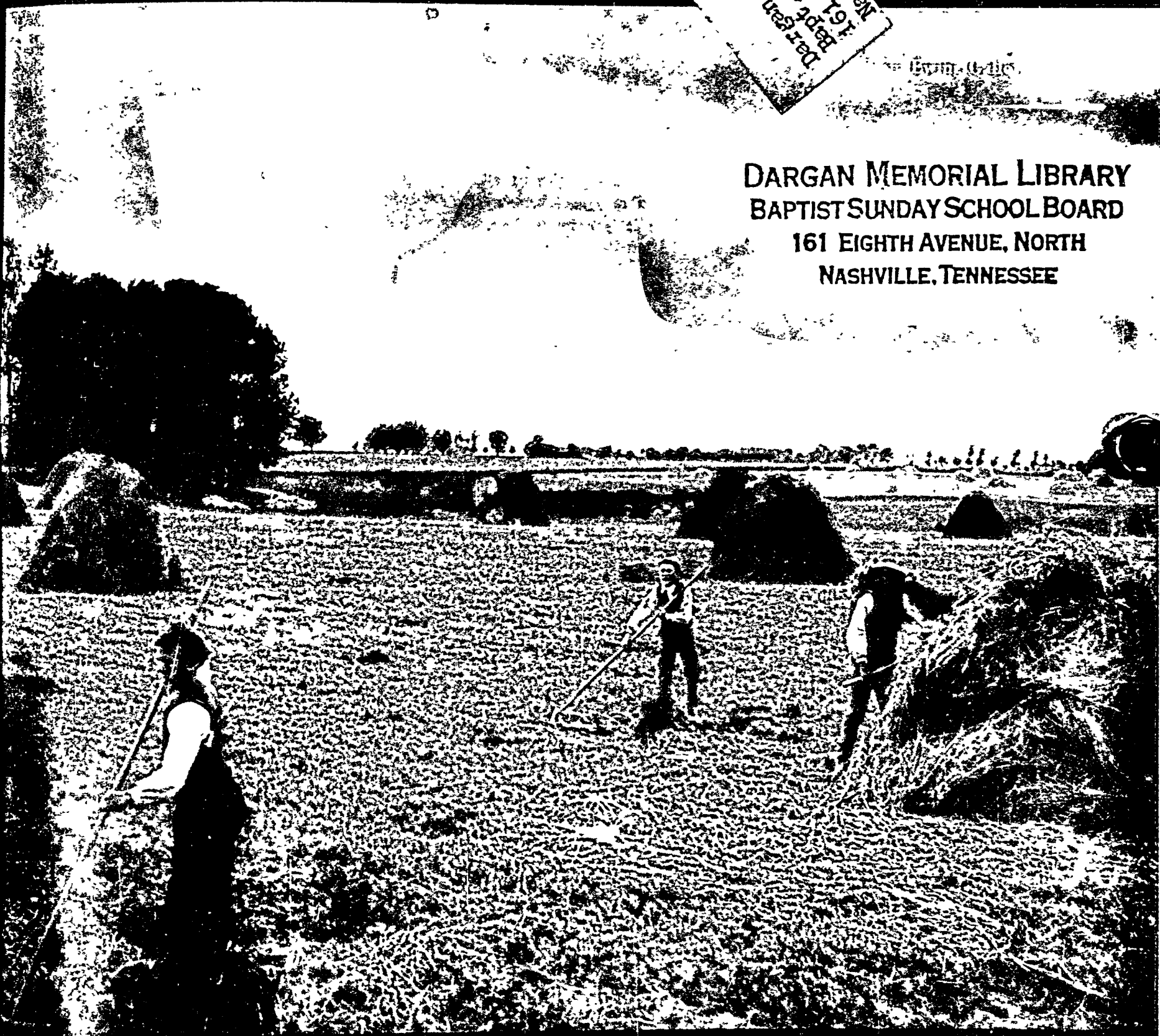


# THE *Commission*

A BAPTIST WEEKLY JOURNAL

DARGAN MEMORIAL LIBRARY  
BAPTIST SUNDAY SCHOOL BOARD  
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NASHVILLE, TENNESSEE



*Harvest in Denmark*

July-August, 1947

*In this issue*  
**Forty Years a Baptist Editor** By Frank K. Means

# How to Make a World Journal



By Marjorie E. Moore

Americans are world minded. They have "world series" baseball games, "world fairs" for commercial and scientific purposes, and "world premieres" for entertainment. They subscribe to world journals.

Unlike the series, the fairs, and the premieres which only claim to have worldwide scope, your Baptist world journal is international, intercultural, and interracial. You have noticed that it is worldwide in content. You may also have noticed that in spirit and outlook it is cosmopolitan.

How to make a world journal is no professional secret. Take a look over the managing editor's shoulder as each of a hundred typewritten pages of manuscript is read and "styled." In a Baptist missionary magazine, some words and phrases are taboo; if the contributors don't know, the editors do.

The term "foreigner" is one of them. It is meaningless in one world. To the Chinese reader the foreigner is one thing; to the North American it is something else. Even "foreign" has to justify its existence in these pages. Missions is missions, and rarely is it necessary to designate it "foreign" or "home." The name of our Board is 102 years old and not easily changed to eliminate the "foreign," but the term is provincial.

So are some adverbs. William Carey may be pardoned for saying he was going "out" to India—Kettering was the center of his universe and India, China, America, and everything else was on the periphery—but in the twentieth century, everybody lives in the center of everything. The magazine reports that missionaries have gone to Japan, Hawaii, Spain; they no longer "go out" to their fields. The word "down" is just as unnecessary; and it also connotes a certain condescension which some Good Neighbors resent. From God's eye view South is not down; by air the traveler actually goes up to go South! The adverbs are usually deleted from COMMISSION copy.

Once in a long while a writer forgets himself so far as to use a slang term for persons of other nationalities. English words which are offensive to a reader of any racial or national group are deleted on sight. This group includes such words as "Jap," "chink," "wop," "darky," "coon," "dago," "pickaninny," "nigger," and the like.

The word "native" is never used except in the exact sense; THE COMMISSION recognizes the fact

that a person may be a native of Carolina or Rio, but the word "natives" belongs to imperialism. The erstwhile "natives" of the countries where missionaries serve are national Christians, or Africans or Chinese or Chileans. Even the good old term "native worker" is obsolete now.

"Heathen" is another term to watch. If the author means non-Christian, the more accurate term is substituted: "pagan" or "Moslem" or "animist" or "Shintoist." For somewhat the same reason the words "strange," "exotic," "queer," and "bizarre" have to be scrutinized in copy for THE COMMISSION. If it reflects provincialism in the author, and therefore the magazine, out it goes. Every national or local custom is treated with the respect it deserves; the magazine avoids every suggestion of the superiority or the inferiority of any racial, national, or Christian group.

Geographical place names are a problem all their own. Although a style book and a specific dictionary have been adopted as authority on most questions of grammar, punctuation, spelling, and other editorial matters, THE COMMISSION has no complete dictionary of place names. Inquiry of the local newspaper office led to contact with the United States Board of Geographic Names, Department of the Interior, Washington, D. C., which issues bulletins on its decisions in regard to the spelling of the cities and towns, and rivers and mountains of all countries and continents.

"Romania" was one of our first queries. Some spell it "Rumania," others "Roumania," and at least one daily, "Romania." The Board on Geographic Names is authority for the final spelling, which is equally as acceptable to Romanians as to the people of the rest of the world, who use English.

The use of the bulletins from the Government Board saves confusion which occurs when the missionaries, writing in the language of their areas, spell the place names as they see them on street and highway signs. For instance, the missionaries write "Belo Horizonte, Brasil." THE COMMISSION uses the English spelling, "Bello Horizonte, Brazil."

Sometimes an hour is spent tracking down the correct spelling of a geographical name. When the magazine is released to the pressman, the editors know that other editors should be able to depend on THE COMMISSION as their authority for spellings. They also know that readers in other countries will appreciate the care exerted to get the names of their countries and cities right.

The subtitle of this magazine is both a fact and a goal. THE COMMISSION is not a Baptistworld journal, but a Baptist worldjournal, seeing today's world through Baptist eyes. They are eyes which focus well and record faithfully the objects viewed.

# EPISTLES

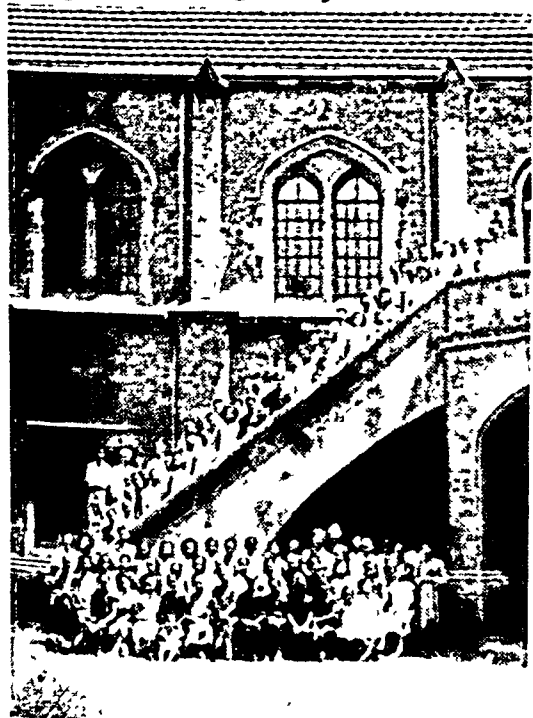
## FROM TODAY'S APOSTLES

*Secretary for Orient Reports Current Progress and Problems of Missions*

Encouraging reports continue to come from various parts of China concerning the open door for evangelism. John Abernathy of Tsinan wrote a few days ago of the testimony of General Huo whom he had been used of the Lord to win to Christ. The General had just returned from the battlefield, and said to the missionary, "All the time I was in the midst of danger, I felt that there was Another by my side. I was conscious that you were praying for me." Brother Abernathy said that if his work with the army had done nothing more than win this one man, it would have been worthwhile.

Rex Ray of Kweilin writes of the great opportunities for preaching the gospel in that city. I had a letter from him last week in which he said, "I think a lot of people must be praying for me when I try to preach. I feel so very unworthy and yet the Lord is moving the hearts of the people. Sometimes night after night we have twenty or thirty to make definite stands for Jesus. A few nights ago we had a scene that I'll long remember. When I made the altar call for decisions the whole altar was full of people confessing Christ. In that crowd were coolie workers, other poor, and—could you believe it!—there mingling at the foot of the Cross were four bankers. One of them was the president of the Kweilin Bank

*Mary Lucile Saunders*



Attending the All-China Baptist workers' conference held last August at the University of Shanghai were these delegates.

of China and another fine looking fellow was from the Farmer's Bank. There they were—the poor and the rich—seeking salvation together. The gospel of Jesus is a great leveler of men. Their hearts are all hungry alike."

Excellent revivals are being conducted in the schools. Dr. C. L. Culpepper has just closed a gracious meeting with the Eliza Yates High School in Shanghai. It has been my joy to lead two meetings this month: one in the Grace Baptist Church High School and the other in the Cantonese Baptist High School in Shanghai. I am leaving tomorrow for meetings with the churches and school at Yangchow.

Those of us who are preaching to these young people have never found them more attentive to the gospel. Their reverence, their singing, their responsiveness all indicate that their hearts are fertile soil for the gospel message. In the Grace Baptist High School meeting there were more than ninety professions of faith.

This morning as we came to the closing moments of the Cantonese High School meeting, large numbers of students were still without Christ. They had listened most attentively and evidently were deeply concerned. Some had come forward, but the victory in the meeting had not been won. It looked as if the service might close with half the student body yet making no profession of faith.

Then in the closing moments, the Christian students who had been praying for their friends and talking to them about Jesus began to go quickly back to those for whom they were concerned and speak the word to them. Suddenly the victory came. From all parts of the audience these young people began to come, many of them led by their Christian friends. They stood before their teachers and friends acknowledging the Saviour. It was a great hour and a magnificent sight.

### *Economic Conditions*

For more than a month we have been working with a new rate of exchange on the American dollar which has radically improved our financial condition. One dollar can do as much rehabilitation work now as three dollars did six weeks ago. We have been grateful that the Government has been able to exercise some control over the situation so that prices have not increased since the new rate of exchange as rapidly as might have been expected.

A number of rehabilitation projects are now going forward. In a few weeks the Sallee Memorial Church at the Shanghai Compound will be fully repaired and will be ministering to hundreds of young people. It is to be my joy to lead a revival there for the schools as soon as the building is finished.



*Mary Lucile Saunders*

Pastor Charlie Chi of Grace Baptist Church, Shanghai, and Miss Moonbeam Tong were elected to represent Chinese Baptists at the Baptist World Congress.

### *Return of Missionaries*

With the arrival of the *Marine Lynx* on March 6, the Interior Mission was wonderfully strengthened by the return of a group of their missionaries. Dr. H. M. Harris and Dr. Wilson Fielder were the only two missionaries in that whole area until the first of the year, but now they are greatly reinforced.

We now have in China 108 missionaries. Two of this number, the Rev. and Mrs. J. L. Galloway, are due for retirement, having reached the age of seventy. Several others will probably be leaving for furlough during the year. Gradually our missionaries are getting back. Returning this large body of missionaries to a war-torn country is not a task which could be accomplished overnight. We are expecting by the end of the present year that the China missionary staff will be functioning normally.

We are grateful that a large number of new missionaries will be appointed in 1947. There is a place of service waiting for each one of them. The language school in Peking has resumed work and their student body is increasing. We are expecting to have a considerable group there by fall.

We are grateful for the coming of Dr. S. E. Ayers who will serve as medical adviser for all our hospital work in China. Dr. Ayers has gone to Chengchow where he will complete the rehabilitation of the hospital and then will make plans to visit all our medical work. We anticipate great good from his service.

We have in Japan only one missionary.

The way seems to be opening for others to join him. I am expecting to visit Japan just as soon as permission can be secured in Washington.



*BAKER JAMES CAUTHEN  
Shanghai, China*

(Please turn to page 22)

# The COMMISSION

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# This Is the Time!

By Ellis A. Fuller

When one reads history he cannot escape the fact that periods of depression, retrogression, and moral depression have been followed time and again by great revivals. To walk down the halls of history from the days of Savonarola until now we step on mountain peaks of spiritual awakening—the Renaissance, the Reformation, the Wesleyan Revival in the eighteenth century, and the revival of 1857-1859. Between these great experiences are valleys of terrific unrighteousness of every type.

What the historian, Leckey, said of the Wesleyan Revival is but an appraisal of revivals in general. He reminded us that the Wesleyan Revival had done more for England than all of the glorious victories on land or sea by Pitt.

There are several facts which militate against the possibility of a great revival at this time to bring order and peace out of the world-girdling chaos and confusion. Without attempting to discuss any of these facts, let me mention the more stubborn and difficult of them: secularism in education with all its implications; humanism with all of its subtleties to rule God out of human experience; materialism with all of its false hopes to satisfy the deep needs of the hearts of men. But we should not take counsel of our fears. Sin is strong, but the grace of God is stronger.

Without question this is the time for the Christian forces to place the Person, the Son of God, at the center of all their programs and promotional schemes and to put a vital witness at the center of all their work. In other words we must preach the gospel not only as the power of God unto salvation, but as God's only power unto salvation. Our pulpits must flame with the gospel of redemption and our pews must become vibrant with witnessing in the name of the blessed Christ.

There can be no revival unless we deal factually with the great problem of sin. So long as we accept it as a "cultural lag," or a flaw, a defect, a delusion of mortal mind, an illusion, we simply will not

preach a message of redemption. If sin is nothing, then why do we need a gospel of power to deal with it? When we see it as the New Testament presents it, then we will fall back in confidence and hope upon the good news that we now have a remedy for man's ruin, a cure for man's curse. So long as we believe, as so many leaders suggest, that man is innately good and that the only thing he needs is a fair chance, and by chance mean the material necessities of life, we will not go to the ends of the earth preaching repentance. Without repentance there can be no regeneration; without regeneration there can be no entrance into the kingdom of God.

The hopes of men would flame with white heat if our preachers should become crusaders with a sense of mission in their efforts to bring to the people of the earth a knowledge of the gospel that saves.

Certainly, we are all interested in social righteousness, better world conditions, right relations among the nations, the doing away with war, and the eliminating of human needs, so far as this is possible. Let us not forget that these ends, so much desired and so much needed, are fruits and not roots. Conformity to the world with a view to putting a Christian veneer over human conduct will not solve our problems. Through the message of redemption it is God's purpose to transform the world. We are appointed unto the end of preaching that glorious gospel.

