piece of the sky had broken loose and was falling on them, but Saintess Terezina was holding it up to save them." Then he sold little imitation gold images of the saint to all the women and many men. It is hard to understand why people will believe a "Chicken Little" story. It is also hard to believe that the priests in some places sell chairs in heaven for quite a sum, but they do!

The responsibilities in connection with the wrecked and destroyed church building in Pilar were heavy. All hope of prosecuting the criminals is now gone, as is the hope of securing indemnities, so I will not be worried by those aspects any longer, unfortunately.



JOSEPH B. UNDERWOOD
Campina Grande,
Paraiba, Brazil

New Missionary Finds Proof Latin America Not "Already Christian"

Erna Fergusson, in her book *Chile*, voiced the notion of many people in 1943 when she wrote, "True, Jesus said 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' but Jesus did not say 'Go into countries already Christian and coax people away from their church into yours.'" She goes further to say that missionaries constitute a problem in the relations with Latin America by their "overt attempt to supplant one culture with another."

I confess that I had such a thought about Latin America at one time. The question often arose in my mind, "Why go to a country predominantly Catholic? Why not go to the heathen with their superstitions, ignorance, and need of Christ?" It has taken only five months here to convince me that Latin America is not Christian and that it presents a great challenge for missionary effort.

Last Sunday night I attended the second Baptist church here in Santiago. All available seats were taken. On my left sat Mike Yaksic, a likeable young Chilean, born Czechoslovakian, with whom I became acquainted at the English-speaking union church. This brilliant, well-dressed man speaks eight languages. He learned to speak English fluently while an officer in the British Air Force in Africa. Mike does not know Christ as personal Saviour. He believes his clean life, honesty, and church attendance entitle him to everlasting life. His mother is Catholic; he says quietly, "I am not anything right now."

On my right sat Juan Bustos, a shoe cobbler with worn clothes and calloused hands, and showing all of his forty years. I had found Juan to be an interesting personality the night he fixed my shoe. One Sunday as he sat working at his bench, he called me by to talk to me, but I did not know enough Spanish to understand what he tried to tell me. I asked him to write it for me.

On the paper he scribbled in poor Spanish a message which I had translated: "Someone has given me some tracts and they tell me what I need. Will you tell me more about this?" I gave him a New Testament and took him to church and he heard the gospel for the first time in his life. He has not missed one service since he began a month ago. I think he is not far from the kingdom of God.

And, incidentally, in front of me that night sat the wife of Juan Bustos with their two small children. There was not sufficient room for the family in the small shack where her husband lives, and she had to go to the country with the children. On this particular week end she had come to visit her husband and he

brought her to church. After the service she told me it was the first time in all her life that she had been to any church and the first time she had heard the gospel.

Does this sound like an "already Christian" land? We must see this neglected field and realize that Jesus included Latin America in the Great Commission.



J. IVEY MILLER
Santiago, Chile

Woman Doctor Performs Difficult Surgery, Advises Lepers on Personal Hygiene

When it rains in Africa, it means business. "Torrential" is the only word for it. Thunder sounds like music to me as we begin this fifth month of the dry season. We are lucky to be having rain now—even occasionally—and we are so thankful for the inches in depth it adds to our reservoir, as well as for the cool fresh air, and the greenness it causes outdoors. The foliage stays green even during the dry season, and the flowers continue to bloom without rain, but rain makes the world here look like paradise.

I had two emergencies yesterday. A woman who had delivered a baby at her home had been given so much terrible native medicine that she had a serious hemorrhage and was in shock. She is all right today. After church last night a seminary student with a bad case of dysentery was brought in for treatment.

The night before I was in the tub when a messenger came saying a boy had been snake bitten. I jumped out of the tub and dressed, and Mack took me in the car to the hospital. I made an incision and let the place bleed. The snake was not poisonous evidently, because the child did not have swelling.

On Thursday we drove to Iwo and I went to work in the dispensary, seeing patients all day. Miss Tinkle is running that dispensary and she had her difficult cases come to see me. Late in the afternoon we drove out to the Iwo leper colony. I wanted to investigate the two deaths from tetanus reported recently. Before I came to Africa, leprosy (or even the thought of it) made me shudder, and I wanted to avoid having to treat such cases. But out here, once you see a leper, he gets your sympathy and you want to do so much for him and those like him! They are so grateful, and so helpless, and so pitiful!

In a leper colony one sees fine looking, well-educated men and boys, and cute little fat children. Mack takes magazines and papers to those who read, out at our own colony, each week. One theological student with a brilliant mind, when he saw Diana's new kitty, referred to the

article about a cat in a recent issue of *Reader's Digest*.

At the Iwo camp I made a talk to the men and one to the women on how to prevent tetanus, and how to use soap. I've asked Edythe Montroy to take a native woman out to the camp to teach the leper women how to make soap.

The people have a terrible custom of making a paste of cow dung and water, and covering their mud "floors" with it. It has two advantages: it keeps down the dust and it gives a smooth finish. It also keeps insects away, but this paving material is full of tetanus bacilli, and a small cut on a hand or foot will cause a person to have a malignant case of lock-jaw.

I have had more big, hard surgery to do this week. Next week I shall attempt an eye operation. There is no one else to do it and the man is losing his sight, so I guess it's up to us to do something.

We continue to have record-breaking crowds at the hospital. I have things organized now, and can see more patients all the time. The Lord is helping in this hospital work. I have had to do surgery lately that would be considered hard cases for even the Mayo Clinic. One case took me four hours. The man's whole bladder had come out of a big hernia in his side, along with a sac the size of a football, containing all his intestines. This is the second case of the kind I've operated on in a week, but the last case was the worst.

This afternoon Mack and I had an hour class in Yoruba with a native tutor. We intend to do this at home three afternoons a week until we can pass the language exam the mission gives. Diana, our four-year-old, knows many phrases and uses them so naturally. She always thanks me in Yoruba: "Adupeo" (ah-doo-pay-oh). It pleases the boys who work here to hear her speaking their language.



MARTHA J. GILLILAND
(Mrs. Wm. McK.)
Ogbomoso, Nigeria,
West Africa

Young Business Man Leads Country Church to Rebuild; Relief Continues

Mung Kong is a country church just one day up the West River by motorboat. Mollie McMinn worked there for a long time and the church building was to be a memorial to her. Rex Ray helped them to buy and build the first time. It was an old style building and was partially wrecked during the war. Funds for repairs came from Southern Baptists in the United States but there were so many wrecked churches in south China that Mung Kong's part was rather small.

Prices were rising all the time so the local preacher was anxious to begin the building program.

The church, under the preacher's direction, elected a building committee and they started looking for materials. They had made a good plan for the building before any funds were available. Most of the sixty-seven members are country people and because of the drought they had made no rice. They were very poor, many of them with almost nothing to eat. It was difficult to think of anything but their own physical needs. Yet they went right on planning for that church building.

Then the preacher fell ill and was in the hospital for months. The doctors said there was no hope for his recovery. About the same time one of the leading members, through no fault of his own, was thrown into prison. All efforts to secure his release had failed. The funds came through for church repairs just at that time.