Oh, that the Christian forces of the world could be called to prayer, inspired to commit themselves afresh to the task of evangelism, and be endued with the power of the Holy Spirit; and that fervent preaching of repentance of sin and faith in Christ would be promoted in every land unto the end of making it possible for the eternal God to flood all lands with his grace and love! May this be our prayer until Christians are revived and sinners are saved around the world.



# "Human Designs—God's Destiny"

By E. C. Routh

In attendance, the 1947 meeting of the Southern Baptist Convention in St. Louis reached the highest point in the history of the convention, with an enrolment of 8,383. In fellowship, in the spirit and range of the discussions, and in achievements, the convention was considerably above the average. A number of matters were discussed freely, with resultant unanimity in most cases. The new constitution adopted last year became effective this year, with a number of changes in personnel of the various boards, involving more frequent rotation of members. Because of the provision increasing the number of representatives of boards in proportion to the number of Baptists, three of the states—Georgia, Tennessee, and North Carolina—have two members each instead of one as heretofore; Texas has three members. For the first time Arizona and California have members on the Foreign Mission Board. The complete membership list of the Foreign Mission Board as now constituted may be found on page 2.

♦ ♦ ♦  
"It costs to be a Christian," the theme of Vernon Richardson in the closing hour of the annual meeting of Woman's Missionary Union, prepared us for the general meetings of the convention. Jesus never made discipleship easy. "If any man will come after me," he said, "let him deny himself and take up his cross and follow me." Jesus illustrated the conditions of discipleship with a story of the man who failed to count the cost when he was building a house; and of a military leader who did not count the cost when he was going against the enemy. We should not only count the cost, but we should also count our resources. Southern Baptists have vast resources in personality and in finances which they have never utilized. Most of us have not yet learned what it costs to be a Christian. We were reminded of the statement by Martin Niemoeller recently, who in recounting his experiences while a prisoner eight years, at least half the time in solitary confinement, said, "All those years were worth what they cost."

We repeat that it is not easy to be a Christian, but the experience of discipleship is worth all that it costs.

♦ ♦ ♦  
Southern Baptists made a little better per capita showing for missions this year than they did the last few years. With \$115,226,949 given for all purposes, of which \$27,240,704, less than 25 per cent, was given for all missions and benevolences, we have little ground for boasting that we are missionary Baptists. In other words, while 6,079,305 Southern Baptists reached a new record high in per capita gifts of \$14.47 for local work, their per capita gift for missions last year was only \$4.48. We are indebted to Southern Baptist women for the glorious Lottie Moon offering for foreign missions which totaled approximately \$1,350,000.

♦ ♦ ♦  
We had a high foreign mission hour the second night of the convention, with Dr. George W. Sadler presiding. In the closing hour of the W.M.U. program, three young women on their way to foreign mission fields as recent appointees stirred our hearts as they related their experiences in facing God's call to give their lives to this supreme task. During the foreign mission hour Thursday night the call came from the Orient, from Europe, and from Latin America for reinforcements, and that call was answered by young missionaries who are on their way to these great areas of supreme need. Dr. Rankin, executive secretary, brought us face to face with our responsibility to give the gospel to the whole world in a time of unprecedented opportunities, along with difficulties which challenge the best of life. We should follow the example of Jesus who made no provision for himself except as on the Cross he provided the way out for the whole world. While not a part of the prearranged program, a spontaneous offering for relief, an expression of interest which could not be denied, amounted to \$5,177.03. Then in the closing moments came a plea by Dr. Paul R. Caudill of Memphis for a gift of life as well as of money. Quite a number

of young men and women heard and answered that call.

♦ ♦ ♦  
Secretary Duke K. McCall of the Executive Committee of the Southern Baptist Convention, made one of the most convincing pleas for tithing we have ever heard.

The Southwide movement for tithing, heartily supported by Woman's Missionary Union and by the Baptist Brotherhood, with an effort to enlist every Southern Baptist within the next few months, promises increased funds with which our mission boards can meet adequately the challenge of this new and critical age. Without such a response our mission boards, home and foreign, will be unable to project an enlarged program so desperately needed. We must have our seminaries to train these workers, for national leaders in all lands are better equipped intellectually and otherwise than they have ever been. We must have alert, consecrated, well-disciplined men and women with sharpened tools.

♦ ♦ ♦  
In the St. Louis meeting a growing spirit of evangelism was manifested, with emphasis on perennial soul-winning, with all of God's people at this supreme business all the time. Evangelism, whether in America or in Asia or in Africa, is primary. Along with evangelism goes Christian training. It is as necessary to have training camps in the Lord's army as to have training camps in military operations in the kingdoms of this world.

♦ ♦ ♦  
We all thank God for our great seminaries. We need to do more for them, with enlarged faculties to take care of the hundreds of students enrolled in each one of these institutions. President Ellis Fuller of the Southern Seminary, speaking for all of the seminaries, brought the most timely challenge to this generation to come to grips with the modern world we have heard for many a day. We face new and difficult problems to be solved and new frontiers to be explored. We should make use of the truth wherever found, both in God's revealed Word and in scientific lab-

oratories. This message, which we understand is to be made available in printed form, should have wide distribution.

♦ ♦ ♦

The St. Louis convention was characterized also by a recognition of our responsibility to apply the gospel with all of its implications to every area of life. The report on our social tasks, read by Dr. J. B. Weatherspoon, contained a strong, sane, and sensible statement on race relations: "The exclusive rule of one race in a multi-racial democracy, without regard to the right of other races to participate in the processes of self-government under a common law, is no more justifiable than the rule of one political party without regard to the rights of other political parties to participation in the processes of self-government under a common law." The address of Dr. George D. Kelsey of Morehouse College on the question of race relations was appreciated.

♦ ♦ ♦

The Convention reaffirmed its opposition to the ominous threats against religious liberty and the separation of Church and State, especially as manifested in the recent decision of the United States Supreme Court in the New Jersey bus case, and by the failure of our Government to recall the special ambassador to the Vatican. In our world mission endeavor no more vital issue confronts evangelical Christians than the continual effort of both the Roman Catholic hierarchy and atheistic Communistic leaders to restrict the propagation of the gospel in all the world. We subscribe to no totalitarian scheme, whether religious or political, but offer to a distressed and perplexed world the ideal of a true Christian democracy.

♦ ♦ ♦

The only answer to the political perils of our day is Christian democracy, so forcefully emphasized not only by Dr. Weatherspoon's committee, but also in the great deliverance Saturday evening by Dr. W. R. Pettigrew of Louisville: "In a Christian democracy the welfare of the whole would be placed ahead of the advantage of the individual, and the individual's welfare would be safeguarded by the whole. There would prevail an atmosphere of spiritual purity and power, in which a lie and deceit could not live any more than a fish could live and swim in the burning sands of

the desert. A Christian democracy would have for its cohesive force a spiritual loyalty to Christ as supreme ruler; there would be, of necessity, a power that conditions for citizenship by conversion.

♦ ♦ ♦

In Sunday afternoon meetings as well as in other hours, we were summoned to give more attention to the home life of the nation. As one speaker said so truly, the natural rights of our boys and girls are good parents and the security of a good home. The papers are full of startling facts about youth delinquency, but much of this goes back to adult delinquency and the tragic failure to provide Christian homes for the growing child of the nation.

♦ ♦ ♦

We welcome our brother Baptists from other lands who come as ambassadors of Christ with their illuminating interpretations of the meaning of the message of Christ to their own people. We recall the following friends who were with us at St. Louis: President and Mrs. Henry Lin of the University of Shanghai, Pastor Manfredi Ronchi of Rome, Brethren Adolfs Ezlitis and Elwood Gallen from the Baltic nations in Europe. We

are indebted to these fellow workers for their significant contributions.

♦ ♦ ♦

There were other high hours—the convention sermon by Dr. W. A. Criswell, the address by former Governor Robert S. Kerr of Oklahoma on "The Book We Teach," the message by Dr. R. G. Lee, the addresses Sunday afternoon by Dr. Marshall Craig, Dr. J. D. Grey, and Editor Joe Burton of *Home Life*, a new magazine, which is accomplishing much good.

♦ ♦ ♦

We have never seen a program piloted more skilfully, on close schedule, than this meeting at St. Louis, with Dr. John W. Raley, chairman of the Committee on Order of Business, reinforcing the presiding officers all the way through. The music was superbly directed by Ira C. Prosser. The local committees led by the Rev. Oliver R. Shields had made every possible provision for the welfare of the messengers. Louie D. Newton made an admirable presiding officer and was re-elected for the second term. Dr. C. Oscar Johnson of Missouri and Dr. T. V. McCaul of Florida were elected vice-presidents. Secretaries Porter Routh and Joe Burton were re-elected.

Photo courtesy St. Louis CWS Center



Dr. M. Theron Rankin and Dr. George W. Sadler visited the relief booth in the Exhibit Hall, manned by Robert L. Martin of the St. Louis Center during the Convention. Southern Baptists opened and maintain the center at 740 Esplanade Avenue, New Orleans 16, Louisiana, for clothing, bedding, and shoes from the ten Gulf Coast states.

# Kingdom Facts and Factors

## Salutations

By W. O. Carver

I hope it will not seem presumption if I give facts this time in the form of salutations to certain organizations, institutions, and leaders which are just now factors in religion and life.

### Baptist Woman's Missionary Circle of Richmond

I salute you on your diamond jubilee, celebrated in a program splendidly conceived and planned and presented with extraordinary skill, ability, and charm April 22. Oldest women's organization in continuous action in the entire South; producing and fostering mother of Woman's Missionary Union, auxiliary to the Southern Baptist Convention; achieving notable victories in all lines of missionary undertaking.

With eminent fitness and in beautiful tributes, presented in papers rare in their preparation and delivery, you recounted your "heritage" and remembered your "heroines." But with true vision and intelligent devotion you made your "horizons" the point of emphasis, calling yourselves to the challenge of the pressing present and the appealing future. Truly you constitute a major factor in the history of Southern Baptists, all of whom will be better servants of Christ if they know your story.

### Baptist W.M.U. Training School and Dr. Littlejohn

I salute you upon the completion of forty years of notable success and achievement. You have turned into the ever-widening currents of our Baptist life and labors fresh streams of young life trained for service in many lines and in all the lands. Your founders and your first students braved questioning and opposition, not only of strong and little men, but you even had to suffer the chilling neglect and the harsh antagonism of some of the W.M.U. leaders until your course had demonstrated the divine approval and sanction.

Now you hold first place in the un-

questioning love and pride of the great organization which rejoices to foster your growth and provide for your needs. In this troubled world you carry the light of hope and the banner of advance. Your thousands of daughters lead the way in which new hundreds follow year by year. Lengthen your cords and strengthen your stakes, for the women that will publish the glad tidings will require a larger tent in the immediate future.

### Shanghai University and President Lin

No phoenix ever rose with stronger wing nor more amazing flight from the ashes of a destroying fire than you have shown in the unparalleled success with which you have brought your school to efficiency in the very brief months since you recovered its remains from the devastation of the long and cruel war. The vigor of your spirit is rebuilding the body of its physical equipment. The courage of your idealism is achieving the impossible. The favor of God is imparting divine strength for your need. A man of God's own choosing leads on to make of this school a nurturing ground of humble nobility in the service of the new China, and of the vigorous Christianity which is China's hope. In prayer and confidence we salute you, in hope of ever-growing work.

### The Executive Committee and Secretary McCall

You are charged with the leadership of a very numerous and potentially mighty people at a supreme crisis in history. Yours is a task of complex responsibility. What your denomination shall be at the end of this twentieth century, and what place it will hold in the spiritual forces of the world at that time will very largely be determined upon the guidance you give your people just now and for the next five years.

You need Spirit-inspired vision and insight that you may discern what our Israel ought to do in these days so big with potentialities. You need prophetic courage that you may declare unto us our sins and summon us

to repentance, sacrifice, and devotion to the affairs of the kingdom of God in all its aspects. You need the wisdom of a comprehensive statesmanship and the daring to make plans large enough for God to work in them and to work us into them for the glory of his "Good News of the Kingdom." You need evangelistic fervor born of Christlike passion "that the world may be saved through him. You need the sympathetic, honest, prayerful fellowship and support of all of us "who love our Lord Jesus Christ in incorruption." We salute you. Lead us and we will follow.

### The Baptist World Alliance and Its Copenhagen Congress

To some of us the enthusiasm and daring which undertook this Congress in these times of confusion and difficulty seems premature. Since you are coming up from the ends of the earth in numbers to full capacity of transportation all questioning dies and the million-hearted brotherhood will join heart and soul in your fellowship, prayer, and planning. All have the vision and determination of the little group who called that first world gathering of Baptists in London in 1905 and then set going the Baptist World Alliance. We bless the memory of Pitt, and Robertson, and Mullins, and Landrum, of Clifford and Shakespeare, and Whitley, and Maclaren, all inspired by the genius of J. N. Prestidge whose imagination made real to him the groups of Baptists in half a hundred lands. He sought out and enlisted correspondence from all these correspondents for the paper which with prophetic faith he called *The Baptist World*.

Now when the world so desperately needs the Baptist message the Alliance is available for co-operation of our 15,000,000 Baptist members in sixty lands to undertake unitedly their witness to all men. May the presence, the wisdom, and the daring of the Holy Spirit mark all your sessions. Make larger plans and choose an executive committee and officers who will be competent in the Lord to plan a world program and to find ways and means for implementing it. By strengthening the unity and community of the world-wide Baptist fellowship you will prepare us for proper relation with all the servants of Christ. In his name we salute you.



# No Peace *without* Freedom of The Press

By J. Maurice Trimmer

*Ye shall know the truth, and the truth shall put you under obligations.*

**I**t is being increasingly recognized that in these critical times when for millions of people the patterns of destiny are being drastically revised, one of the major issues demanding intelligent concern is the freedom of the press.

In this modern day when information is being disseminated by so many agencies, freedom to express and publish the truth is a fundamental liberty which is absolutely indispensable to the preservation and promotion of all other liberties.

For that reason the report recently issued by the distinguished American Commission on Freedom of the Press is of profound historic importance. During the past five years this thirteen-member commission, composed of eminent educators, theologians, philosophers, economists and lawyers, with Chancellor Robert M. Hutchins of the University of Chicago as chairman, has been studying the principles, processes and problems of mass communication. It has confined its investigation to the ways by which, here in America, the press influences affairs of community, state and nation through the molding of public opinion.

Its lengthy conclusions might be summarized briefly as follows: In America freedom of the press confronts a real crisis. Dangers deriving from several sources constitute definite threats to its proper functioning. Those who control the agencies of mass communication have failed to measure up to the supreme moral responsibility which is theirs by virtue of the powerful influence they exert in the creation of public opinion and the formation of American culture. Unless they voluntarily institute certain reforms and discontinue the pernicious practices of which they have been guilty, society will be forced to introduce drastic measures of control and regulation to eliminate these abuses—which, in itself, will amount to a compromise of press freedom.

The preservation of freedom of the press is vitally essential not only for the welfare of democracy but for the welfare of Christianity as well, because freedom to express and publish the truth is one of the foundation principles of religious liberty. True freedom of religion includes a number of fundamental rights:

- ★ The right to believe in accordance with the dictates of faith, reason and conscience;
- ★ The right to worship God in accordance with the dictates of faith, reason and conscience;
- ★ The right to live and act in accordance with such belief and worship;
- ★ The right to propagate belief for the purpose of persuading and converting others;
- ★ The right to educate one's children in the doctrines and convictions of his religion;
- ★ The right to unite with others in an organized fellowship for the purpose of performing the ministry and promoting the program of one's religion;
- ★ The right to cherish and practice one's religious beliefs without suffering any civil disability or disfranchisement or any penalty of the law;
- ★ The right to express and publish religious truth through all available channels of communication, including the press, books, radio, screen, and oral speech.

In this present day when the agencies of mass communication are so powerful and so far-reaching in their influence, the right to express and publish religious truth is more than ever essential to the propagation and promotion of Christianity and to the protection and preservation of religious liberty.

In other words, religious liberty and freedom of the press are so closely related that the former cannot truly exist where the latter is prohibited.

Whenever the liberty to publish and circulate the religious message is violated or abridged, the cause of religion is seriously damaged. Certainly Baptists, who are traditional champions of religious liberty in all its forms, should constantly be on the alert to discern and protest against any such violations or abridgments. Unfortunately they are occurring constantly, not only in our own country but also in various parts of the world where our denomination is conducting the foreign missionary enterprise.