We wrote to the chairman of the building committee and he came down to Wuchow to get the money. Our home board treasurer told him there was only so much money and that building costs were constantly rising. Still he wanted to go right ahead with their building program. He showed us his plans and a local contractor went back to Mung Kong with him to make estimates.

They decided that the money was enough to make the needed repairs but it would require the skill and labor of all the members who could work. Our contractor came back leaving the work under the direction of the building committee chairman—a rather new Christian, a university graduate who works with a mining company which has headquarters in Mung Kong. He had to work at his office and supervise the work on the church all at the same time.

Just after the work started CNRRA came in with a relief program promising rice to all who would help on a public road. Some of the church members whose families were hungry quit the church work and went to work on the road. The poor chairman, Mr. Kot, was much discouraged. Price of labor increased very rapidly so he knew there was not enough money to finish the building. He went to his boss and secured permission to do most of his office work at night so he could work on the church during the day. His wife, a graduate of Woman's Bible School, had gone to an associational meeting in Hong Kong. Just when he needed her most, she and their baby were gone for a month.

When his wife returned I went with her to Mung Kong. We looked over the situation and called the church together for prayer. It was a sort of revival which broke out in that meeting in the home of

one of the members, a merchant. We borrowed some money, and some of the members came back to help on the church. We prayed for the preacher and the Lord raised him up so he was able to come back to the church in time for the opening. We prayed for the man in prison and he was released.

February 2 we had the dedication service followed by a thanksgiving service. Pastor Ue Sui Wan, a retired preacher, went to help in the meetings. We stayed there for one week of meetings, evangelistic meetings at night and Bible classes during the day. These classes were unusual in that most of those who attended were men and boys. Those men are interested in the church and the Kingdom program. There was one class of young men from Christian homes who have not yet come into the church. Seven of them professed faith in Christ and are waiting for the pastor to baptize them. We organized a Sunday school on the last Sunday. There were five classes and something like seventy-five present.

I have seen God working at Mung Kong and pray that he may continue to bless in the work there. I came back to Wuchow to find a letter from a W.M.S. group of Chinese women in Mississippi, containing a check to help pay for the building program at Mung Kong. That check pays what we borrowed!

On Monday my new co-worker and I leave for Mung Hui where we hope to have a series of meetings. Mung Hui was a large and thriving market town before the Japanese occupation, but it was almost completely destroyed during the twenty-one days of fighting there. Our chapel was in the very center of the business section and was destroyed, along with the rest of the buildings. Many of the people have died and many have moved away, but there are still a few Christians out in the villages. We are going to hold meetings in the villages.

About two months ago a servant in the home of one of the church members found an unexploded bomb. The old Christian man, his son who was also a Christian, and his oldest grandson were watching the servant as he examined the bomb. The bomb went off and all were killed. It seems that the war troubles keep piling up in that little community.

We will also come back by the oldest church in this province to see about helping the widows and children of some of our former preachers. There are four such families in Shek Tong village, maybe more. To get to Mung Hui we will travel up river for four days by motorboat and then walk across country for ten miles.



JESSIE GREEN
Wuchow, China

New Church Is Born at Strategic Brazil Center; Missionary Couple Needed

Feira de Santana is an important inland city of Bahia state, a great cattle market of this part of Brazil, and the hub of the planned system of auto highways. Four hours from the state capital by motor, it has good electric lights and power, and paved streets. It is one of the unoccupied centers in North Brazil for which the North Brazil Mission is requesting a missionary couple.

During 1945 and 1946 we received a special fund of \$400.00 a year in monthly instalments for financing in part an effort to establish Baptist work in Feira de Santana. We began with ten members of no great ability. We asked a live missionary pastor and his full-time church in the capital to take charge of this special effort. They did. A young man who is preparing for the ministry moved there and took charge of the work as he studied in the local high school.

The work has grown. March 2 a Baptist church was born with thirty-six members. They called a young pastor who has just finished his work in the Baptist seminary in Rio de Janeiro. He is to be ordained and take charge of the work as a resident pastor in April. We will continue for a while helping this young church in the support of its pastor but right from the beginning they will pay more than half the salary and they paid all the expense of moving the pastor and his young wife from Rio.

This new field has a great future. The missionary couple located here will join this church and pastor in pushing out into the cities and towns round about.



M. G. WHITE
Bahia, Brazil

Chilean Baptist Young People Benefited by Christian School, Camp

Colegio Bautista has completed another very successful year of work, particularly in the spiritual sense. We have attempted something more definite in the way of vocational guidance, and we feel that this work has been rewarded. Several students have declared their intention to preach the gospel, and many have been led to think of their chosen work as an opportunity to serve Christ.

One of our great experiences this year for students and teachers alike, as well as for the citizens of Temuco, was the spring revival conducted by Alfonso Olmedo of San Luis, Argentina. He has real heart power, and made a profound impression on the young people of our school, more than fifty of whom accepted Christ during the meeting.

Our national convention was held in Chillán the second week in January. This time it fell my lot to preach the annual sermon. In general the spirit of the convention was unusually good, and the meeting as a whole seemed very profitable. We missionaries, who have for years been pleading for reinforcements from the homeland, were especially impressed when the convention voted to make an urgent request to the Foreign Mission Board for five new couples for general evangelistic work. In this time of political and economic uncertainty, with the alarming advance of communism, Chilean Christians are keenly conscious both of the boundless opportunity and the desperate need for evangelistic work.

This need for workers is felt far more keenly in the light of the great loss our mission has suffered in the going of Agnes Graham, who died on January 15 in Concepción. She had been principal of Colegio Bautista for twenty-five years, and had truly accomplished great things for God as she had seen the school grow from its infancy to become one of the finest schools in Chile. She had never ceased to study and to grow intellectually and spiritually. At the time of her sudden death from a cerebral hemorrhage, she was attending a summer course concerned with the proposed reform of the educational program in Chile.

Shortly before Christmas I went with Missionary R. Cecil Moore and the choir of our church on a trip to the country for a baptismal service in the river there. One of the candidates baptized that day was Antonio Millape, a fifteen-year-old Mapuche (Indian) boy. He had been interested in the gospel for some time, and had frequently been beaten for attending services. When he returned home after his baptism, his father turned him out with only the ragged clothes he had on.

It seemed that nobody had room to keep him, but we have a garage that we use as a woodshed. Antonio and I cleaned the unused loft and borrowed an extra bed from the school for him, so he has a fairly decent bedroom. He has declared his intention to preach the gospel, and his enthusiasm for Christian work indicates that he will be true to his ideal. We plan to help him go to school until he has the preparation necessary to enter our seminary in Santiago. He has shown his willingness to work, so we believe that what we invest in him will be well spent.

During the first week in February Antonio and I went to the young people's encampment at Nacimiento, directed by Brother Anibal Giordano, pastor in Concepción. He is an excellent organizer, as well as a spiritual leader for young people. "Encampment" here means just that. We slept on straw under a brush arbor, and had our classes and our meals out-

doors. Our food was prepared outdoors in big iron pots over an open fire.

Apparently these conditions, rather than being a handicap, really contributed much to the general enthusiasm and democratic spirit that characterized the encampment. Our mornings were devoted primarily to class work. The afternoons were for rest, swimming, and "fútbol" (soccer). In the evenings around the campfire we had varied and inspiring programs of Bible study, testimony, singing, and preaching. Following the evening services there was an hour of games around the campfire. The enthusiasm of Chilean youth for games makes any social hour a real "fiesta."



J. FRANK MITCHELL
Temuco, Chile

New Missionaries Find Africa Good Home, Not a Place to Dread

My impression of Africa and the work of the missionary is quite different from what it was before coming to this country. I had read of Africa, had seen movies on Africa, and had heard people speak on Africa which led me to believe that mission work was difficult. Reporting the unusual as though it is the usual is dangerous. To me Africa was a land of jungles, filled with wild beasts and snakes, where people stayed ill with some deadly disease most of the time, where it was so hot that one could hardly live and where it rained incessantly, where people flocked by the thousands to hear the gospel. I find Africa altogether different.

We have been here fourteen months, and the largest animal I have seen is a cow. There are large animals in this country, but it takes a skilled hunter to see one. The largest snake I have seen was only about five feet long, some larger snakes can be found in Nigeria. As for health, this year we have enjoyed the best in all our life time. From heat, we have not suffered at all. During part of the year the mornings are cool and a blanket or two does not feel bad. As for the hot sun, we do not mind it. We wear our helmets in the heat of the day. We have about the same rainfall at Iwo as in North Carolina. We had twenty-two inches this year, about half of what is usual.

Do people flock to hear the gospel? Sometimes when we go into a village, a large group will come out to see the jeep and the white man, but they soon leave, and only a few hear the gospel. Our work is not with the crowds, but with the few. The people are very friendly; they are a people who laugh if one laughs with them.

The thing that thrills them most is to



Courtesy John McGee

In a Nigerian village, large groups come out to see the jeep and the white man.

hear their language spoken to them. I meet them in the villages, on the farms, in the classrooms, and in their churches, and find them a people who desire love and friendship. What Paul said to the church at Corinth applies in Africa: "If I speak with the tongues of men and angels and have not love, I become as sounding brass or a tinkling cymbal." I think also of what Dr. Claude Bowen said when I conferred with him concerning my call, that the qualifications of a missionary are: a deep love for the people whom we serve, a thorough knowledge of the New Testament, and a deep devotional life.

After a year of adjustment, we feel that we are better fitted for a more fruitful year's work. I shall teach nine subjects in Iwo college, help with the college farm, help supervise the churches and schools of this district, and serve as pastor of the college church. All of our services in the church are in English, and I feel very much at home when I can preach to the best minds of Africa. Most of the young people will soon be able to speak English. We have a wonderful spirit manifested on the campus this year. Out of fifty-five new students the majority brought their church letters or came on the promise of letter. Many of our students go into the villages and into Iwo town to preach each Sunday afternoon. We have twenty-one preaching groups. Since we got the jeep, we contact more villages and churches. When I drove up to one church, the pastor remarked that only a jeep could have got there! Mrs. McGee enjoys teaching eleven hours, taking care of the library, and superintending the Sunday school in the college church.



JOHN S. MCGEE
Iwo, Nigeria,
West Africa

Japanese Baptists Withdraw from Kyodan; Organize Baptist Convention of Kyushu.

On February 23 the Seinan Baptist Church resolved to separate from the Japan Union Church and organize a church according to the genuine Baptist belief. We cannot take the position of the Japan Union Church which proclaims that all churches should be under the control of the central church government, constitution, and laws which we believe endanger our Baptist position—autonomy, democracy, baptism.

I sent invitation to the former Baptist churches to the Baptist conference which might be the starting point of the Japan Baptist Convention for which we are praying. The conference was set for April 2 and 3 at Seinan Gakuin Baptist Church, Fukuoka.

Missionary Edwin Dozier accepted our invitation to preach the baccalaureate sermon for the new graduates and to bring the greetings and congratulations to the graduates of college, high school, commercial school, evening class, and the training school. You can imagine the hopeful young faces shining to hear the impressive talk of Mr. Dozier. These are the events between March 9-16.

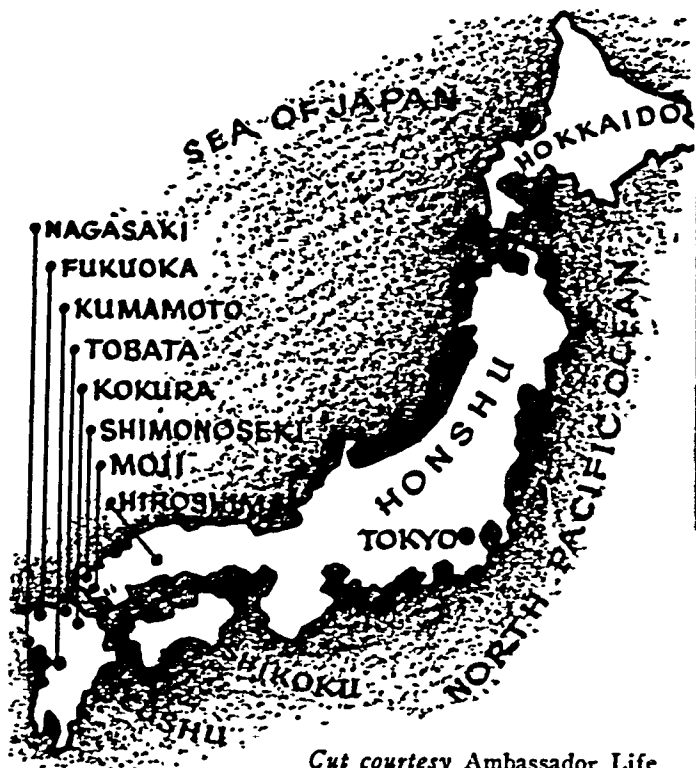
Three evenings, March 14, 15, 16, Mr. Dozier preached in our church and over thirty souls were given to Christ. With tears those newly converted came down to shake hands with Pastor Ozaki. Grand sight! The Holy Spirit moved!

Then according to my schedule, March 18-31, just like Paul and Luke, Mr. Dozier and I went on our missionary tour. Two days each at Omuta, Nagasaki, Kumamoto, Ijyuin, near Kagoshima. Mr. Dozier preached the Bible message and he got more than a hundred conversions in all.

To the Japanese it is rather peculiar to come down to the front to confess their faith in Christ, but Mr. Dozier was brave enough to ask them (very calmly without any coercion) and they were just glad to do so with their faces bright and happy as could be. Omuta is a coal-mining city and many mine workers gave their hearts to Christ.

At Nagasaki which is A-bomb stricken city we were very glad to find our church was still there, but in such a terrible condition that no windows remained, the roof broken, walls fallen.

The Baptist brethren met in a small room of the pastor's residence. Mr. Dozier gave those miserable brethren a hope of salvation by God in Christ. Seven



Cut courtesy Ambassador Life

souls were given to Christ, among whom were two children of a former professor in Seinan Gakuin.