**O**ne conspicuous way by which freedom of the press is being violated in contemporary America is in the domination of news channels by advertisers and pressure groups. The enormous revenues which many newspapers and magazines receive for the glamorous advertisements of alcoholic beverages which are carried in their pages enable the liquor industry to censor and control what is published to a degree that constitutes a notorious infringement of press freedom. If it should be successful the campaign to abolish liquor advertising through the various agencies of mass communication would accomplish two exceedingly beneficial results. It would eliminate one of the most productive methods by which the industry recruits new customers, increases consumption, and promotes its nefarious traffic. And it would also make a definite contribution to the freedom of the press by releasing it from the domination of such advertisers.

To the extent that the press is controlled by commercial interests of any kind it surrenders the liberty of giving untrammelled expression to news and views. It is for this reason that a religious journal should be exceedingly careful about accepting lucrative

advertising, and thoroughly conscientious about the type of advertising it publishes in its pages.

Another way in which freedom of the press is being violated is through the presentation of false, prejudiced, and distorted reports of religious activities. Many ingenious devices which appear quite innocent are employed by newspapers to give a wrong slant or interpretation to the news. It is unquestionably true that in certain areas of the United States the secular press is controlled by Catholics to a degree that it definitely discriminates against Protestant releases. Catholic news is given prominent publicity while other church news is relegated to an obscure paragraph on the back page.

The glaring contrast between the way in which the press featured the Catholic ceremonies in Rome when some new cardinals were consecrated, and the way in which the press virtually ignored a simultaneous meeting of the World Council of Churches, should give Protestants serious concern. In this same connection it is pertinent to remember how a Catholic bishop in a Western state a few years ago threatened to inflict a

Catholic boycott on a certain city newspaper if it published a report about the immoral escapade of a priest. Any flagrant irregularity by a Protestant minister is usually headlined.

In the interest of maintaining real freedom of the press Protestants should not only vigorously oppose any unfair discrimination in publicity concerning their own activities, but should also refrain from practicing it with reference to any other religious group.

When freedom of the press is violated in foreign countries it often causes serious difficulties for our mis-

## Must history repeat itself?



HERZOG & GIBBS, FOR THE PUBLIC AFFAIRS COMMITTEE, INC.  
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sionaries. For example, a daily newspaper published in a major city, is managed and controlled by a native who spent several years studying in the United States. He returned to his country with a splendid education but with a mind poisoned by the racial discrimination he had experienced in this country. He is so bitterly prejudiced against the United States and the white race that he not only maliciously distorts all the news releases concerning America and Europe but is also highly contemptuous and abusive in his comments on Christian missionaries in the immediate area. His antagonism, ex-

pressed through the powerful agency of the press which he dominates, greatly complicates the problem for Christ's ambassadors there. Such unscrupulous journalism is a formidable menace to Christianity.

Writing about the "Twilight of Religious Liberty" in Italy, Robert Root indicates certain pressures that are now being exerted by Catholic influences to restrict Protestant radio privileges. (Since the radio is one of the principal agencies of mass communication it is properly included under the general category of "the press.") Mr. Root reports that station directors started switching Protestant programs from thirty minutes Sunday afternoon to fifteen minutes early Sunday morning. To justify such changes in schedule it was explained that there was no demand for broadcasts by small sects. It happens that in many Italian communities electric power is completely shut off in early morning hours so that no one can listen to broadcasts at this time.

When the leader of a certain Protestant church arrived at a radio station to put on a scheduled Christmas broadcast he learned that the program had been arbitrarily canceled. It was only after a

flood of telephone protests by angry Christians that the management rescheduled it for later in the day. Subversive forces are working in many areas of the world to undermine freedom of the press.

Baptists have a major responsibility for the preservation of freedom of the press. By virtue of their historic contribution to the cause of religious liberty, they have a unique obligation to discharge and a distinctive influence to exert in the maintenance of this liberty to express and publish religious truth. As champions of religious freedom Baptists have vigorously opposed

(Please turn to page 30)

# Forty Years a Baptist Editor

By Frank K. Means

Eugene Coke Routh was born near Lagrange, Texas, November 26, 1874. Seventeen years later he was "born again" during a revival meeting and joined the Baptist church at West Point, Texas. He was destined to serve Christ successfully in many different capacities: public schoolteacher, associational missionary, pastor, editor of papers having limited constituencies, associate editor and editor of *The Baptist Standard*, editor of the *Baptist Messenger*, and editor of THE COMMISSION. In none was he more outstanding than he is as a missionary journalist.

Realizing the importance of a college education, he enrolled in the University of Texas. The next four years were spent in study. Study habits were developed which were not broken at the end of his college course. As a matter of fact, they have made him an omnivorous reader of books and periodicals covering a wide range of subjects.

A representative of the Student Volunteer Movement visited the University of Texas during E. C. Routh's student days. He and other consecrated young people heard and heeded the call of God to dedicate their lives to missionary service. At that time there was no question in his mind but that God wanted him to serve abroad.

Awarded a Bachelor of Arts degree in 1897, this embryonic world citizen sought and found employment as a public schoolteacher. Although Dr. Routh is still a very effective teacher, he left the profession four years later.

Four decades ago this month, the editor of this Baptist journal entered the ministry of Christian journalism. Not to eulogize the man but to appraise the life, the managing editor secured this article. The author agreed to write it three months before he was asked to become a member of the Board's home office staff.

Time passed and family responsibilities grew. Illness came and brought with it suffering, family adjustments, and pressing problems. The way did not open to go to the foreign field.

One day, while reading the sixth chapter of Isaiah, he came to an understanding of what the Lord had been doing in his own experience. Isaiah was called to "go" and he sent: "Whom shall I send, and who will go for us?" Yet the larger part of Isaiah's ministry was spent in preaching to the court and citizenry in his own city of Jerusalem. That was the answer the young volunteer had been seeking. He had volunteered to go wherever the Lord might send him, but the Lord chose to keep him at home to do the thing which was most needful. Isaiahs usually are not prepared to do the task at home until they are willing to work abroad if such should be the Lord's will.

The year 1901 was eventful for Eugene Routh. He was ordained by the San Saba Baptist Church and elected missionary for the Lampasas Baptist Association. His career as an associational missionary ended two years later when he became pastor of the First Baptist Church, Lockhart, Texas. In 1907 he gave up the pastorate to enter missionary work in West Texas for a brief interval.

At the insistence of Baptist friends in San Antonio, Dr. Routh began publishing *The Baptist Visitor* in 1907. It was in this position that he earned his "spurs" as a religious journalist. Within a short time this publication was enlarged, with a wider scope, and the name was changed to *The South Texas Baptist*.

Texas Baptists were slowly but surely being consolidated into a great denominational body. The chief religious paper in Texas was *The Baptist Standard*. In line with the general movement to-



The editor is seldom photographed at work. The pictorial record of his life is of his personal, not his professional history.

ward unification, *The South Texas Baptist* was consolidated with *The Baptist Standard* in January of 1912. Dr. Routh became associate editor of the *Standard*, serving under Dr. J. B. Gambrell. This relationship continued for almost three years.

Dr. Gambrell was elected corresponding secretary of the executive board of the Baptist General Convention of Texas for a second time in December, 1914, and Dr. Routh succeeded him as editor of *The Baptist Standard*. Thirteen years were spent in that position.

The neighboring state of Oklahoma, a much newer state than Texas, was comparatively late in developing strong Baptist organizations. Providentially, Dr. Routh was led to accept the editorship of *The Baptist Messenger*, the Oklahoma paper, February 16, 1928. His editorial prowess was of great assistance to Oklahoma Baptists as they built for the future.

Dr. Routh became editor of THE COMMISSION May 15, 1943, thus rounding out a career of Christian journalism which is unique for its versatility and breadth of influence.

Behind the entire career of the man lies a vision which was divine in origin. It was a vision of the ministry of a denominational paper. The prophet Joel looked forward to the time when "your young men shall see visions." Youthful Editor Routh described his vision in one of his first editorials after assuming editorial oversight of *The Baptist Standard*:



**'97** Graduate of University of Texas with his bride, Mary Wroe Routh.



**'10** Editor, *South Texas Baptist*; former teacher, then pastor, then evangelist.

Some time ago I had a vision of the ministry of the denominational paper. I saw not the congregation of a few hundred, which the pastor has in mind as he prepares his weekly messages, but the larger congregation . . . to whom the denominational paper is to carry each week its messages of cheer. I saw the lonely missionary far out on the frontier, who never has the opportunity to read anything else much but his Bible and the denominational paper. What an inspiration its weekly visits may be to him. I saw the little mother with a thousand household cares, the great businessman, the invalid who had spent months, perhaps years, on a bed of affliction, the tempted young man, the struggling young woman, men and women of all conditions, who welcome the visits of the denominational paper with its messages of information and inspiration. Then I thought of the messages which come to the editors of our papers from the workers in foreign lands, as well as in the homeland, telling us of their daily interest in, and concern for, our work. Then I realized more than ever the tremendous opportunities and responsibilities resting on us. May God strengthen and direct every one of our brethren who are giving their lives to this blessed ministry.

The same editorial outlines three "responsibilities of editors of denominational papers": (1) ". . . they are to get the proper vision of the world tasks and opportunities and keep them constantly before their readers." (2) ". . . the obligation is laid upon them to hold aloft true denominational standards." (3) ". . . we must cultivate the spiritual life of the readers of our papers."

Comprehensiveness of grasp was certainly one of the chief qualifications this religious journalist brought to his task. He saw a vision. He had a sense of stewardship which governed him in his own actions. Depth of conviction made him believe that he and all editors of denominational papers have a very definite responsibility to their readers.

Such a life offers irrefutable proof of the importance and value of Christian journalism as a profession. The amazing growth of Southern Baptists makes it imperative for literally scores of consecrated young people to devote themselves to this significant work. Confidence in one's ability is not the only prerequisite. Nor is technical training, as valuable as it is, the only requirement. Christian journalists succeed in their profession if they bring to their task the urgency of a divine compulsion.

Christian journalism, as has been seen in Dr. Routh's case, deals constructively with denominational problems. Democratic bodies, functioning democratically, frequently find themselves divided by issues which cannot be ignored. They must be faced frankly and realistically. Moments of crisis test the mettle of the Christian journalist in that they force him to take a stand. In the emergency, he, above everyone else, should analyze the problem and take a position which is both constructive and positive. Uncertainty or hesitancy in a moment of

crisis may damage the denominational program he is seeking to build.

The more than forty-five years of Dr. Routh's active participation in Christian work have been characterized by repeated crises of varying intensity. Some were confined within the limits of certain states, while others were of sufficient scope to concern the Southern Baptist Convention. Christian journalists, Dr. Routh among them, deserve a large measure of credit for the manner in which they piloted Baptist opinion through dangerous shoals of confusion, distrust, and disunity.

Christian journalism unifies and correlates Christian efforts. One of Dr. Routh's editorials points out how effectively *The South Texas Baptist* had unified and correlated Baptist efforts in a limited area:

Five years ago the Baptists throughout South Texas were scattered and out of touch with each other. Since that time they have had a net increase of several thousand, and have contributed much more than ever before for missions, education and benevolence. The three schools which have been built in South Texas have all joined the Convention system of schools, and our magnificently equipped sanitarium at Houston now belongs to the Convention. During the same time the Southwest Texas Baptist Workers' Conference has been organized and the latter part of this month the Southeast Texas Baptist Workers' Conference will be organized at Houston. These two district organizations include all of the associations in South Texas. Whenever the Baptist forces of any section are united in a compact organization they can do more for all denominational interests, as has been demonstrated in South Texas.

This is typical of numerous instances which could be cited.

Southern Baptists are not always intelligently aware of the activities and programs of other denominational and interdenominational groups. It is equally true that these other groups usually do not know or understand what Southern Baptists are seeking to do. The Christian journalist becomes an interpreter of Southern Baptist life to others, and a commentator on extra-denominational activities to Southern Baptists.

Christian journalism outlines the frontiers and mobilizes for missionary action. An editor, from his



vantage point, must see "all the kingdoms of the world," their sin, sordidness, and suffering. Having seen for himself, he must translate visions into forceful writing which is expressive enough to communicate his vision to others.

The modes of communication are numerous and varied. Occasional editorials are still remarkably effective. Editorial results are often so intangible as to defy accurate measurement. Even so, the Christian journalist may be sure that his editorials are being read by thousands. Molded opinions, changed attitudes, heightened convictions, stimulated consciences, and enlarged activities are the ultimate objectives toward which he works. A single sentence, half-hidden in a lengthy paragraph, may be meaningful enough to change many lives.

Books offer the Christian journalist another mode of communication. Dr. Routh's books include *The Life of J. B. Gambrell*, *The Story of Oklahoma Baptists*, *The Word Overcoming the World*, and *Are All Roads the Same?* Biography, history, missions, and doctrine are all related to God's redemptive purpose in Christ.

Sermons and addresses give the Christian journalist still another means of self-expression. By cultivating his ability as a speaker, Dr. Routh has enlarged his reading audience.



**'27** Editor with second wife Alice Routh at Dallas, Texas, home.



**'47** Editor, *THE COMMISSION*, flanked by books and magazines, interviewing visitor.

The personal influence of a Christian journalist is usually very great. Except for unpardonable errors in fact or judgment, readers of the religious press gradually develop a keen appreciation for his writings, even though they may not always agree with what has been written. Breadth of influence will be conditioned somewhat upon his facility in writing.

The Christian journalist's influence is perhaps greatest in the inner circle

which is composed of his family and close friends. Their judgments are not superficial; instead, they are based upon intimate experiences in which true character comes to light. E. C. Routh's home produced a missionary to Nigeria, a denominational leader and statesman, an editor of a city daily, and six Christian homes. His resources in friendship are incalculable.

Dr. Routh has spent himself in service to God and man. His life is of abiding significance to the kingdom of God. Prospective Christian journalists cannot afford to neglect the principles and ideals which have gone into the making of his successful career. On the contrary, they should become acquainted with him, listen to his wisdom and counsel, and allow him to bless them through his friendship.



Christmas, '42 his last in Oklahoma, Dr. Routh read the Christmas story to seven of his grandchildren.



The Routh family, photographed at a reunion in Oklahoma in 1941, includes, left to right: Editor and Mrs. Routh, Mrs. R. L. House (children's aunt), Leila Routh and Wendell Arnett, Elizabeth Routh Pool of Nigeria, Ross Routh and wife, Copass Routh and wife, Porter Routh and wife, J. Christopher Pool, and C. E. and Lucile Routh Burnett, and grandchildren.

All Routh photos courtesy the family

# Day of Evangelical Opportunity in Spain

By John D. Hughey, Jr.

Evangelical Christians in general, and Baptists in particular, are a small but significant minority in Spain. There are probably only six or eight thousand evangelical Christians in the whole country, and not more than one-fifth of these are Baptists. Their number is increasing, however, and their prospects for the future are bright.

During the years when the churches were closed, evangelical Christianity did not die out. A faithful remnant remained, and now that the churches are open again this remnant is being joined by increasing numbers of people who find in the gospel proclaimed by evangelical Christians the answer to a deep need of their lives. This is a day of great opportunity for the evangelization of Spain. Nothing startling has taken place, and the problems here are serious, but I believe we may be on the verge of a great expansion of the kingdom of God in Spain.

During the two and a half months I have been in Spain, I have been trying to take stock of the assets with which we face this time of opportunity. The chief of these, I am sure, is the enthusiasm and zeal of the Christian people here. They are convinced that they have found in the Christian faith something eminently worthwhile. They rejoice in their discovery, and they seek to share their great treasure with others. The gospel is not something commonplace and ordinary here; it is a pearl of great price.

Many of the evangelical Christians have had to suffer for their faith. During the years following the Civil War, many were fined and put in prison. Worship had to be held in secret, for non-Catholic services were forbidden. One young man who was arrested and put in prison for conducting a non-Catholic religious service sent word to his mother, "Give thanks to God. I am now in prison for the sake of the gospel." Oppression and persecution weeded out some of weak faith but caused a deepening of faith and an increase of zeal on the part of many of those who remained.

## Non-Christians Interested

A second great asset with which we face this day of opportunity in Spain

is the interest of the non-Christian people in the gospel. The attendance at the church services is good. Every Baptist church regularly has far more in its Sunday congregation than in its membership. The first Sunday I was in Spain I was an unexpected guest in the Baptist church of Madrid. To my amazement, I found about five hundred people present. This is the usual Sunday congregation, though there are only about two hundred members in the church.