At Kumamoto we observed the Lord's Day—March 23; this church is the only Protestant church remaining in the burnt city. About 150 brethren came to worship and Mr. Dozier preached morning and evening. About thirty men and women gave their hearts to Christ, crying and sobbing with inspiration and joy.

God is working today in Japan. Ijyuin is a town of 15,000 population in southern Kyushu. Mr. Mugino has been working for about fifteen years. He was treated hard at first, but now he is rather an important figure in the city. He is head of the social education section of the prefecture. We witnessed that God has been working for us and Mr. Dozier had about twenty-five conversions.

From southern Kyushu we took a train for northern Kyushu; it is a long trip. We stopped off at Fukuoka and got a telegram to come to Kokura the next morning. Mr. Dozier had to get up at five o'clock to catch the early morning train for Kokura. He is now preaching in North Kyushu, but I have to stay in Fukuoka to prepare for the conference.

SADAMOTO KAWANO
Fukuoka, Japan

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BOOKS

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

In these days of hurried activities we do well to have fellowship with the well-known Quaker mystic, Rufus M. Jones. His latest book, *The Luminous Trail* (Macmillan, \$2.00) has a message for our hearts, even though we may not accept all of his views. He begins by calling our attention to four roads: "The Road of Awakening, the Damascus Road"; "The Road of Complete Commitment, the Jerusalem Road"; "The Road of Service, the Jericho Road"; and "The Road of Fellowship with the risen and eternal Christ, the Emmaus Road." Then he introduces us to Paul and John and Clement of Alexandria, and Francis of Assisi, and Catherine of Siena, and William Law, and other followers of the Christ.

Those who enjoyed *How to Cook and Eat in Chinese* will welcome another book by the same author. *Autobiography of a Chinese Woman* by Buwei Yang Chao (John Day, \$3.75) begins with the story of a child of a wealthy and distinguished family, and gives a perfect picture of China before and after the Revolution and during the Japanese occupation. It is delightful reading, although written in Chinese and translated into English. At times the author indulges in excessive detail, especially with complicated family relations, but the modes of dress, customs, religion, and family life of a Chinese home are vivid and accurately portrayed.

R. N. D.

The life story of Fredrick Douglass who grew up from slavery to be a famous abolitionist is skilfully told by Shirley Graham in *There Was Once a Slave* (Julian Messner, \$3.00).

A Life for the Congo by Julia Lake Kellersberger (Revell, \$2.00), is the story of one Southern Negro woman who sailed away to Africa to give her life for the people of the Congo. Only a missionary could have written this poignantly beautiful, sometimes humorous, always moving story of

one who wondered, on first leaving home, what she could contribute to the "illustrious list of the great" and who became in her life as great as any of her predecessors on the mission fields of Africa. The story of her life and accomplishments is a true inspiration.

ELIZABETH ROUTH POOL

Conscience on Stage by Harold Ehrensperger (Abingdon-Cokesbury, \$2.00) is an exposition of the place of drama in the program of the church, with practical helps for it. According to Miriam J. Robinson, teacher of speech, Woman's Missionary Union Training School, it is the best book of its type now available, combining information and material which is scattered through many books. It sets forth, in an appealing manner and in language which the lay reader can readily understand, the value of dramatic activity to the spiritual growth of an individual, and upon this thesis contends that it should be given a place in the regular church program. The author deals with the dramatic element in building worship services, and the art of choral speaking and its uses, as well as the art of play production.

The thesis of W. E. B. Dubois in his recent book, *The World and Africa*, (Viking, \$3.00) is that the classification of men into two groups "human beings and Negroes . . . came from the African slave trade to America in the eighteenth century and the capitalistic industry built on it in the nineteenth." He regards Karl Marx as "the greatest of modern philosophers." He seeks to show that almost everything worthwhile had its beginning in Africa. That continent, with vast material resources, has been unjustly exploited by greedy world traders "no matter what the cost in degradation and pain." This volume would be more convincing if the author had written out of first-hand acquaintance with Africa, and had shown less bitterness in his presentation of a tremendously important problem.

The first few chapters of *Geography for Grown-Ups*, by H. A. Calahan (Harper, \$3.50), dealing with distances on the earth and surrounding universe, and how they are computed and charted, are laborious reading for the "fuzzy" mathematician, but even

those chapters are not altogether dull. The later chapters point out the significance of the position and make-up of various waterways, cities, countries, and continents in the light of modern living conditions—including modern war.

Rama, a Little Boy of India (Carey Press, 2/6), is an engaging little fellow who talks to white children about his home, people, and customs. Winifred Hemmens, the author, has admirably adapted the language and thought to the preschool child. At the end of each of five chapters she suggests appropriate handwork.

Here is a list of books which was suggested recently by our Missionary Personnel Department, for missions volunteers:

The Unquenchable Light, by Latourette.

China's Religious Heritage, by Yang.

Great Missionaries to Africa, by Taylor.

Borden of Yale, by Taylor.

Meet the Arab, by Van Ess.

They Found the Church There, by Van Dusen.

China in the Sun, by Gould.

Pathfinders of the World Missionary Crusade, by Eddy.

My Covenant Series, (8 volumes).

A Missionary Adventure, by Ginsburg.

The Philosophy of the Christian World Mission, by Soper.

Prayer, by Buttrick or Hallesby.

Doctor in Arabia, by Harrison.

Dr. Ida: India, by Jeffery.

Religious Liberty, Bates.

These Are the Russians, Lauterbach.

The Word Overcoming the World, Routh (study of Southern Baptist mission fields).

Christian World Mission, edited by Anderson.

West of the Date Line, Halleck.

The Larger Evangelism, Mott.

Christian Missions in Today's World, Carver.

America Must Be Christian, Goerner.

Now Is the Day, Foreign Mission Board Secretarial Staff.

Shining Like the Stars, Dye.

Studying Missions

By Mary M. Hunter

There is a very close and logical connection between interest and benevolence. To causes about which we have little knowledge, we do not give largely of our means, certainly not of our prayers and of our lives. We are interested only in those things of which we know. It has been aptly said: "When we know, we care. When we care, we share." Hence the need that every church become informed about the action of the Southern Baptist Convention in May, and the meetings of its own district association this summer.

For the meetings of the church organizations in June it is suggested that most of the period be devoted to reports of the Southern Baptist Convention. If your pastor and other members of the church attended the Convention, call on such persons for reports; if no member of the church was present, by reference to your state denominational papers a good report may be found. The printed report or the verbal reports of the messengers will give the church an opportunity to accept and carry out the plans that are made by the Convention. Such reports during June will be far-reaching in missionary education and missionary activity.

In the immediate present and the near future there will be gatherings of great importance. June will witness camps, district associations, and group meetings in all of the Southern Baptist states. Leaders and program chairmen are planning constructive evangelistic and missionary programs for the Southwide assemblies, conferences, camps, at Ridgecrest during summer months.