I have recently completed a tour of the Baptist churches of Spain, and in every place—village as well as city—I have found the church buildings more than filled for the services. Of course, some were present out of curiosity because of the visit of a foreigner, but I am told that in every church the attendance is consistently good. The Christians of Spain say that never before have they seen such interest in the gospel.

In the days of the Republic there was greater freedom than now, but people did not go to the churches as they do now.

A Roman Catholic bishop whom I recently visited in the interest of getting back some church furniture "borrowed" during the time the evangelical churches were closed said, "The

people of Spain are radicals. They are either Catholics or atheists." He did not wish to admit that some might be saved from atheism by hearing the gospel as presented by the evangelical Christians. The fact is that many are hearing this gospel, and many are believing. The present interest of non-Christians in the gospel will lead many into the kingdom of God.

## Baptist Youth Active

A third asset with which we face



Missionaries John and Evelyn Hughey (left) shared Baptist picnic at Barcelona.



Typical of the young Baptists of Spain is this group of the Tarrasa Baptist Church with Pastor Samuel Vila, his youth director, and Assistant Pastor José Martínez, center.

Photos courtesy the author

the present day of opportunity is the presence in the churches of large numbers of young people. Never before have I seen congregations with such a high percentage of young people in them. The young people have their own organization, with programs given before the whole church every Sunday afternoon. They are, furthermore, very active in all of the affairs of the church. They sing in the choir; they conduct prayer meeting; they preach. The future of evangelical Christianity in Spain is bright because there are so many consecrated, earnest young people in the churches.

### What Needs to Be Done

This leads us to a consideration of some of the needs of the Spanish Baptists as they face, with us, this great time of opportunity for the evangelization of Spain. The greatest need is for training a new generation of pastors. There are some very important concepts of which the Baptists of Spain are completely ignorant. The pastors of the next generation ought to have these concepts. There are now very few trained leaders in the Baptist churches of Spain. The enthusiasm and zeal of the Christian people are not matched by depth of knowledge and understanding. We need pastors who can teach and train their church members.

Fortunately, there are many young men in the churches who are ready to begin studying for Christian service. In almost every church where I have been, young men have said to me, "Can't you do something to help us learn how to preach?" Many of these young men are already preaching—and are getting results with their preaching—but they realize the need of training.

In answer to their request, I have agreed to begin a correspondence course. I will send to each student books, with suggestions for study and with questions to answer. This will, I believe, prove worthwhile but I am hoping that within the next year the Foreign Mission Board will find it possible to open a small school for those who prove through this correspondence course to be best prepared for further study. Helping to train a new generation of preachers is the greatest service which Southern Baptists can render to Spain at the present time.

*(Please turn to page 21)*

# A Widely Travelled

## Church

By Charles E. Maddry

**This is the story of how the  
First Baptist Church of  
Monrovia, Liberia, West  
Africa, was born in  
Richmond, Virginia, U.S.A.**

About 1780, Lott Carey, the son of slave parents, was born at Richmond, Virginia. He was a remarkably gifted boy, but in early manhood he drifted into evil ways and was fast going the way to moral ruin, when, at the age of twenty-seven, he was soundly converted and united with the First Baptist Church of Richmond, Virginia. He immediately began the difficult task of self-education and soon learned to read and write. The Bible was his first reading book. He was approved for the work of the gospel ministry, and the First Baptist Church of Richmond gave him a license to preach. For ten years he was very successful in evangelistic and pastoral work among the numerous slave population of the city.

Continuing as a faithful and efficient worker for his Master in the tobacco warehouse, Carey devoted every spare moment to study and the improvement of his mental faculties. He was a good businessman, and by his industry and frugality, soon earned enough on the side to purchase his own freedom. In a short time he was also able to purchase freedom for his children. His wife had previously died in slavery. He was now his own master, and by dint of hard work in the tobacco warehouse, he was able to earn a large salary. He bought a small farm near the city and built a modest but comfortable home.

The slave membership of the First Baptist Church of Richmond was larger than the white membership and, in the year 1815, encouraged and assisted by Deacon William Crane, Lott Carey led in the organization of "The Richmond-African Missionary Society" for his colored brethren and sisters. The expenditure of funds raised by the Society was to be restricted to missionary work in Africa, and in five years the Society had accumulated \$700. Carey felt an irresistible call to do mission work among his black brothers in Liberia, and when he announced his purpose to go to Africa, his employers offered to increase his salary \$200 a year. He refused all inducements to remain in America, sold his farm, and sacrificed his hopes of comfort and material gain

and, in 1821, as a missionary to his own people, he turned his face toward the "Dark Continent."

Colin Teague was another slave in Richmond, a successful harness-maker. Like Lott Carey, after his conversion he began to preach. By means of hard labor and strict attention to business he was able, in a short while, to purchase his own freedom and that of his family. While not as brilliant and forceful as Carey, he was a faithful and devoted Christian worker, and gladly offered himself as a co-worker in the great missionary undertaking to which Carey had dedicated his life.

Deacon William Crane of the First Baptist Church had, from the beginning, encouraged and supported Carey and Teague in all their plans and purposes for mission work in far-away Liberia. Before they sailed for Africa, Deacon Crane, in an upper room of his home, organized a Baptist church of seven members consisting of Carey and Teague and the members of their families. Carey was made pastor; and this church, constituted in Richmond, Virginia, became the First Baptist Church of Monrovia, Liberia, and is today a vigorous and growing organization.



New Year's Day, 1947, was the beginning of a new life for thirty Nigerians.

No longer were they to be looked upon as unclean, shunned by their friends and loved ones, and expelled from their homes and villages. Before us at the Ogbomosho Baptist Leper Colony on January 1 stood thirty radiantly happy men, women, boys and girls, their certificates of dismissal in their hands.

No college graduate was ever more thrilled to receive his diploma than were these thirty reclaimed lives. They had been examined repeatedly and Missionary Doctor William J. Williams had affixed his signature to the documents certifying that the disease of leprosy had been arrested.

A gay, almost festive spirit pervaded the camp that day. Those who were left behind were gladdened at the sight of so many being pronounced clean; it gave them renewed hope and courage. Only one unhappy incident marred the day, and it was a near tragedy. After the services the smallest of the group dismissed, a child of about ten, began to cry. She cried as if her heart would break. She ran and clutched

her father's hand, then ran back to the group of missionaries, her eyes wide with pleading. Her father was not one of those who received certificates. He was not free.

Baptists have a relatively large work among the lepers in the land of the Yoruba. There are a number of colonies scattered over an area of some 4,000 square miles, and each one

Lockett Memorial Baptist Church was crowded January 1, the day thirty members of the leper colony were discharged as "arrested" cases.



## The Lepers Are Cleansed

By C. F. Eaglesfield

PHOTOS BY THE AUTHOR

is visited at least once a month by some member of the medical staff of the hospital in Ogbomosho. Dr. Howard McCamey, dentist, is on a trip to the various colonies at this time.

The best developed among the leper settlements is the one near Ogbomosho. It is four miles south of the city on fertile, rolling country with a hazy-blue mountain range for a background. There are at present about 450 patients, all receiving treatment regularly. The colony is practically self-supporting. Carpenters who are lepers do the building and furniture-making; some of the women are adept at weaving cloth; all find time to work in the communal farms. They raise corn, yams, cassava (tapioca), peanuts, rice, and a great variety of tropical fruits. A number of trained schoolteachers in the colony maintain a school with an enrolment of 120 children. The entire area is kept spotlessly clean; the "streets" of the villages are swept daily. In fact, as one drives or walks through the grounds, he is impressed with the park-like beauty of it. Everything is so much better kept than in the native villages.

On entering the settlement the visitor passes between a double row of varicolored mango trees. Just beyond

and to the left is the church building, named for the late Dr. Lockett. Back of the church are three trim, white-washed buildings with grass roofs, housing the school. Across the road facing the church is the dispensary where a trained native nurse cares for the minor ailments and gives injections twice weekly in the treatment of leprosy. Continuing beyond the dispensary one encounters a small stream running through a banana plantation. In the cool of the evening the women may be seen filling their calabashes with water while the small children wade and splash merrily in the miniature pools of the tiny watercourse.

Beyond stretches the vast acreage which belongs to the leper colony. Most of it is under cultivation. Here and there are located the orderly villages in which the lepers live. There is a village for children, one for men, and one for women, and several other villages are for special purposes. Located in the farthest corner of the area is the small group of huts for the hopeless cases.



Just outside Ogbomosho, one comes upon the Hopeless Leper Camp and its twenty-seven living dead, in the camouflage seclusion of tall grass, yam plants, and cassava. I have taken as my charge the conducting of worship each week end in this colony. Imagine our service under the trees: the lepers hobble and crawl, a few walk. Only two or three have fingers or toes. Most all can smile and call out happy greetings.

A few Sundays ago six of them, two men and four women, accepted Christ. I hope to have the joy of baptizing these when they have been sufficiently trained in Christian doctrines to become church members.

McKINLEY GILLILAND

To the uninitiated, one of the strangest of paradoxes is that the lepers are exceedingly happy people. I believe there are two principal reasons for this: they have better food and living conditions than the average Nigerian; and their spiritual needs are probably better cared for than any other group of that size in the land. Mrs. Williams for the past two and a half years has made two or three trips a week to visit them. During her furlough, Dr. W. L. Jester of the seminary faculty is missionary supervisor of the leper colony church.

In the past year there have been more than 150 professions of faith in Christ in this church. It was my privilege to baptize thirty-five of the colonists a year ago and to see Dr. V. L. Seats baptize a similar number a few days ago. Most of the converts

come from the ranks of paganism, but not a few have been followers of Islam.

Dr. Williams' final word to those leaving was a request to be faithful to Christ and to tell others what Christ had done for them. Jesus still cleanses lepers and saves them.

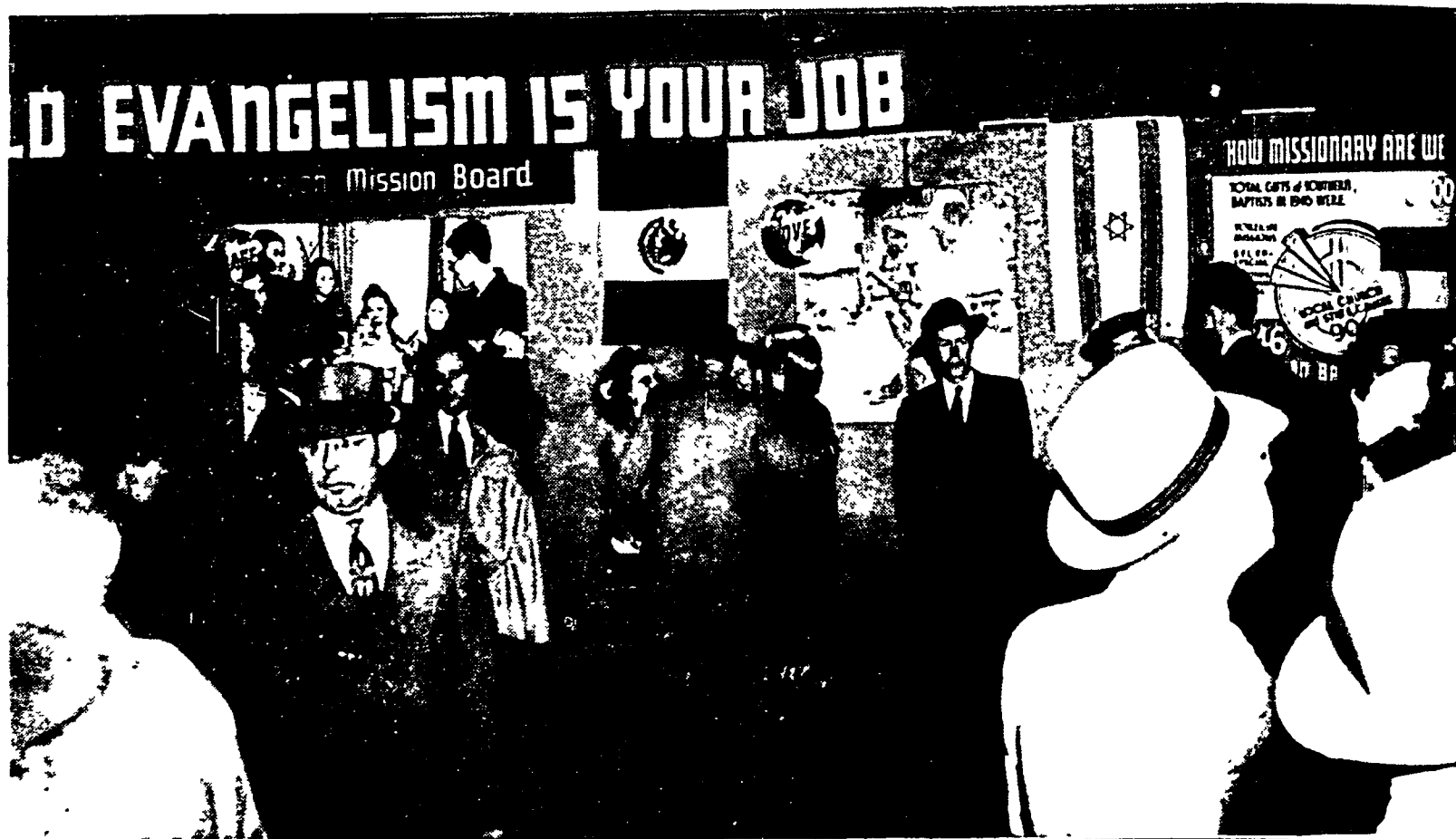
The smallest child of the group discharged was compelled to leave her father in camp.



On "dismissal" day a gay spirit permeated the leper colony, because the medical certificates for a few gave hope that all might be pronounced clean.



# FOREIGN MISSIONS AT ST. LOUIS



Headquarters for missionaries attending the Southern Baptist Convention May 7-11 was the foreign mission booth in the vast Exhibit Hall of Kiel Auditorium, where Miss Mary Hunter of the home office staff was hostess, and the Sono-Vision projector (right), provided by courtesy of the Mills Industries, Chicago, gave a continuous forty-minute motion picture program, on "World Evangelism Is Your Job."



Photos by Marjorie E. Moore



**T**he Call of God's Destiny" was the theme of the evening session of the Convention May 8, when the Foreign Mission Board presented its annual report. To a well-packed auditorium seating 10,000 Baptists, Secretary M. Theron Rankin announced that Southern Baptists' current answer to God's call is altogether inadequate to meet the demands for world evangelism. "Until the gifts beyond the churches increase, our overseas program of missions for the next five years is frozen," he declared. The spontaneous response was an offering for relief in the amount of \$5,177.03 and the dedication of life to Christian service by twelve young Baptists at St. Louis.

*Left, Foreign Board President L. Howard Jenkins and Shanghai University President Henry H. Lin discuss missionary ways and means after the session.*



Secretary Manfredi Ronchi of the Italian Baptist Union, who left Rome May 7, arrived one hour too late to speak foreign mission night, but was presented later by Dr. George W. Sadler. He will be in America until July.



Dr. Rankin, in much demand at St. Louis for personal interviews, finally found a quiet spot in the Exhibit Hall. "Help us complete this picture" refers to the Southern Seminary needs for housing—not the absence of Mrs. Rankin from the scene.



Missionaries and intimate friends of the Board who remained after the session attended a reception in one of the auditorium's small assembly rooms. With Miss Gene Newton in charge, 150 shared in it.



# My Ideals of Christian Journalism

When I was asked, forty years ago, to become editor of a Baptist paper I had few clearly defined ideas and ideals concerning Christian journalism. That attainment could come only through experience, and I am still learning. Never have I been satisfied with any form of type when it was placed on the press. With Paul I can say, "Not that I have already obtained, or am already made perfect; but I press on if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

Somewhere in my papers I have a fragment of the speech prepared for a debate when I was a lad in a one-room country school. The subject was "Resolved that the pen is mightier than the sword." I chose the affirmative. I still believe that the pen is mightier than the sword. Not long thereafter, in the annual revival of a country church, I gave my life to Jesus Christ and I have never doubted his saving power although many times I have grieved the Spirit of God. Those two experiences were the elemental factors that led me into the field of Christian journalism. Journalism to be most helpful must be Christian.

One of my dearest friends and wisest counselors in my early years as a Baptist editor was Dr. J. B. Gambrell. More than once he gave me this advice: "In editing a Baptist paper always keep in mind the readers as well as the writers." Again: "It is as important to keep some things out of the paper as it is to put other things in." Soon there was added a third principle based on the teaching of the Apostle Paul; "Let everything be done for up-building and not for tearing down." Those three rules still hold good.

What are some of the ideals to which I have striven to give expression through these years of editorial service?

1. The paper or magazine of which I am editor must be kept Christian. Nothing should go into it until an affirmative answer can be given to at least three questions:

Is it true?

Is it written in the right spirit?

Will it promote the cause of Christ?

Nothing should ap-

pear in a Christian periodical that does not meet that test. Of course there are other factors involving style and form which must be taken into account by the editor. I must let nothing go into any home through the publication of which I am editor which will soil the hearts of the boys and girls in that home. I do not want any Christian home to apologize for the presence of a publication of which I am editor. This is one reason why we make our missionary magazines as attractive as possible, that they may catch the attention of the readers and make wholesome impressions which can never be erased.

2. As a Baptist editor I have endeavored to propagate the teachings of the Scriptures concerning salvation and service, and to support and strengthen the interests and institutions of my beloved Baptist denomination. All of the publications with which I have been associated have been owned and controlled by the Baptist denomination, but I have felt free to offer constructive criticism of denominational policies and positions, whenever I had deep convictions that certain courses of action should be followed. But I determined long ago that I would do everything possible to set forward the missionary, educational, and benevolent work of Southern Baptists.

3. I believe that distinctive Baptist doctrines are in accord with the Scriptures. "All roads lead to heaven" only as those who travel those roads have, as repentant sinners, believed on the Lord Jesus Christ who died on the Cross for them, are depending on the regenerating grace of God rather than on good works or church ordinances to make them children of God, and are obedient to Christ's commands.

I can have blessed fellowship with any and all men everywhere, whatever their creed or color or class or country, who are believers on the Lord Jesus Christ and manifest their faith in their living. There are many areas of faith and service in which I can and should have fellowship with other believers in Christ. Oftimes we face the peril of being orthodox in our beliefs and at the same time

## EDITORIAL



Courtesy Baptist Messenger

Editor and Mrs. Routh at home with books and magazines.

being unchristian in our attitudes toward those who do not share our beliefs. Christ's criticism of the church at Ephesus as voiced in the Revelation given to John, was in effect that they had rated high in orthodoxy and organization but had ceased to love as they once loved. I must be Christian in my conduct as well as in my creed.

4. The charge given to me as editor of a Christian periodical going into tens of thousands of homes, most of them my own Baptist people, is to keep constantly before them the commission of the Lord Jesus Christ to go into all the world and preach the gospel to every creature. God has entrusted to us the only remedy for sin, to be made available to everybody in the whole world. We cannot evade that responsibility; we dare not neglect to enter open doors of opportunity which God has set before us.

5. I am under obligation to Christ and his church to give him priority in all of my plans and programs. His word and work take precedence over sentimental, emotional urges to submerge my convictions and minimize or set aside definite scriptural teachings. The kingdom of God does not come by impressive ecclesiastical organizations fashioned after military patterns. The meek, not the mighty, shall inherit the earth. There are many ways in which we may have helpful fellowship with other Christians, but such relationships should be inspirational, consultative, and co-operative, never involving the surrender or compromise of clear scriptural beliefs or freedom of our Baptist churches and general bodies.

6. As editor of a Christian periodical, I am tremendously and increasingly concerned that the will of God be accomplished in every area of life and that we dedicate ourselves to the realization of that high and holy purpose. The world is now one community, but racial, and religious, and industrial tensions are often most acute in small neighborhoods. We have about us angry and inflamed situations which can be relieved only as the will of God, the spirit of Christian brotherhood, the desire for justice and peace, find realization in the activities and ambitions and affections of people who call themselves Christian. We can have a changed Christian society only when the individuals composing social groups first of all become new creatures in Christ.

As a "watchman on the wall," it is my duty as a Christian editor to discern perilous trends in social, political, religious, industrial, educational, and economic areas of life and thought, in national and international relationships; to warn our people of the presence of forces which threaten our welfare; and to suggest Christian strategy which will effectively protect against evil and promote that which is good. The social sins of our time, the liquor traffic, gambling, sex disorders and diseases, the rapidly increasing divorce rate threaten to wreck our civilization which we have been calling Christian! We can no more disregard

these evils than a man can drive a car through a crowded street with his eyes closed.

It took us a long time to become interested in building Christian schools and Christian hospitals. We were slow of heart to hear the call of Christ to minister in his name to the sick and starving and homeless and ill-clad. But we finally heard that insistent call and responded largely because Christian journalists kept reminding us that these ministries were all included in the purposes and plans of God.

7. Many times I have prayed God to give me a compassionate heart; an open, discerning, and discriminating mind; willing hands and feet to do his bidding. I have profited by fellowship through books and magazines and papers with men and women of God in every time and clime. I am very fond of biography. What a host of believers in Christ have enriched my life! I have walked through fiery wastes and thick jungles with missionaries—Henry Martyn, David Brainerd, William Carey, Adoniram Judson, Robert Morrison, David Livingstone, John G. Paton, Wilfred Grenfell, Matthew T. Yates, Mary Slessor, Lottie Moon, Johann Oncken, and scores of others.

More than fifty years ago I saw the great lost world as I had never seen it before. I wanted to go to Brazil as an educational missionary. The way never opened for me to enter that land, but I have tried through these forty years as a Baptist editor to lead my Baptist brethren and sisters to catch step with these spiritual pioneers who denied themselves, took up their crosses, and followed Christ. Apart from us their work is not finished. Apart from Christian young people now in preparation for this the greatest day of opportunity, our work will not be finished.

### *Heroism of Baptists in Czechoslovakia*

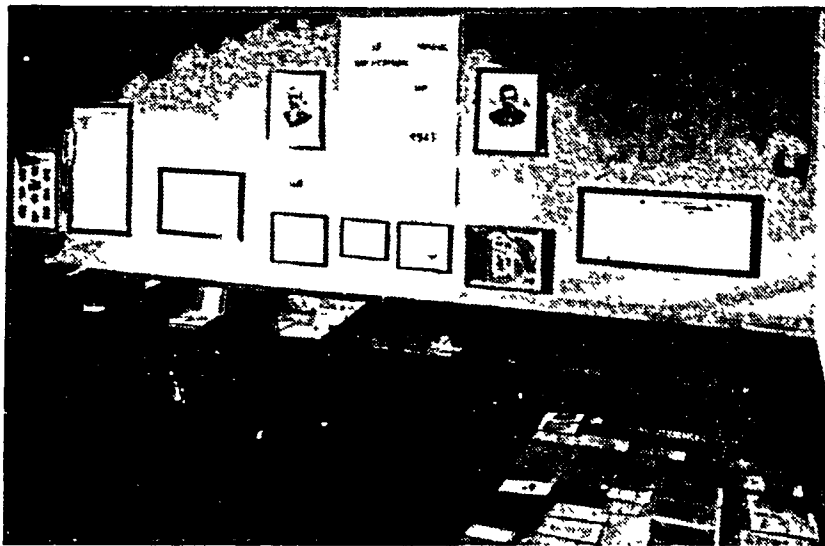
In continental Europe the name of Oncken is heard more frequently than any other of the pioneers of faith responsible for the beginnings of modern missionary development in Europe, especially in Germany, Sweden, Switzerland, Austria, Romania, and Denmark.

One of the men who deserves to be named with Oncken along with Köbner and Lehmann, is Henry Novotný of Bohemia. Our interest in the Novotný family dates back to 1911 when we heard Henry Novotný's son, Joseph, at the Baptist World Congress in Philadelphia. He reminded us of Bohemia's contribution to evangelical Christianity, especially in two men, John Hus and Jerome of Prague, who laid down their lives for freedom of conscience. Bohemia, he told us, had the first printed Bible in the whole world. When Anglo-Saxons were Roman Catholics, Bohemia, then Protestant, sent a missionary to Scotland and he was burned there after three years.

During the Thirty Years' War, one of the most tragic conflicts in history, Bohemia was made Roman



Courtesy John Novotný



One section of the historical exhibit in the First Baptist Church of Prague on the sixtieth anniversary of its founding.

Catholic by the German-Austrian army and everybody had to make the choice of becoming a Roman Catholic, leaving the country, or dying.

Joseph Novotný told us, too, that when in one village some friends began to read the Bible and to pray, meeting every Sabbath, the authorities when they heard of their meetings hailed the people before the justice of the peace. The justice asked them: "What do you want? Are you dissatisfied with the church? Are you not satisfied with the priests? What is the matter?" The answer came unexpectedly: "We are dissatisfied with ourselves. Here in this Book is our only guide and our only hope for satisfaction."

In his *Baptist Romance in the Heart of Europe*, Joseph Novotný told the story of his father. He was born July 12, 1846, and when he was seventeen years old renounced Roman Catholicism to become a Protestant, although his real conversion came later. He was influenced by an American Congregationalist minister and dedicated his life to the Christian ministry. He studied in Switzerland, then at the Free College, Edinburgh, where he heard some of the outstanding preachers and teachers of that day.

Henry Novotný was a diligent student of the Bible and soon faced the question of scriptural baptism. He was unable to find authority for the sprinkling of infants. He did find the immersion of believers. That discovery led him to Poland where he was baptized by Karel Ondra in Lodz, for at that time there were no Baptist churches in Bohemia. Returning to Prague, he organized in March, 1885, the first Baptist church in Bohemia, near Prague. He suffered persecution at the hands of the state authorities and the Roman Catholics. But he persisted in his faith and devotion until his work won recognition. One of his unfailing friends in those days of trial was Thomas Masaryk, who later became the first president of Czechoslovakia. In his spiritual pilgrimage, Dr. Masaryk had left the Roman Catholics and joined the Presbyterians. Before his death in 1912, Henry Novotný saw Baptist

churches established all over Czechoslovakia, with some transplanted to America and other countries. A relative, Jan Kejr, founded the first Bohemian Baptist church in Chicago, the mother of other Czech churches in this country.

One of Henry Novotný's sons, Joseph, baptized by his father in 1897 when the lad was only eleven years of age, became co-pastor at Prague with his father and later his successor. In preparation for his work which was to be enlarged until he became president of the new Czechoslovakia Union after the liberation of his country in October, 1918, Joseph Novotný studied theology in some of the leading seminaries and schools in Europe and made another trip to America.

A matter of special interest to Southern Baptists is the fact that the next year after the Philadelphia meeting of the Baptist World Congress, the Foreign Mission Board of the Southern Baptist Convention extended its work into Bohemia by assuming the financial obligation of Joseph Novotný's salary. When the church in Prague had acquired a splendid lot on which to erect a church building, our Board provided \$3,000 out of the Judson Centennial Fund for that purpose. Then World War I came and we lost contact with Bohemia. In the London Conference held July 19-23, 1920, with representative Baptists from Europe and America, Czechoslovakia (which included our field in Bohemia) was transferred by common agreement to the joint supervision of the Baptist missionary societies of Great Britain and the Northern Convention.

Joseph Novotný's son, John, likewise came to America and studied theology in Newton Seminary, after which he returned home where he was elected financial secretary of the Baptist Union.

### ***Link with First Missionaries to Africa***

One of the most interesting chapters in *Builders of New Africa* is the biographical story of Thomas J. Bowen by Mrs. C. E. Maddry. He was our first missionary to West Africa, being appointed in 1849. On his first trip he spent most of his time at Abeokuta. On his furlough to America in 1853 he was married to Miss Lurena Davis of Greensboro, Georgia. Returning to Nigeria, he located at Ogbomosho and made frequent trips into the bush where no white man had ever been seen before. On account of ill health they were compelled to return to America in 1856. Mr. Bowen died November, 1875, but Mrs. Bowen survived him for many years.

Recently we had a letter from T. B. Rice, Greensboro, Georgia, whose wife is a younger daughter of Mr. and Mrs. T. J. Bowen. Mrs. Rice has been reading the foreign mission journal—now *THE COMMISSION*—all of her life and expects to continue it as long as she lives. She was a charter member of the first Sunbeam Band organized in Georgia. She is eighty years of age and her husband, still active in business, is eighty-one.

## MISSIONARY

# Tidings

Miss Minnie Landrum, who for twenty-two years has been W.M.U. leader in Brazil, reports that the recent meeting was the best of all of the thirty-one annual meetings of that organization. Among the delegates were three Brazilian women who traveled in a truck one thousand miles. Brazilian Baptist women now have 1,201 organizations, with approximately 28,000 members. The women and young people reported 10,232 tithers, or one out of every two.

★ ★ ★

The *China Monthly* carries an illuminating article, "Wings for the Gospel in China." The Lutheran relief director in China purchased two transport planes through an appropriation made by the American section of the Lutheran World Federation. On its initial flight it carried to the Presbyterian mission hospital at Haichow two and a half tons of medical, hospital, and relief supplies, arriving just in time to prevent great suffering. During the first few months of operation missionaries of practically every denomination in China have been passengers on these two planes. The American Bible Society has used the planes to ship Bibles to various parts of China. During the most perilous days of the war, missionary families were evacuated to West China. Beyond all question, airplanes will be used more extensively not only in carrying missionaries to their stations, but in speeding needed supplies to destitute areas.

★ ★ ★

Rev. Fred A. McCaulley, Home Mission Board field worker in the West, sends a list of six Baptist churches in California which have placed *THE COMMISSION* and *Southern Baptist Home Missions* and the *California Southern Baptist* in their budgets. He writes that a number of other churches will likely adopt the plan.

★ ★ ★

We have a letter from Dean Fitzgerald, director of the Lincoln School, San Jose, Costa Rica, report-

ing the first annual convention of the Baptists of Costa Rica held April 2-4 with the *Primera Iglesia Bautista*. The attendance was approximately 200. The host church in San Jose, with approximately a hundred members, has a monthly budget of less than \$125, of which nearly \$20 is given for the support of a missionary who has established a mission. During the first day of the convention sixteen converts were baptized by the San Jose church.

★ ★ ★

One of our most useful missionary leaders in the early years of the century was Dr. Edward E. Bomar, who passed away April 1. Dr. Bomar was born June 3, 1861, at Spartanburg, South Carolina. He was a graduate of Wofford College and studied in the University of Virginia, choosing law as his profession. He surrendered to the call to the ministry and received his theological training in Southern Baptist Theological Seminary. In 1890 he married Miss Anne E. Landrum, whom he had known from boyhood. He held a number of important pastorates and was elected associate secretary of the Foreign Mission Board December 28, 1899, in which position he rendered effective service until he retired several years later on account of ill health. Surviving are a son, four daughters, and three sisters.

★ ★ ★

God's first step in creation was to call for light: "Let there be light." The first essential in the enlistment of his people in the world mission task is to provide light on world needs and opportunities. "Let there be light" through the Bible and other missionary literature.

★ ★ ★

President Lin of the University of Shanghai, a fourth generation Christian, said that in their home they had a prayer meeting every night. As a distinguished businessman he has been successful in making money; he has dedicated the remainder of his life to making men through Christian education.

★ ★ ★

*I know only too well what a poor old broken world confronts us at the present moment. This is no time for soft and easy optimism. Jeremiah the prophet usually took a dark view of things. He did not expect the leopard to change his spots, or the Ethiopian to go white. He looked for no miraculous panacea—no balm in Gilead—to*

*change the hard conditions. But watching a potter remake a spoiled vessel on his potter's wheel, he suddenly had a vision of reality and in a flash he saw that that is what God does with his world. He does not scrap the marred clay. He remakes what has gone wrong. How often he has done it! What a task it is!*

—RUFUS M. JONES in *The Luminous Trail* (Macmillan).

### Opportunity in Spain

(Continued from page 12)

A second great need is for church buildings. There is not a single church which has an adequate building. Some have no buildings at all, and others have buildings which they have outgrown. I have attended two services in Denia held in a small apartment and attended by two hundred people. I have seen people filling every inch of standing room in the churches in Valencia, Alicante, Madrid, and other places, with many unable to get in at all.

A new building is now being constructed in Sabadell, with money furnished by the Board. The needs are just as acute in other places, and I hope that in at least a few of these places we may be able to give help in constructing new buildings. If people want to hear the gospel, we ought to make it possible for them to be accommodated where the gospel is being preached.

A third great need is for the sympathetic interest and prayers of Christians abroad. Spanish evangelical Christians have passed through difficult times, and the way is still hard for them. Southern Baptists should pray for greater religious freedom in Spain, and for a spiritual awakening in this great and needy country. Spanish Baptists need to know that they have beside them and behind them the millions of Baptists of America praying for them and working with them for the extension of the kingdom of God.