In attractive and varied forms, foreign mission literature will be available for all early summer gatherings. Among available materials are the following: "Pressing Toward the Mark," the 1947 report of the Foreign Mission Board; *These Twenty Years*, by W. O. Carver, written as a supplement to *Story of Missions*, by Edwin E. White, for general distribu-

tion; "The Call of the Cross", a pageant, by F. Catharine Bryan, which offers anew to the heart, through eye as well as ear, the home and foreign missionary message of the Cross; "How Missionary Are We?" a printed reproduction of the missionary display at Ridgecrest, 1946; and "The Meaning of Copenhagen," a pamphlet on the Seventh Baptist World Congress.

It is hoped that the local societies and the circle meetings will be largely attended by those who are at home during the summer. We offer the following suggestions as a means of sustaining local attendance. (1) By telephone or personal visit or note urge each woman to attend. (2) Prepare unique seasonable posters calling attention to the program. (3) Use, if possible, a missionary and several new people on the program. (4) If the group of women like it, have an outdoor meeting. If this is not practicable, bring within doors all the charm possible of nature's summer. The use of motion pictures presenting facts about missions at home and abroad will awaken interest in the different phases of work in which the society is interested.

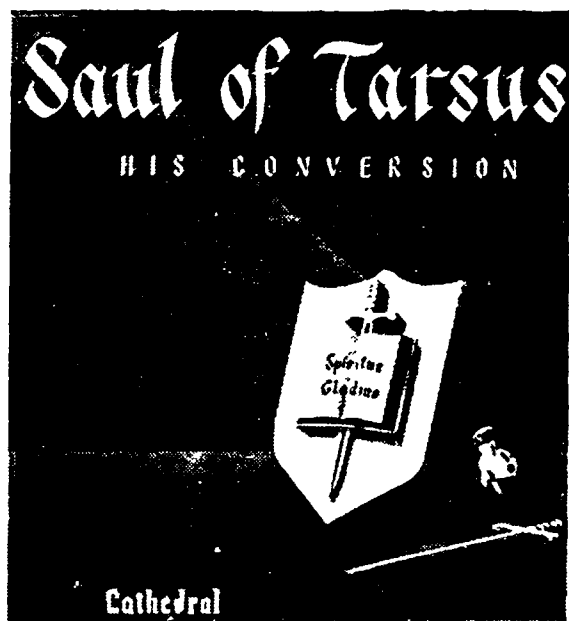
Lottie Moon, by Una Roberts Lawrence.

In the field of what we call "personal evangelism" Lottie Moon was a pioneer. She completely lost herself as she told the story of Jesus and his love to the Chinese people. She endured the hardships of drudgery and bore the pangs of loneliness; she shared her meager salary, and used her small inheritance that she might make Christ known to the people of Pingu and the surrounding country.

We do not know a book more calculated to arouse a sense of Christian and missionary obligation than the biography of Lottie Moon. Any summer class will profit by a study of that great life. This book is available from your Baptist Book Store. Price 75 cents.

The Book of books makes it very

plain that the tithe is the Lord's and that God loves a cheerful giver. From its inception the Executive Committee has stressed stewardship and tithing. In 1946 the Committee announced the seeking of a million tithers for Christ among Southern Baptists. Last year many signatures were secured to the tithers covenant. This year should bring many more. For suggestions about books to be used in classes for men, and for personal reading, write to Lawson H. Cooke, executive secretary of Baptist Brotherhood of the South, Commerce Title Building, Memphis, Tennessee, or to your state Brotherhood headquarters.



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By Nina Millen

Children and Their Pets Around the World



Trude* and Her Baby Goats

Trude's father kept a herd of goats. Every day he took them to pasture on the green grass of the mountainside where he lived in Switzerland. He milked the goats night and morning. He made cheese from the milk.

Trude had two baby goats called "kids." They were her very own to look after. She named them Nanette and Pierre. She fed them milk from two little bottles and they went with her everywhere. She hung a bell around Nanette's neck.

"The sound of the bell will help me know where you are," said Trude to Nanette.

One day Trude took the kids to the meadow to

*Pronounce it "True-dee".

This is the title of a set of eight teaching pictures showing children and their pets in Africa, America, China, Egypt, India, Peru, Philippine Islands, and Switzerland. Published by Friendship Press, it is available for \$1.00 from your Baptist Book Store.

eat grass. She wove necklaces of flowers and hung them about their necks. She watched them run and skip and play in the meadow. She laughed at their pretty tricks.

"They are glad to be in this beautiful world that God has given us," said Trude.

By and by Trude fell asleep on the warm hillside. When she awoke, Nanette and Pierre were not in sight. She called and called, but they did not come. She ran this way and that, looking for them.

It was growing dark and she knew she should be home. At last she climbed a little hill, stood still, and listened. Far off she could hear the tinkle of a tiny bell. She ran toward the sound. In a small green valley she found Nanette and Pierre eating grass.

"Come with me," said Trude. "Home is the best place for little goats. Home is the best place for me, too."

Hassan* and the Baby Camel

Hassan lived in Egypt with his family. His father owned a camel named Fatmeh. He took her on long trips across the desert, carrying goods. Hassan was always glad when his father and Fatmeh came home again safely.

"I shall be a camel driver like Father when I am a man," said Hassan. "When we get two camels, I'll start to train."

Hassan was a happy little boy most of the time. But every so often he would feel cross. Then he

*Pronounce it "Hah-sahn".

would say to everything he was asked to do, "No, I won't."

"What shall we do with him?" his mother would worry.

"You'll never make a good camel driver if you act that way," his father would say to him.

But Hassan did not care. He went on saying, "No, I won't" until the crossness left him.

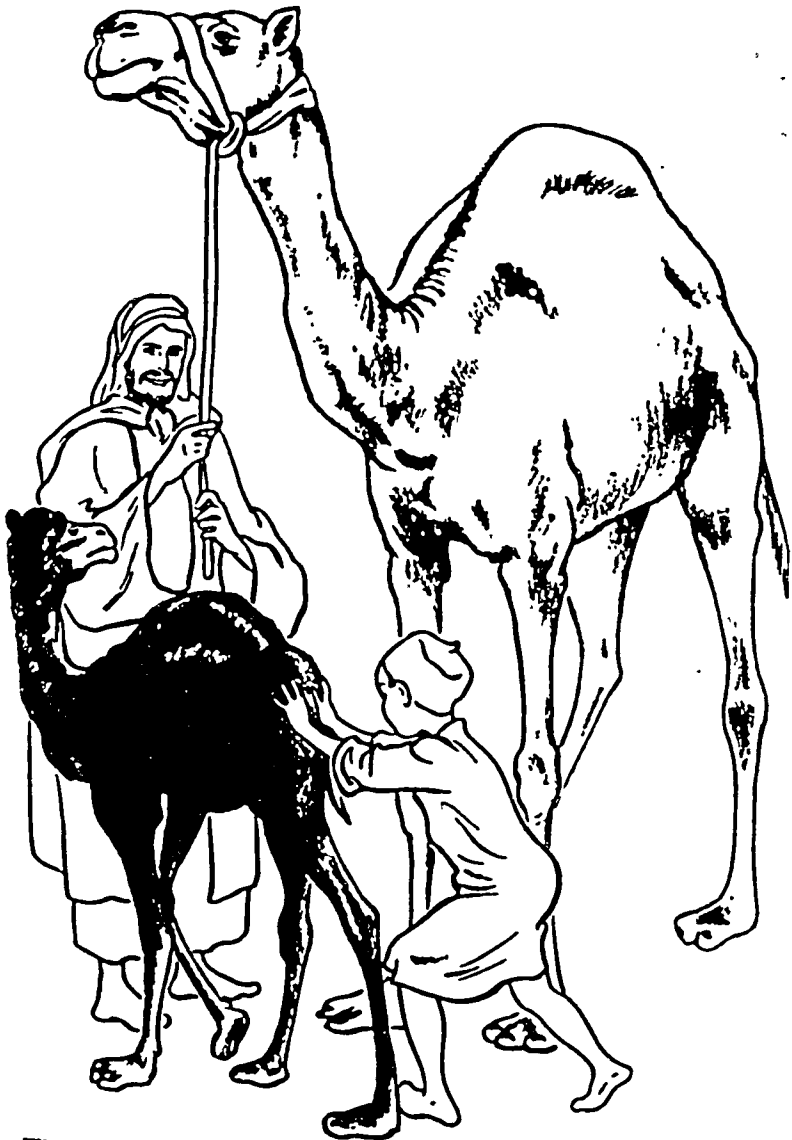
One day when Hassan's father got back from a trip he said, "We have two camels now. Fatmeh has a baby."