On the wall of my office hangs an embroidered wall plaque given to my wife and me by one of the Spanish Baptist churches. In the center of this plaque is a map of Spain, and above this the Spanish and American flags, joined together by an open Bible. At the bottom are these words: "The harvest is great, the laborers few . . . Help us."

# EPISTLES

## FROM TODAY'S APOSTLES

(Continued from page 1)

### *Hungarian Christian Leaders Blessed By Gifts from Church World Service, Inc.*

Determined action to restore church life despite grievous war damages are being made by Baptists in Hungary. Dr. Stewart Herman of the World Council of Churches visited Hungary recently and reported eight Baptist churches destroyed and twelve badly damaged. The Baptist Theological Seminary and the orphanage have suffered greatly from bombing.

Herman reports that congregations have organized a self-help program, and have accomplished some repairs of their churches. The seminary with several students is continuing in a rented house. Laymen are helping as preachers and evangelists. The orphanage is being repaired with financial help from America.

Summer conferences were begun again last summer with hundreds of youth in attendance. The severity of the paper shortage has lessened somewhat with the result the Hungarian Baptists are printing a new hymnbook, devotional materials, and a church paper every three months.

Baptists share in the distribution of relief supplies as well as the financial grants for pastors' salaries, shipments of bicycles for pastors, youth work, and church repairs. This money is supplied by American denominations through Church World Service. All Hungarian denominations shared in receiving glass for church repairs from Czechoslovakia.

Herman observed the desperate need of pastors (of which one hundred are Baptist) for clothes, bicycles, and salary support in a country where only ten per cent of the people have money enough to buy sufficient food. Shortly before Herman's arrival, tons of cereals, used clothes, shoes, diaper materials, seeds and theological libraries had arrived from Church World Service. Many more items came in while he was there, including six rebuilt typewriters.

A percentage basis for allocations of supplies to church relief centers has been agreed upon by the denominations participating in the reconstruction committee, and the scale of percentages is based upon the size of the denominations. Thus, the Reformed Church gets 73 per cent of all supplies; the Lutheran Church, 21 per cent; the Baptist, three per cent; and the Methodists, one per cent. Gifts like typewriters are given on the basis of two to the Reformed Churches and one to each

of the others. Vehicles for distribution will be used in common or equitably shared for general work.

There has been some uncertainty about delivery of church relief in Russian-occupied countries, but the Hungarian prime minister, a former Reformed pastor, promised Dr. Herman that he would do his best to assure continued shipments of church relief.

Dr. Imre Somogyi, president of the Baptist union in Hungary, reports freedom of worship and instruction. He says, "The relation between the state and our church is faultless; free holding of divine services and liturgies is secured by acts and law. . . . Our church desires to take part in all such inter-church movements, which are founded with the purpose of promoting Christian unity and a more effective evangelization of the world."

A new policy is being formulated under the present Government whereby free churches will not be classified as fraternities and social clubs under the Ministry of the Interior, but as "churches" under the Ministry of Cults.

PAUL BOCK  
Geneva, Switzerland

### *China Missionary Preacher Values Religious Liberty, Solid Foundations*

The Old North Gate Baptist Church of Shanghai is celebrating this year its one hundredth anniversary, having been established by Matthew T. Yates and others on November 6, 1847. The church functions in three centers, maintains three schools with total enrolment of 2,000 students, and supports numerous pastors and evangelists. It is planning to erect a magnificent, two-billion-dollar church building to commemorate a hundred years of progress and to point future generations from idolatry to the true and living God.

I am again teaching Old Testament and Hebrew in the China Baptist Theological Seminary. The seminary was closed for three years during the war. In September last year it reopened on the Baptist compound, Shanghai. Here we have, in the present session, only twenty-five students, but we are expecting a larger enrolment next session. My missionary colleagues in the seminary are: Dr. C. L. Culpepper, Dr. Frank P. Lide, and Miss Martha Franks. Dr. A. S. Gillespie will return soon and resume his teaching. On the seminary hinge our highest hopes of the trained ministerial leadership so badly needed in China. Baptists are behind this school in hearty support.

We are happy to be back in China for this our third term of service. The second century of Christian missions lies before us. With all the problems and difficulties are challenges and opportunities. Religious

Mary Lucile Saunders



Old North Gate Church, Shanghai, sent six men to 1946 Baptist youth conference.

liberty smiles upon our work. Christian foundations are secure. The "Gospel Chariot," our 1946 Chevrolet, is invaluable to our work. The cost of getting it here was as much as the price of the car.

A house was ready for us when we reached Shanghai. The C. L. Culpeppers had set up some spare beds and cots in the house next to the one they occupy. We went right into the house, but for nineteen days we took meals with the Culpeppers. I shall never forget those cold winter days. We would get so cold that we would almost lose all enthusiasm for getting the house set up. Our kerosene heater was not large enough to take the chill out of the living room and the dining room which open together, and so we just put on coats and overshoes to keep warm in the house.

Shortly after we arrived the children had their rounds of mumps, chicken-pox, and colds. Our cold bedrooms became an infirmary. Buford, Jr., and John attend the American School eight miles across the city. David plays with the Chinese boys and girls.

On the compound are six missionary residences, a boys' school, a girls' school, the seminary, and the Sallee Memorial Church. All the buildings were badly damaged during the war; some were completely destroyed. The building committee had a big job getting the structures back into usable condition. The church is just now being repaired, and it will be ready for use by the end of April.



BUFORD L. NICHOLS  
Shanghai, China

### *Colombian Baptists Cherish Hope For Spiritual Conquest of Population*

Sabanalarga has a population of 12,000 but seems much more like a crossroads village than an important farming and trad-

ing center. The Roman priests have tremendous influence here and are doing all in their power to hinder our work and to discourage and frighten our people. The city people have more opportunity to read and study and to get acquainted with the outside world, and consequently are not so easily intimidated. In spite of the work of the priests, we are making headway, and contrary to constant rumors from mysterious sources, we have not the least intention of abandoning this work.

Some years ago the Seventh Day Adventists established work in Sabanalarga but remained only a short time and left it entirely unsupported, either with money or workers. All the people who had been connected with them suffered a terrific amount of derision and persecution, with the natural result that the whole town has been a bit dubious about showing interest in Baptist work. That doubt of our sincerity is, we hope, breaking down.

We have a good Sunday school, handicapped at present for lack of space but running an average attendance of between sixty and seventy. On March 9 we had 98 in Sunday school, only two short of our goal. Mrs. Dailey has organized a Woman's Missionary Society and we hope soon to have G.A.'s and R.A.'s. At present we are waiting for literature to start a Baptist Training Union. In our church is a very alert group of young people for whom we have great hopes. Our church was organized on August 13, 1944, which means that practically all our history is yet to be made. Our children and young people must do the most of that making.

For three years we have been trying to buy property on which to put a church building and a pastor's home. More than once we have thought we had property bought, only to learn that the deal had been blocked. An adequate church building would greatly advance our work here. At present we are meeting in a rented dwelling house. It is not adequate and it does not attract the more influential people of the town.

A few months ago we went through some rather stormy times in several of our churches but that seems to have passed and at present our work all over Colombia is going quite well. The Baptists of the city of Barranquilla, where we have two churches, Central Baptist Church and Rebolon Baptist Church, and another congregation in the subdivision of San Felipe, have put up a building in San Felipe and are now in the process of erecting a pastor's home beside the building. All this has been and is being done by the Colombian Baptists. They are proud of this achievement. So are your missionaries. And we feel that you, too, will have your hearts warmed by this whole-hearted response to the gospel.



The congregation of Seinan Baptist Church, Fukuoka, welcomed into its fellowship Chaplain P. E. Cullom, his orderly, and eight other American soldiers. Below, Chaplain Cullom baptizes one of the men in the Ocean.

Photos courtesy P. E. Cullom

Money has been allotted for the completion of the Central Baptist Church building in the city of Cartagena and for the erection of a building on property which the Alcibia Baptist Church of that city has bought. The missionaries in the city of Cali have recently secured a new building in which to hold their services. It was not built for a hall of worship but can easily be adapted for that purpose. They report that their attendance and interest have improved quite a lot since they moved to their new quarters. Work has barely begun in the capital city of Bogotá and is yet extremely small; but we are not people to make fun of small beginnings.

Our hope briefly stated is to: Conquer Colombia for the Compassionate Christ. More specifically, we want to see Baptist churches established in all of the state capitals (there are fourteen of them), from which the message will then be carried to the surrounding towns and villages. We want a seminary for the training of Baptist young people for the Lord's service. We want to establish at least one modest hospital. We want to see an elementary school established in connection with each Baptist church.

Colombia lies in the heart of the tropics, and missionaries cannot stay here as long at a time as they can in some other fields. It takes a proportionately larger staff in order to fill the gaps made by greater frequency of furloughs. But it is not our desire that this work should be perpetually carried on by missionaries from outside countries. Accordingly we must begin now and work ceaselessly at the task of training those whom God has called and shall call for specific Kingdom service.



A. R. DAILEY  
Sabanalarga, Colombia



Chaplain, Occupation Troops Join Japanese Baptist Church on Kyushu

Eight G. I.'s have been baptized into the fellowship of the Seinan Baptist Church here in Fukuoka. My assistant, J. W. Peacock, and I followed the Baptist teaching about transferring church membership. This church in conference gave me authority to baptize candidates after they had been passed on by the church.

Besides the eight soldiers, I had the great joy of baptizing my 28-year-old Japanese orderly, who has had three years in a Japanese university. After I gave him a New Testament, he followed me all over the camp for several days asking questions. The Holy Spirit convicted him of his sin and he yielded his heart to Christ.

We have three other soldiers to be baptized with the more than 30 candidates who made professions of faith in the meeting the Rev. Edwin B. Dozier held recently.

The statement has been made many times, but it was never spoken more truthfully than when you say about Japan, "The harvest truly is great, but the laborers are few."

This church is near the Seinan Baptist



school that was established forty years ago by Missionary E. K. Dozier. Recently in a three-day meeting his son held in the church more than thirty Japanese, mostly students made professions of faith. The college and high school have 2,000 students and ten men are in the Seminary studying to do full-time religious work.

CHAPLAIN P. E. CULLOM  
8th Fighter Group  
San Francisco, California

*America No "Fair Weather" Friend;  
Ready to Help Needy Peoples of World*

We have had the finest interest and co-operation from the Shanghai American Advisory Committee and are gratified with the amount of help which they have given to this area and the quality of things which have come.

From our experience in this city of 750,000 people, fully one-third of them new to the area, either from the surrounding country or from other parts of China, the relief of the Church World Service has found the neediest people. It was my office to put clothing into areas of need and could pass on to you, were it possible, a thousand expressions of appreciation from men, women, and children who have been helped.

Actually the total of people who received the gifts of clothing would number nearer 10-20,000. We handled 500 bundles each with an average of about 100 pieces. These have gone through the city through the relief committees of all Protestant Christian fellowships. With cotton at \$1.00 per yard, cotton batting 50 cents per pound (used for padding winter clothes), you can imagine how completely happy people have been to get some piece of wool, a sweater, jacket or overcoat. Shantung has a population of 40,000,000. I have been here for ten years and have yet to see the need that compares to the need of many just now. With living costs higher here than in the U.S.A. many without work this summer will starve. Flour is now \$10.00 U.S. a 50-pound bag.

China needs Christ. How badly he is needed can only be seen by one who knows the tragic human pride and greed which undercuts and destroys law, co-operation, and all the vitally important movements to repair and rebuild this society. Why stay here? Why give aid to a people who seemingly prefer to push headlong into disaster? For China this is the "fullness of time." She needs Christ, love, patience, gospel giving, gospel living as only the sick and broken of all time have needed. America is not a fair-weather friend of China and the unsaved peoples of the world. Only one per cent of the people here are Christians. We have only begun the task here. We are in

the storm of her social revolution. Christ controls the winds.

VINETTI WILSON  
American Presbyterian Mission  
Tsingtao, Shantung, China

*Medical Ministry in Wuchow Resumed;  
Educated Students Needed for Training*

We were very happy to welcome Mrs. R. E. Beddoe early in the year. Great supplies of clothing and food were given her by people at home. Practically all has been put into circulation.

Chinese New Year was not so gala an occasion as it would have been in better weather. We had a cold wet winter. We are thankful for stoves and wood to burn in them. Jessie Green presented me with half a stove for Christmas (a locally made tin one) and I presented her with the other half. We enjoyed it very much.

The little boy, Yao Ting, who came to us last year is still with us and doing better in school than last year. He's so proud and happy when he comes home with a passing grade! He certainly did appreciate several remembrances at Christmas time. I think he was most pleased with the pretty wrappings; he didn't want to look inside.

Up till now we have not had too busy a time—only forty-five patients in the hospital right now. No cholera so far. A case of T. B. meningitis seems to be improving with streptomycin. We have had plenty of malaria but not so serious as last year. Babies born in the hospital last year numbered 114.

Patients hear the gospel daily. I love to hear Mrs. Beddoe and the evangelists singing to them. We have taken in a class of nurses with slightly higher standard than last year's class. It's hard to get girls of higher education for nurse's training; they want to be doctors.



LUCY WRIGHT  
Stout Memorial  
Hospital  
Wuchow, Kwangsi,  
China

*Ministry of Feeding Conducted for  
Chinese Poor by Evangelical Missionaries*

We opened a milk and soup kitchen at Takhing and this is how we operated it. We prepared 200 tickets and these were given out to the really destitute people. The tickets promised one feed of milk or soup per day for six days. These people came to the hospital where we had prepared powdered milk into a real strong and wholesome drink. CNRRA made it a rule that all recipients have their fingerprints recorded in a book as well as on

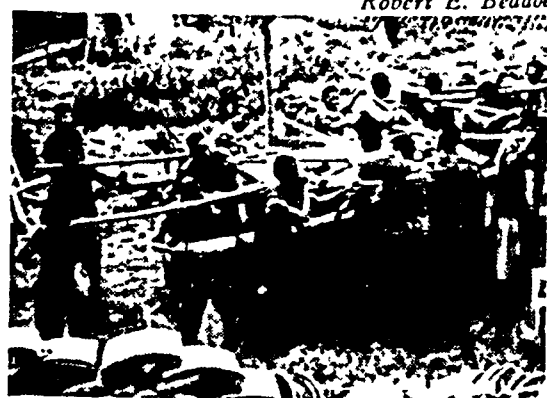
their tickets, so that meant some work for us which required considerable time. Then each person received two bowls of milk or soup and one vitamin tablet each day for the six days. Some of them gulped their food on the spot and a few took it home to share with others of their families. At the end of each week we gave out meal tickets to another group of 200.

I would never have believed, till I saw it, how six days' feed of milk and vitamins could nourish those poor bodies. One old man came in the first day bent and lame, a picture of distress, but when he came on the sixth day he was bright and cheerful and thanked us profusely for what we had done for him. Many children were fed and by the sixth day showed signs of improvement in health. Some of the worst cases are given tickets for another week's feed. And thus we are feeding the poor as long as we have supplies. This week we start to feed another batch of 150. They will be given pea soup in which we put a mixture of beef hash, or pork and beans, as well as a vitamin tablet. Our supply of vitamins is almost finished.

In our Loting district, up to last November, three previous harvests had failed because of the drought. Famine conditions prevailed and there were many cases of death from starvation among the middle class as well as poorer people. We were able to give some help to these people. The Mission opened an orphanage six months ago to which the local magistrate sent children picked up from the streets. We also took in children of Christian families who were too poor to feed their children for the time being.

We are beginning to build premises and set up workshops where children can be taught some trade and thus be prepared for self-support when they grow up.

JULIUS A. KEMPF  
American Reformed Presbyterian  
Mission  
Takhing, West River, South China



Robert E. Beddoe  
Stout Memorial Hospital  
Wuchow, Kwangsi, China

Twenty-six coolies delivered the new electric generator for the powerhouse of Stout Memorial Hospital, Wuchow, to furnish light and power for the entire compound—and the only X-ray equipment between Canton and Chungking.

*"Christian Institutions" Are People,  
Says Eye-witness of American Aid in Italy*

Blockbusters don't bear a label "Not intended for Christian Institutions." So, during the war, five bombs from British and American planes fell on the "Evangelical Hospital" in Turin, biggest industrial city in northwest Italy. Luckily, the sixty patients, four deaconesses and staff had evacuated previously, and no one was killed. Before the war ended, the German occupiers requisitioned some of the beds which the hospital saved, and the rest were stolen.

That is the war story of the damaged Turin hospital I saw recently, the only Protestant hospital in the Piedmont province, except for the isolated Waldensian valleys. Accordingly, if an Italian Protestant gets sick in this area today, he has to go to a city hospital. In Italy, only the wealthy get good care in such hospitals. The Turin Protestant hospital had taken poor patients free, but now the poor must go without care. And many Italian Protestants are poor.

Without waiting on outside help, the Protestants at Turin began to help themselves. They first estimated it would cost 16 million *lire* to rebuild; but already they have collected and spent 12 million, and now they put the cost at 20 million (or some \$40,000). If they get assistance from church people abroad, they hope they can reopen the hospital this summer.

A heartening example of what can be done with outside aid is the interdenominational Protestant hospital in the port city from which Columbus sailed—Genoa. A whole side of this tall structure, surrounded by palm trees, was crushed in a bombardment. The churches of Switzerland and the American agency, Church World Service, sent \$8,000. When I was in Genoa, finishing touches were being put on the rebuilding.

Two examples of what the Genoa hospital was doing!

*Photos courtesy the author*



This evangelical Christian hospital in Turin was badly damaged by bombs.

I saw a little Serbian Orthodox girl, Antonietta Paulovich, being fed. Because her Yugoslav refugee parents cannot care for her, the nurses are now "mother."

In another room, I found a number of American and Canadian sailors. Non-Catholics who had been injured or had become ill aboard ships, they were brought here for treatment. One of them was a man from Michigan who had broken his leg, and I saw him get an injection of calcium to help mend it. I did not ask him his denomination, because by his language he seemed to have had little to do with the church. However, this American will have experienced some Christianity before he can sail again.

Both the special baby food which the girl got and the medicine which the sailor received were part of a \$2,000-gift of medicaments from American church people.

In Italy I saw that Protestant schools, like the hospitals, had also got aid from fellow Christians overseas. Down in Naples, one of the poorest cities to be seen in Europe, the Waldensians had a



Lunch time in the Christian school at Naples brings food from U. S. churches.

little school with twenty-five pupils before the war. This has now grown to 170 pupils, of whom twenty are Protestant and the rest are from Italy's predominant faith, Roman Catholicism. The school, with four teachers, is supported by the local Waldensian church. Each noon these children receive a hot meal—soup and spaghetti from UNRRA [no longer in existence] and milk, oatmeal, and canned vegetables from Church World Service, whose tasks are only increased by the end of UNRRA.

The Waldensian church, whose history goes back before the Reformation, is called "the oldest Protestant church." Up in the Alpine valleys near France, where the group was persecuted for centuries, is the denominational headquarters, and here there is another Protestant high school. The director told me that they had received white flour from CWS and had it made into that famous Italian favorite—spaghetti—for the children. In this town, where I saw



At the Baptist orphanage in Rome, flour sacks are dyed to make new clothes for the boys. Mathilde Veneziano shows one to Robert Serra and Nicilino Tartaglia.

that the ordinary bread actually has bits of straw in it, that aid made continuation of the school possible.

Down in Rome, I saw the American churches' flour gifts being converted into a sort of "spaghetti." It was in the kitchen of the Waldensian theological seminary, not far from the Vatican. The cooks prepared a dough which they rolled out like a great sheet of pie crust, and this was fed through a little machine which converted it into noodlelike strings long enough for the most skilled Italian fork. This food went to fuel the studies of young men who will be the ministers of the churches tomorrow.

One of the most touching instances of the needs of Christian institutions in Europe was at the Baptist orphanage near Rome. There I saw blankets from CWS on the beds in the boys' dormitory. And in the kitchen, there were CWS food gifts. The woman director excitedly told me about the flour—not only the flour but the sacks. The empty sacks, she showed me, are washed, dyed light blue, and made into clothes for the orphans. So the gifts from American church people give even by-product help in unexpected ways!

All this brought one new lesson home to me with impact. What had seemed uninteresting became vital. I must confess that, earlier, when leaders talked about a new emphasis this year in reconstruction work, which will bring greater "aid to Christian institutions," I found the term abstract and dull. But these institutions are hospitals and schools and orphanages. They are concrete places with concrete needs. When you think about them and whether you should help, you can think about the need of a little refugee girl in a Genoa hospital, of ministerial students eating spaghetti, and of orphans in their flour-sack clothing near Rome. You'll help.

ROBERT ROOT  
Geneva, Switzerland

By Julia M. Street

# Luellen Finds a Playmate

"**K**o-ni-chi-wa\*, ko-ni-chi-wa!" Luellen jumped up from where she was sitting on the doorstep of her new paper and bamboo home, and stared at the person who had spoken.

"Konichiwa, konichiwa" (good-day, good-day), said the little boy in the muddy white trousers, and big straw hat, who stood before her. "What are you crying about?"

Luellen wiped away her tears with corner of her pink pinafore, but she did not answer the boy.

"Why are you crying?" asked the boy again. "This is a day for fishing, not for weeping."

Luellen saw that the boy had a fishing pole over his shoulder, and a small pail in his hand. Still she did not answer him, but jumped up and ran into the house, banging the door behind her.

"Now that's funny," thought Kiyoki, "Americans are friendly. Maybe I scared her." He sat down on the doorstep. Soon the door opened a tiny crack, then wider, and wider, and Luellen came out.

"Hello, little boy," she said timidly. "I'm sorry I ran in."

"Konichiwa, konichiwa!" answered Kiyoki with a big smile. "Good-day, little girl."

"Good-day yourself," Luellen skipped out the door, and sat down beside him.

Months ago, back in America, when Mother had told Luellen that they were to join Daddy at the forestry station on Kyushu, she had thought it would be fun to go to Japan. And some of it had been fun—the long journey across the ocean on the

big liner; the trip through the cities of Tokyo and Yokohama, which were being rebuilt; and the rides by trains, boats, and horse-back, down to the village which was to be their home. But now that they were at their journey's end, Luellen did not think it any fun at all. Everything seemed so strange and different. There were no big buildings, only small straw-roofed paper and bamboo houses. No paved streets, only dusty or muddy roads. No ice-cream cones, and worst of all, no friends to play with.

Daddy had gone away this morning to the lumber camp to teach the men the best way of cutting and preserving the timber; and mother was very busy unpacking, and getting ready to open the school she was to teach. Luellen felt very lonely and sorry for herself, and that was why she had been sitting on the doorstep. Now she forgot all that.

"What is your name, Little Boy?"

"Kiyoki. What is your name?"

"Luellen. Are you going fishing?"

"Yes," answered Kiyoki.

"Do you live near here, Kiyoki?" asked Luellen.

"Yes," said Kiyoki, "I live right down the big road, and past the first rice field. Come on and go down to my house and I will show you my kittens."

Luellen's eyes opened wide. "Kittens?" she exclaimed, "Do you have kittens in Japan?"

"Of course we do. That's why I'm going fishing. To catch some minnows for my kittens. Ask your mother if you can go see my kittens."

Luellen loved kittens dearly, and she wanted to go with the little boy, but she suddenly stopped smiling.

\*Pronounce it ko-nee-chee-wah

She had heard stories about bad things some Japanese had done during the war. What if she went home with Kiyoki and something happened to her?

"Ask your mother, Luellen," said Kiyoki again, "Ask her if you can go to my house and see my kittens."

"No," answered Luellen, "I'm afraid."

"What are you 'fraid of, Luellen?" Kiyoki stopped smiling, too. "Nobody will hurt you. Please come see my kittens."

"Well— I'll see what my mother says," she answered him, going into the house. She was sorry she felt uneasy.

Soon she came out carrying a small package.

"My mother says I may go, and this is some cake for your mother, Kiyoki."

Luellen did not feel quite happy as she walked down the dusty road to a strange house with Kiyoki, but when she came running home an hour later she was radiant.

"Mother, Mother, guess what? Kiyoki is going to give me one of his kittens—a darling little grey one; and his mother is the prettiest lady. They have the sweetest little baby named Lotus Flower. She is just crawling. They all live in a pretty house just like this one, and up over the door in their big room they have a sign just like we have in Sunday school, and—"

"Wait a minute. Slow down a bit and get your breath," said Mother. "Which sign?"

"The one that says, 'God is Love,' and Mother, on the other wall they have the one that says, 'Let Us Love One Another,' just like in our primary room at home. You know our neighbors are not so different at all, Mother, are they?"

"Indeed they are not, Luellen. Christians are the same everywhere, on the inside."

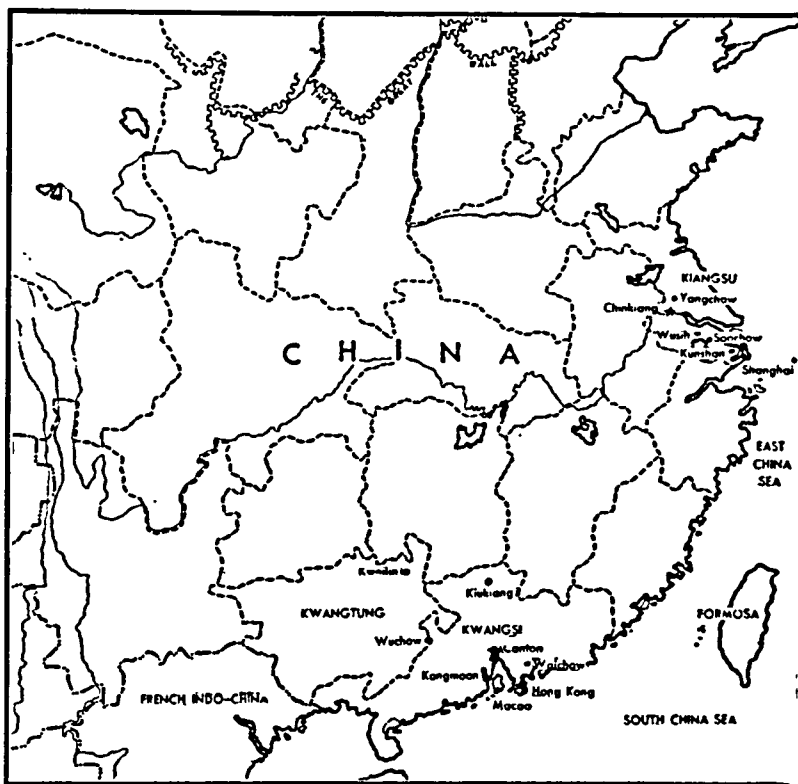
## Know Your Baptist Missions

### CENTRAL CHINA MISSION

ESTABLISHED 1847

**AREA:** Kiangsu Province, with 40 million people in 42,000 square miles, about the size of Tennessee, the most densely populated political unit in the world. Shanghai, China's commercial and industrial capital, situated on left bank of Whangpoo River, located in the Yangtze delta, occupies the most strategic position economically of any city in China. The National Government responsible to the Kuomintang, or National People's Party in power since 1925. Religions: Confucianism and Taoism, Buddhism, Mohammedanism, and Christianity.

**MISSION STAFF:** 15 couples, 32 single missionaries, in six stations. Dr. and Mrs. Matthew T. Yates first preached in Central China, 1847, and helped organize the North Gate Baptist Church on November 6. The All-China Baptist Publication Society and the only Baptist university outside continental U.S.A. are in Shanghai.



Chinkiang (population 250,000), two churches, one elementary school. One missionary couple, one woman missionary.

Kunshan (population, 40,000), one church, an orphanage, one elementary school. One woman missionary.

Soochow (population, half million), 3 churches, an orphanage, 4 schools. Three couples, 4 women missionaries.

Shanghai (population, 4 million), 9 churches, 3 schools, a university, and the All-China Baptist Theological Seminary (temporarily located here). Seven couples, 20 women missionaries.

Wusih (population, half million), 2 churches, a school. One couple, one woman missionary.

Yangchow (population, 350,000), 3 churches, a Bible school, 3 schools, one hospital. Two couples, 6 women missionaries.

# Studying Missions

By Mary M. Hunter

The ultimate aim of schools of missions is to lead Southern Baptists to recognize more fully the obligation of the entire church to engage in world-wide evangelization. The specific objective of the schools is to bring to each individual the realization that upon those who do not engage in the task of evangelism as missionaries, there rests just as great an obligation to missionary endeavor. To those who remain at home there is entrusted the sacred privilege and the impelling duty "to hold the ropes" while the missionaries enter the "mine." Thus through interest, and prayers, and generous financial support, the Christians in the homeland are partners with missionaries abroad.

The wholehearted leadership of the local pastors has been invaluable in making the schools of missions a great force for the onward movement of the Kingdom in the world. Many pastors have testified that the school has proved of help in their work because the members have become better informed regarding the work of the Kingdom and have applied to their own daily practice the truths they have learned.

Southern Baptists will be interested to know that summer schools of missions have been planned by associations and individual churches in many states in the Southern Baptist Convention.

Since the first of the year many interesting reports of schools have been filed in the home office of the Foreign Mission Board. For the encouragement of churches planning schools, we report some of them.

Tuscaloosa Association, Alabama, February 3-8, reports eleven churches co-operating; registration of 9,504; average attendance, 1,358; five home and three foreign missionaries participating; four conversions, twelve dedications to Christian service; subscriptions to THE COMMISSION, 38; *Southern Baptist Home Missions*, 39.

Jacksonville Association, Florida, February 16-19, reports thirty churches co-operating, with average attendance

of 4,516; seven foreign and nine home missionaries participating; four conversions; 163 dedications; subscriptions to THE COMMISSION, 70; *Southern Baptist Home Missions*, 142.

Kansas City Association, Missouri, February 9-14, reports 55 churches co-operating, registration of 15,041; average attendance, 2,507; three foreign and ten home missionaries participating; seven conversions, one dedication; subscriptions to THE COMMISSION, 100; *Southern Baptist Home Missions*, 106.

Macoupin Association, Illinois, January 25-31, reports twelve churches co-operating, registration of 6,362; average attendance, 908; ten home missionaries participating; six conversions, two dedications; subscriptions to THE COMMISSION, 25; *Southern Baptist Home Missions*, 31. Several churches report that a great mission revival came as the result of the school of missions.

Nashville Association, Tennessee, January 19-24, reports 38 churches co-operating, registration of 20,115; average attendance, 6,019; fourteen home and ten foreign missionaries participating; 35 conversions, 96 dedications; subscriptions to THE COMMISSION, 159; *Southern Baptist Home Missions*, 198.

Bowen Association, Georgia, February 9-14, registration, 1,494, average attendance, 575; two foreign missionaries, two home missionaries, one state missionary; twenty men pledged \$1.00 a week for fifty-two weeks for missions.

Long Run Association, Kentucky, January 12-24, reports twenty-one churches co-operating; registration of 15,798; average attendance, 7,439; two foreign missionaries, 24 home missionaries; nine conversions, 16 dedications; subscriptions to *Southern Baptist Home Missions*, 10.

Los Angeles Association, California, January 26-31, reports eighteen churches co-operating with an average attendance of 218; three foreign missionaries; four home missionaries; three conversions, eight dedications;

subscriptions to THE COMMISSION, 35; *Southern Baptist Home Missions*, 43. "This was the first school of missions for our association and the first that many of the pastors and people had ever participated in," reported the leader. "We can do better next time. . . . The missionaries did fine and much was accomplished."

Caddo Association, Oklahoma, March 16-21, reports twelve churches co-operating, registration of 4,897, average attendance, 816; three foreign missionaries, eight home missionaries; four conversions, four dedications; subscriptions to THE COMMISSION, 44; *Southern Baptist Home Missions*, 44.

Delta Association, Louisiana, March 15-21, reports ten churches co-operating with registration of 5,523; average attendance, 925; three foreign missionaries, eight home missionaries, four state missionaries; two dedications; subscriptions to THE COMMISSION, 64; *Southern Baptist Home Missions*, 37. "None of the churches are 12 years old, some just one year old, association is only three years old. This is a real mission field itself but it does mission churches good to know about other mission places."

## Free Literature

Available upon request from the Department of Literature and Exhibits of the Foreign Mission Board, Box 5148, Richmond 20, Virginia:

"Pressing Toward the Mark," the Board's 1947 report to the Convention.

"Peacemakers in Japan," latest news from Edwin B. Dozier and Japanese Baptists.

"For Christ in China," an account of postwar rehabilitation of Baptist missions.

"The Meaning of Copenhagen," a pamphlet by Lewis, Petersen, Norgaard, and Newton about the seventh Baptist World Congress.