Hassan named the baby camel Ali. He said, "I'm going to start training Ali so I can be a camel driver."

Hassan put a rope on Ali's head and tried to lead him. Ali planted his feet firmly and would not move. Hassan got behind and pushed, but still Ali would not move.

His father laughed. "Ali is saying 'I won't' like you do sometimes."

For a moment Hassan was cross. Then he smiled and said, "I'm going to try leading Ali every day until he learns. And I'll stop saying 'I won't.' It doesn't sound like a camel driver."

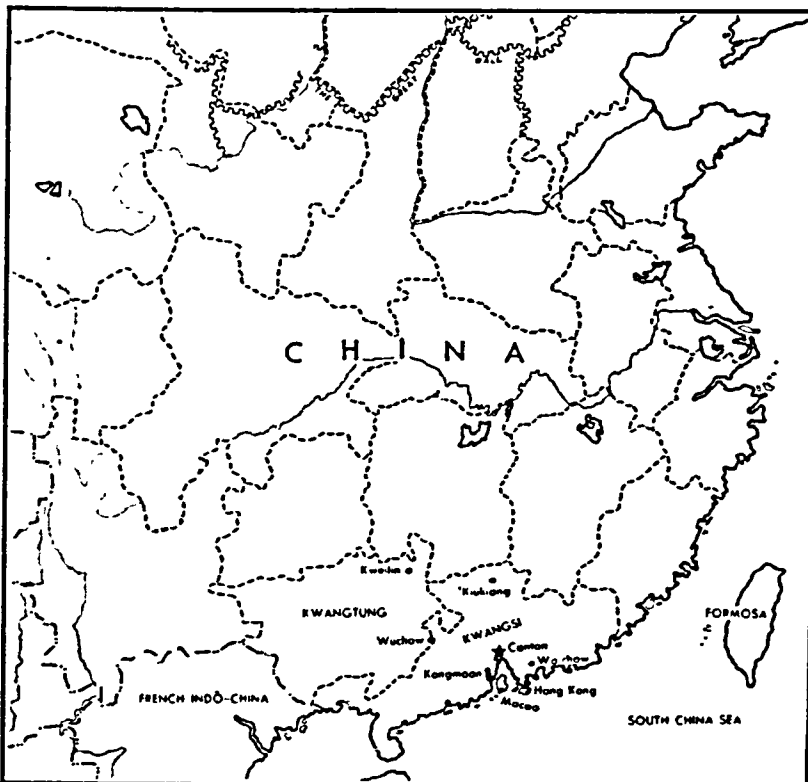


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Know Your Baptist Missions

SOUTH CHINA MISSION

Established 1845



AREA: Kwangtung and Kwangsi Provinces. Kwangtung about size of Alabama and Mississippi; Kwangsi size of Oklahoma. Products: Silk, tea, rice, tungsten. Population: Approximately 50,000,000.

MISSION STAFF:

Canton (population 1,000,000), capital of Kwangtung Province. Twelve Baptist churches. Pooi In Woman's Bible School; Leung Kwong Baptist Theological Seminary; Pooi Ching Boys' Academy; Pooi To Girls' Academy; Pooi Ling Kindergarten; Leung Kwong Baptist Orphanage; Leung Kwong Baptist Hospital; Leung Kwong Home for the Aged. 3 missionary couples; 5 women missionaries.

Macao (population 160,000), on Macao Island, Portuguese territory. One Baptist church; 2 schools (branches of Pooi To and Pooi Ching). One missionary couple.

Hong Kong (population estimated in 1940 as 1,070,000). Branches of Pooi To and Pooi Ching Schools, Canton. Baptist orphanage supported by Hong Kong Baptist churches under mission auspices, 6 self-supporting churches in the territory of Hong Kong. No missionaries.

Waichow (population 100,000). One church. No missionaries.

Kongmoon (population 25,000). One church. One missionary.

Sun Wui (population 75,000). One church. One missionary.

Kiukiang (population 250,000). One church, with kindergarten. Boys' and girls' school closed by war. One missionary couple. (Also called Shiuchow.)

(Please turn to page 32)

Missionaries Master Languages

A PICTURE STORY BY MARION F. MOORHEAD



The University of California, Berkeley, has a modern Japanese language school.



Of seven Southern Baptist missionaries studying Japanese, the Rev. and Mrs. W. R. Medling were fortunate to get a home for their family while in Berkeley.

Although born in Japan Mr. Medling learns the language along with his Tennessee-born wife. The boys have to be fed early, to give their parents time for study.



Director of the language school, Susumo Nakamura conducts the class in reading and grammar.



The Medling twins, Paul and Edward (below), will not have to be taught the language; they will learn it quickly in Japan.



Rees Watkins

In Ede, Nigeria, other missionaries engage in language study: Mr. and Mrs. John McGee, Edith Chaney, and Dr. and Mrs. Howard McCamey. Rees Watkins' chair is vacant.



SOUTHERN NEWS Flashes

Resignation

Dr. J. W. Marshall, secretary of the Department of Missionary Personnel since May, 1943, has accepted the presidency of Wayland College, Plainview, Texas. His resignation with the Foreign Mission Board is effective June 30. He expects to attend the seventh Baptist World Congress at Copenhagen, July 29-August 3.

Dr. John H. Miller, missionary to China, tendered his resignation at the April Board meeting. It was necessitated by prolonged ill health.

Engagement

The Rev. and Mrs. W. C. Newton, missionaries emeritus of China, and residents of Richmond, on April 27 announced the engagement of their daughter, Gene, to the Rev. Thomas Eugene West of Bacon's Castle, Virginia, and Boston. The wedding date has not been set.

Miss Newton, who joined the office staff of the Foreign Mission Board in 1935, is now assistant to the executive secretary. Dr. West, one time member of the faculty of the University of Shanghai, served in Italy as chaplain during World War II and is at present pastor of the Dudley Street Baptist Church, Boston.

Arrivals

Miss Lenora Scarlett of China arrived March 19, and is on furlough at 35 East College Street, Oberlin, Ohio.

Miss Ethel Harmon, the Rev. and Mrs. E. Milford Howell, and Miss Ada Jackson of Nigeria arrived April 8.

Departures

Miss Irene Jeffers, Miss Olive Lawton, the Rev. and Mrs. J. R. Townsend, and the Rev. and Mrs. A. W. Yocum left San Francisco by boat for China April 18.

Dr. and Mrs. Robert F. Goldie left New York by air for Nigeria April 19.

Miss Eunice Fenderson returned to Palestine aboard the *Marine Carp* which sailed April 23. Her address is Box 154, Jerusalem, Palestine.

Bereavement

Mrs. W. B. McNealy of Brazil lost her father in January.

Miss Floryne Miller of China lost her mother March 5.

Shanghai University President Henry H. Lin, who arrived in the States March 6, has had no difficulty keeping pace with his American tour manager, Dr. J. W. Marshall of the Foreign Mission Board. His favorite speaking engagement is college chapel. These pictures show Mr. Lin (center) at Louisiana College, Pineville.



Photos courtesy J. W. Marshall



Births

The Rev. and Mrs. Coleman D. Clarke of Hawaii announce the birth of a daughter, Jennie Elizabeth, March 25.

The Rev. and Mrs. H. C. McConnell of Chile announce the birth of a daughter, Anna-May, March 31 at Santiago.

The Rev. and Mrs. James D. Belore of Canton, China, announce the birth of a daughter, Martha Carolyn, April 4.

The Rev. and Mrs. J. B. Adair of Lagos, Nigeria, announce the birth of a son, John Gordon, in Ogbomosho, March 16.

Transfers

In Nigeria: Miss Willie Kate Baldwin has been transferred from Abeokuta to Agbor to serve as principal of the girls' school. She may be addressed: c/o American Baptist Mission, Agbor, via Benin City, Nigeria, West Africa. The Rev. and Mrs. C. A. Kennedy have gone from Agbor to Eku, and may be addressed: c/o American Baptist Mission, Eku, via Sapele, Nigeria, West Africa. Miss Ruth Womack has assumed her duties at the Baptist Hospital, Ogbomosho, Nigeria.

Anticipated Arrivals

The Rev. Manfredi Ronchi of Rome, Italy, and the Rev. Charlie Chi of Shanghai, China, are expected to attend the Southern Baptist Convention in St. Louis early in May, and visit many Southern cities during their stay in America.

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JULY BIRTHDAYS OF MISSIONARIES

1 Barbara Schmickle Kilgore (Mrs. W. J.), Laguno 970, Ituzaingo, F.C.O., Argentina; Earl Parker, Falmouth, Kentucky; Oleta Wilmouth Townsend (Mrs. J. R.), Baptist Mission, Kaifeng, Honan, China.

3 Kermit J. Schmidt, Lake Pecan Farm, Fort Gibson, Oklahoma.

4 John Edwin Mills, Spring Creek Baptist Church, Chattanooga, Tennessee; Sara Bobo Patterson (Mrs. I. N.), Abeokuta, Nigeria, West Africa.

5 Frances Adams Bagby (Mrs. T. C.), Postal N. 35, Goyania, Goyaz, Brazil; Anna Nora Laseter, Casilla 20-D, Temuco, Chile; Paul C. Porter, Sumare, Municipio do Campinas, Estado de Sao Paulo, Brazil; Sarah Crook Townshend (Mrs. S. J.), 4 Downs View Close, East Dean, Sussex, England.

6 Blanche Groves, Baptist Mission, Soochow, China; Frank W. Patterson, Box 1648, El Paso, Texas.

7 Alda Grayson, 29 Tsining Road, Tsingtao, Shantung, China; A. E. Hayes, Triunfo, Pernambuco, Brazil.

8 Mildred Cox, Caixa 178, Pernambuco, Brazil.

9 Sarah Allred Bryant (Mrs. W. Howard), Casilla 3388, Santiago, Chile.

10 W. Howard Bryant, Casilla 3388, Santiago, Chile; Grace Elliott Rankin (Mrs. M. W.), Baptist Mission, Kiukiang, Kwangtung, China; J. A. Tumblin, Caixa 111, Natal, Brazil.

11 T. Neil Johnson, 425 Cameron Avenue, Chapel Hill, North Carolina.

12 L. Marie Conner, Baptist Compound, Yangchow, Kiangsu, China; Helen Franklin Seats (Mrs. V. L.), Baptist Theological Seminary, Ogbomoso, Nigeria, West Africa; W. J. Webb, Escobedo 120 Pte., Torreon, Coahuila, Mexico.

13 Ruby Hayden Parker (Mrs. John A.), 1125 Bessie Street, Fort Worth, Texas.

14 Floy White Adams (Mrs. W. W.), 8004 Fourth Avenue, South, Birmingham 6, Alabama; W. Dewey Moore, Piazza in Lucina 35, Rome, Italy.

15 Thelma Williams, 4058 Bryant Street, Denver, Colorado.

16 Bonnie Jean Ray, Commerce, Georgia; (Miss) Neale C. Young, Ede, Nigeria, West Africa.

17 Zelma Curnutt Hallock (Mrs. E. F.), Caixa 320, Rio de Janeiro, Brazil; Orlene Ellis McGlamery (Mrs. Roy Claud), Baptist Hospital, Memphis, Tennessee; Ruth Pettigrew, Grace Garden, Kweiyang, Hunan, China; Elizabeth Routh Pool (Mrs. J. C.), 126 W. Beach Street, Pass Christian, Mississippi.

18 J. R. Saunders, 531 Santa Monica Boulevard, Santa Monica, California.

19 Margaret Lutz Lindsey (Mrs. Robert L.), Box 154, Jerusalem, Palestine; Frances E. Roberts, 9 de Julio 2775, Rosario, Argentina.

20 Maurice J. Anderson, Baptist Mission, Tungshan, Canton, China.

21 Mary Lee Trenor Askew (Mrs. David C.), Route 1, Doddsville, Mississippi; H. H. McMillan, Baptist Mission, Soochow, China; Ora Smith Wood (Mrs. L. D.), Casilla 3388, Santiago, Chile.

23 E. Lamar Cole, 4a Morena 335, Colonia del Valle, Mexico, D. F.; Charles L. Culpepper, Jr., Baptist Compound, 1 Pao Shing Road, Shanghai, China.

25 Floryne Miller, 717 Hillcrest Drive, West, Johnson City, Tennessee; Enid Pate Whirley (Mrs. C. F.), Port Royal, Ky.

26 Albert Ian Bagby, Caixa 118, Porto Alegre, Brazil; George Green, 618 13th Avenue, S. W., Miami, Florida; E. F. Hallock, Jr., Caixa 320, Rio de Janeiro, Brazil; Clifton E. Harris, 362 Elm Street, New Haven, Connecticut; Pearl Johnson, Box 1581, Shanghai, China; Nannie Bartlett McDaniel (Mrs. C. G.), 1512 West Avenue, Richmond 20, Virginia.

27 William H. Berry, Caixa 320, Rio de Janeiro, Brazil; Mary Jo Henry McMurray (Mrs. J. D.), Calle Colorado 1876, Montevideo, Uruguay; Hannah Fair Sallee, Box 1581, Shanghai, China; (Miss) J. Rees Watkins, Iwo, Nigeria, Africa.

28 Ruth Miller Haltom (Mrs. William E.), 1201 North Willard Street, Altus, Oklahoma; Janie Nooner Sullivan (Mrs. P. D.), Caixa 26, Belem, Para, Brazil; Carlton F. Whirley, Port Royal, Ky.

29 Kathleen Manley, Baptist Mission, Joinkrama, Ekinima Post Office, Nigeria, West Africa; Reba Stewart, Box 6540, Seminary Hill, Fort Worth, Texas.

30 Frank P. Lide, Box 1581, Shanghai, China.

31 Crystal Armstrong Enete (Mrs. W. W.), 155 Buckingham Place, Macon, Ga.

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THE COMMISSION


Know Your Baptist Missions

(Continued from page 29)

Shiuhing (population 100,000). One church, with boys' and girls' school. One missionary.

Wuchow (population 150,000). One church, Baptist hospital, boys' school, girls' school, kindergarten. 2 couples; 3 women missionaries.

Kweilin (population 350,000), capital of Kwangsi Province, almost completely destroyed. One church; Baptist hospital, Bible school, and grammar school closed by war. 2 couples; one woman missionary.



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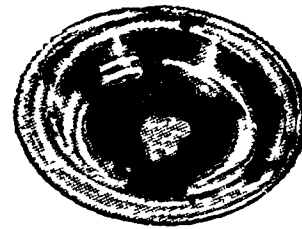
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Your vacation plans for 1917 should by all means include the Ridgecrest Foreign Missions Conference! Planning Committee Chairman J. W. Marshall announces that Dr. John A. Mackay, foremost authority on the international problems of religious liberty, will speak August 18 and 19. Latin-American Secretary Everett Gill, Jr., just home from two years in his area, will be in charge of the conference. Executive Secretary M. Theron Rankin, just home from the Baptist World Congress, will report on Baptists in Europe.

President Doak S. Campbell of Florida State College for Women and President George M. Modlin of the University of Richmond will present the cause of Christian education in missions.

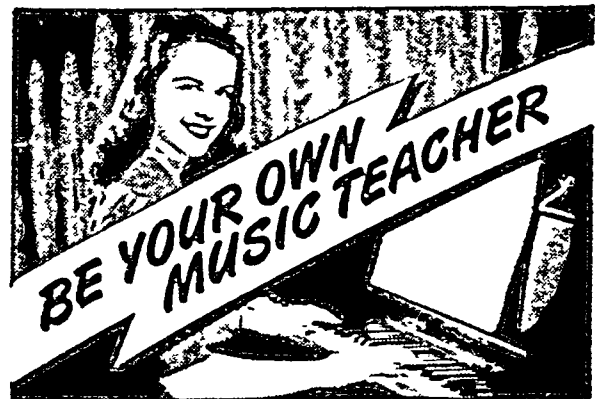
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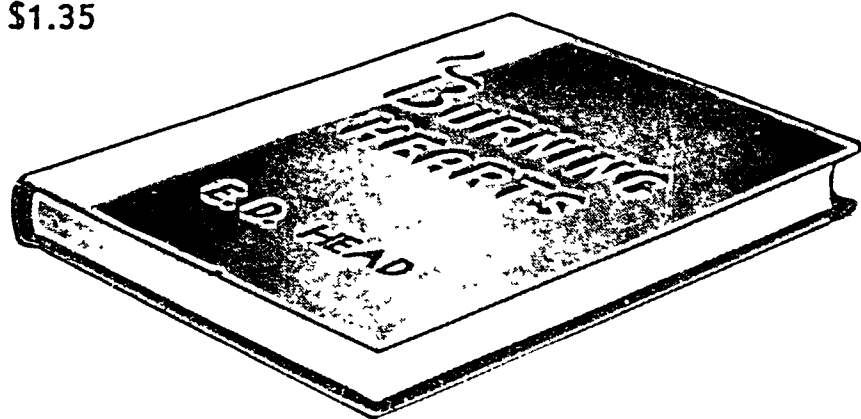
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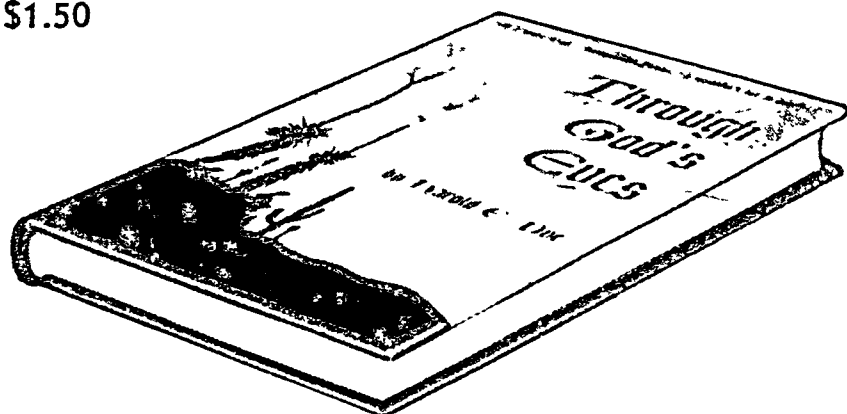


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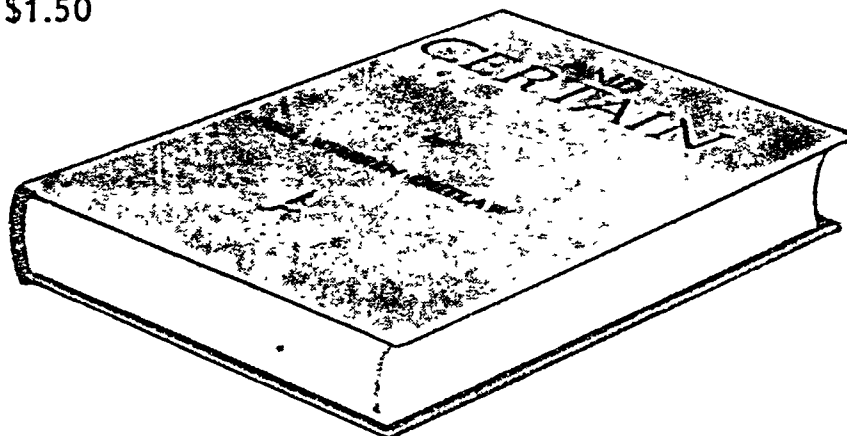


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