*These Twenty Years 1925-1945*, by W. O. Carver, a pamphlet on the world events of two decades to supplement *The Story of Missions* by Edwin E. White.



# BOOKS

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

One of the most informing books on India is *Divided India* (Whittlesey House, \$3.00) by Robert Aura Smith, distinguished newspaper correspondent and lecturer. His connections with the *New York Times* and as lecturer at Yale and Columbia attest his ability as an interpreter of Asiatic developments. He explains the divisions in India which complicate all efforts to set up a united government. He gives the British point of view as well as the Indian point of view, thereby enabling the reader to form more accurate judgments of the Indian scene. He stresses the fact that the Indians can and must make their own decision, whether on the basis of political or military advantage or on the basis of emotional satisfaction. This volume will give the answer to many questions concerning India.

Distinguished philosopher and writer, C. S. Lewis, author of *The Screwtape Letters*, has endeavored in his latest book, *George MacDonald: An Anthology* (Macmillan, \$1.50) to pay a debt of gratitude to the well-known Scotch minister and writer whom he quotes in every one of his books. Following a brief appraisal of MacDonald, an excerpt from his writings is given for each day in the year.

The story of the Telugu mission field in southeast India has been told all over the world. Eighty years ago John E. Clough and his family organized a church at Ongole with eight charter members. In his lifetime that church came to have 18,942 members. Early in its development 2,222 converts had been baptized in one day. When Dr. Clough's health failed he was succeeded by the Rev. James E. Baker, who served in that field thirty-four years. He tells the story of his rich and varied life in *Contending the Grade in India* (Biltmore Press, \$3.00).

The favorable view of the Balkans under Soviet control is given by the famous Soviet journalist, Ilya Ehrenburg, in his new volume *European Crossroad* (Knopf, \$2.00). In his opinion, "the Balkans have entered a period of cultural rebirth, spiritual affirmation, and progress." Of Romania he writes: "I am happy that my people, the people of Russia, have aroused the people of Romania." Unfortunately this author sees only one side of the picture, but he helps balance the picture given by numerous authors who see only the other side.

With an introduction and explanatory notes, Mr. Myron C. Taylor, ambassador to the Vatican, has made available in *Wartime Correspondence* (Macmillan, \$2.50) the correspondence between President Roosevelt and Pope Pius XII. This volume tells only part of the story of the close relationship between our Government and the Vatican.

In dealing with communism around the world, we need to know something of its philosophy and practical work. We should know something about Karl Marx who first elaborated the principles of Communism. Alexander Miller, a Presbyterian minister, a native of Scotland, but for a long time active in Christian service in New Zealand, has given us this information in *The Christian Significance of Karl Marx* (Macmillan, \$1.75). Christians need to be concerned, he says, with the environment of their fellowmen. "The contention of this book is that they will walk blindfold if they do not take account of what Marx has to say."

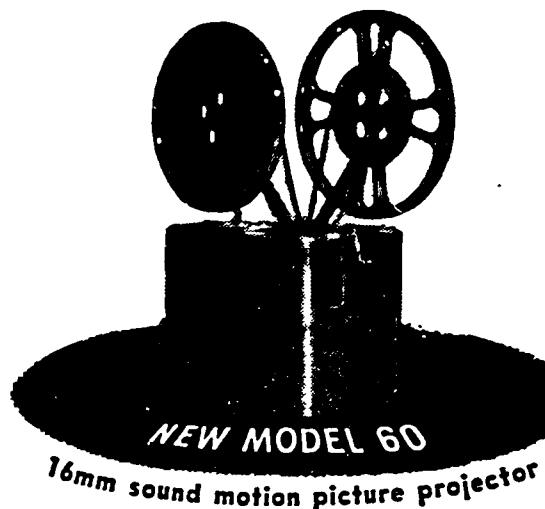
Sir Reginald Copeland, professor of Colonial History in the University of Oxford, has given us an interesting study of Livingstone, in which he makes available some hitherto unpublished material. The title of the volume is *Livingstone's Last Journey* (Macmillan, \$3.50). He quotes Stanley's estimate of Livingstone: "You may take any point in his character, and analyze it carefully, and I would challenge any man to find a fault in it. . . . His gentleness never forsakes him; his hopefulness never deserts him."

*Practical Public Relations* by Harlow and Black (Harper, \$4.00) is a textbook dealing with the art and science of how an individual or an institution can get along satisfactorily with other people and institutions. Defining the term as "any kind of activity designed to impart information, form ideas and opinion by any means: press, pulpit, radio, motion picture," the authors have produced a book which has considerable value for missionary agencies.

*An Experiment in Friendship* by David Hinshaw (Putnam, \$2.50) was written as a "labor of love" out of respect for the motives and techniques of the work he had observed in a long-term relief project conducted by the Friends in Finland. It is a sympathetic picture of how a small Christian group relieves human suffering in the name of the Christ.

Two pamphlets of unlimited value in understanding the job of peacemaking today are: "Germany, Nation or No-Man's-Land," Headline Series #60, by James P. Warburg (Foreign Policy Association, 35 cents) and "War and Human Nature," Public Affairs Pamphlet #125, by Sylvanus M. Duvall (Public Affairs Committee, 10 cents).

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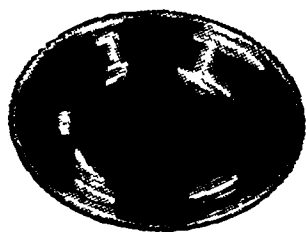
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**No Peace Without Freedom**

(Continued from page 8)

any persecution of or discrimination against minority groups because of their religious beliefs and practices. In the name of religious freedom Baptists have strenuously objected whenever legislation has been proposed that would make the teaching of the Bible compulsory in the public schools. In devotion to the principle of the separation of church and state Baptists have kept up a powerful protest against the Myron C. Taylor embassy at the Vatican. In defense of the same principle Baptists are now earnestly challenging the recent decision of the U. S. Supreme Court which will permit the Government to subsidize parochial schools.

Now, as never before, Baptists must wage strong and relentless opposition against any and all violations of the freedom of the press. Wherever the evangelical influence prevails in our own country and in foreign nations as well democracy is greatly strengthened, and the press is encouraged to become a responsible agent of the democratic process.

One of the paramount concerns of missions is the development in all countries of Christians who can help the press to achieve true freedom. This crucial issue constitutes an imperative challenge to Baptists so to strengthen their independent publications, and so to increase the circulation and influence of them, that they can successfully and always function as powerful agencies through which Baptist doctrines, ideals, principles, and convictions can find free and untrammelled expression.

# NEWS *Flashes*

## Appointments

Two missionaries were appointed for Nigeria by the Foreign Mission Board May 15. Miss Cornelia Lena Barker, R.N., is engaged to be married to Harold B. Canning, M.D., appointed last September. Elsie Renfroe Knight, the former Young People's Secretary of Woman's Missionary Union, Florida, will go to Nigeria when her husband, the Rev. Charles W. Knight, appointed in 1940, returns late in 1947.

## Bereavement

Mrs. A. B. Langston, missionary emeritus of Brazil and Laurens, South Carolina, died March 10, according to news received from the Relief and Annuity Board in May.

## Arrivals

The Rev. and Mrs. L. M. Bratcher of Rio de Janeiro are now on furlough



Edna Frances Dawkins, assistant dean of Meredith College since 1944, joins the home office staff of the Baptist Foreign Mission Board August 1 as office secretary in the Department of Missionary Personnel. A North Carolinian by birth, Miss Dawkins was educated at Meredith College and held a fellowship in personnel administration at Syracuse University, 1942-44, receiving the M.A. degree.

at 11 Ridge Road, Louisville, Kentucky.

The Rev. L. L. Johnson of Recife has joined his wife on furlough at 203 South Adair Street, Pryor, Oklahoma.

## Retirement

Dr. and Mrs. J. L. Hart of Chile, residents of Brandenburg, Kentucky, became missionaries emeritus June 1.

## Marriage

Miss Nella Dean Mitchell and the Rev. Charles W. Whitten, appointees for South America on April 8, were married June 1 at Louisville, Mississippi.

## Departures

The Rev. and Mrs. H. H. Culpepper, interned as language students in the Philippines, left New York City by boat May 16 for Santiago, Chile.

Dr. and Mrs. Robert F. Goldie, recent appointees for Nigeria, scheduled to leave April 19, actually left May 17 for Ogbomoso, to join the staff of the Baptist Hospital.

Miss Alma Jackson of Brazil left New Orleans by boat May 26 for Rio and her station, Goyania.

From San Francisco aboard the *General Gordon* May 30, Miss Blanche Bradley and Dr. William L. Wallace left to join the Stout Memorial Hospital staff at Wuchow, and Miss Thelma Williams to join the Yangchow Baptist Hospital staff.

## Births

The Rev. and Mrs. H. B. Ramsour of Hawaii have a daughter, Barbara Jean, born at Honolulu March 17.

The Rev. and Mrs. J. W. Richardson of Nigeria have a son, J. W. Richardson, III, born at Ogbomoso early in April.

The Rev. and Mrs. J. A. Herring



Frank K. Means, Th.D., associate professor of missions, Southwestern Baptist Theological Seminary, joins the home office staff of the Baptist Foreign Mission Board in July as head of the new Department of Education and Promotion. Dr. Means is a native of Missouri, a graduate of Oklahoma Baptist University and Southwestern Seminary, and an authority in the field of missions. Mrs. Means is teacher of Bible in public schools.

of China, on furlough at Greenville, South Carolina, have a daughter, Nan Trammell, born April 10.

Dr. and Mrs. E. K. Bryan of Dallas, appointees for China, have a daughter born May 13.

## Transfer

Dr. and Mrs. H. P. McCormick of Nigeria, on furlough at Brookhaven, Mississippi, have transferred to the Hawaiian mission and expect to sail from San Francisco June 24.

## Inventory Reduction Sale on UNITED SERVICE TO CHINA

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## August and September Birthdays of Missionaries

### August

- 2** Frank H. Connely, 598 Wei Yi Road, Tsinan, Shantung, China; Maud Albritton Fielder (Mrs. Wilson), Baptist Mission, Chengchow, Honan, China; Malcolm Stuart, Camden, Alabama; S. L. Watson, State Park, South Carolina.
- 3** Edna Looper Harrington (Mrs. J. A.), Rua Ponte Nova 555, Bello Horizonte, Minas, Brazil; Deaver M. Lawton, 56 Lok Kwan Road, Kweilin, Kwangsi, China.
- 4** Grace Wells, Baptist Mission, Chinkiang, Kiangsu, China; Mary D. Willeford, 602 Academy Street, San Marcos, Texas; Mary Ruth Womack, Baptist Mission, Lagos, Nigeria, West Africa.
- 5** Catherine Johnson McGavock (Mrs. J. W.), Box 116, El Paso, Texas.
- 7** Wesley W. Lawton, Jr., Baptist Mission, Kaifeng, Honan, China.
- 8** Lena Conway Lunsford (Mrs. J. A.), Jaguaquara, Bahia, Brazil; Sara Frances Taylor, 9 de Julio 2775, Rosario, Argentina.
- 9** C. J. Lowe, 1722 Linden Avenue, Nashville 4, Tennessee; Frances Murphy West (Mrs. R. L.), Box 48, Benin City, Nigeria, West Africa.
- 10** Mary K. Crawford, 624 Park Drive, N.E., Atlanta, Georgia; Ethel Lee Cooper Hardy (Mrs. C. D.), Caixa 226, Manaus, Amazonas, Brazil; Julia Martin Lowe (Mrs. C. J.), 1722 Linden Avenue, Nashville 4, Tennessee.
- 11** A. R. Crabtree, Caixa 1982, Rio de Janeiro, Brazil; Ura Hallmark Crouch (Mrs. E. H.), Piahy, via Cidade de Barra, Bahia, Corrente, Brazil.
- 12** Florence Powell Harris (Mrs. H. M.), Baptist Mission, Kaifeng, Honan, China; May Perry, Abeokuta, Nigeria, West Africa.
- 13** Helen Bagby Harrison (Mrs. W. C.), Caixa 118, Porto Alegre, E. de R. C. De Sul, Brazil; Ida Lundberg Nelson (Mrs. E. A.), 1918 West Easton Street, Tulsa, Oklahoma; Edith Boyd Stuart (Mrs. Malcolm), Camden, Alabama.
- 14** Ola Lane Culpepper (Mrs. C. L.), 29 Tsining Road, Tsingtao, China; Lois Jaxie Short, Baptist Mission, Tungshan, Canton, China.
- 15** J. E. Jackson, Wusih, Kiangsu, China; Louise Ellyson Westbrook (Mrs. C. H.), University of Shanghai, Shanghai, China.
- 16** Mary Wiley Dozier (Mrs. Edwin B.), 708 East Tremont Avenue, Charlotte, North Carolina; C. F. Eaglesfield, Baptist Mission, Ogbomoso, Nigeria, West Africa; Robert L. Lindsey, Box 154, Jerusalem, Palestine; E. L. Morgan, Westminster, South Carolina.
- 17** John N. Bryan, M.D., 19 Milesfield Avenue, Bayview, Milford, Connecticut; C. Alexander Kennedy, American Baptist Mission, Agbor, Nigeria, West Africa; Mary Woodcock Newton (Mrs. W. C.),

1409 Laburnum Avenue, Richmond 22, Virginia.

- 18** Irene Thelma Branum, Bunceton, Missouri; P. S. Evans, Blue Ridge Summit, Pennsylvania; Nellie Miner Pierce (Mrs. L. W.), 701 Coggin Avenue, Brownwood, Texas.
- 19** Pearl Caldwell, Pontotoc, Mississippi; Sophie Lanneau, Baptist Mission, Soochow, Kiangsu, China.
- 20** J. R. Allen, Rua Ponte Nova 709, Bello Horizonte, Brazil; Grace Bagby Cowser (Mrs. J. J.), Wingate, North Carolina; Martha Cochran Kolb (Mrs. R. L.), Caixa 111, Teresina, Piaui, Brazil.
- 21** Minnie Landrum, Caixa 2655, Rio de Janeiro, Brazil.
- 22** Helen Taylor Quarles (Mrs. J. C.), Juan B. Justo 506, Mendoza, Godoy Cruz, Argentina.
- 23** Helen Ford Hayes (Mrs. A. E.), Triunfo, Pernambuco, Brazil; James E. Lingerfelt, R.F.D. 2, Seymour, Tennessee; Oz Quick, Hardin, Missouri.
- 24** Bertha L. Hunt, 628 East Elm Street, Hillsboro, Texas.
- 25** Ruby Daniel, Route 3, Box 63, Oxford, North Carolina.
- 26** Ruth Virginia Hagood, Baptist Girls' School, Lagos, Nigeria, West Africa; R. Elton Johnson, Caixa Postal 52, Victoria, Brazil; Irene Carter Stephens (Mrs. S. E.), Chauga Heights, Westminster, South Carolina.
- 28** Daisy Fitzmaurice Benson (Mrs. J. H.), 807 Eleventh Street, Arkadelphia, Arkansas; Lydia Williams Green (Mrs. George), 618 Thirteenth Avenue, S. W., Miami, Florida.
- 29** Roy Claud McGlamery, M.D., Baptist Hospital, Memphis, Tennessee.
- 30** A. P. Pierson, Apartado No. 605, Suc. A, Chihuahua, Chihuahua, Mexico.
- 31** Sallie Silvery Dunstan (Mrs. A. L.), 310 Floyd Avenue, Sarasota, Florida.

### September

- 1** Maxie Crawford Kirk (Mrs. J. P.), 1314 South 26th Street, Louisville 10, Kentucky; Charles L. Neal, 1515 Buena Vista Street, San Antonio 7, Texas.
- 2** Mary Pimm Moore (Mrs. R. C.), Casilla 167, Temuco, Chile; A. B. Oliver, Caixa T, Curityba, Parana, Brazil.
- 4** W. B. Glass, 1328 Gambrell Street, Fort Worth, Texas; Eleanor O'Haver Howell (Mrs. E. Milford), Punta Gordo, Florida; Charles William Whitten, Box 5148, Richmond 20, Virginia.
- 5** Pauline White, Rua Paulo, Ferandes 24, Praca de Bandeiro, Rio de Janeiro, Brazil.
- 6** Tucker N. Callaway, Box 1900, Hilo, Hawaii, T. H.; Mrs. Nova Leach Macormic, Bajio 203, Roma Sur, Mexico, D. F.; Helen Nobles Turlington (Mrs. H. E.), 217 Iola Road, Louisville 7, Kentucky;

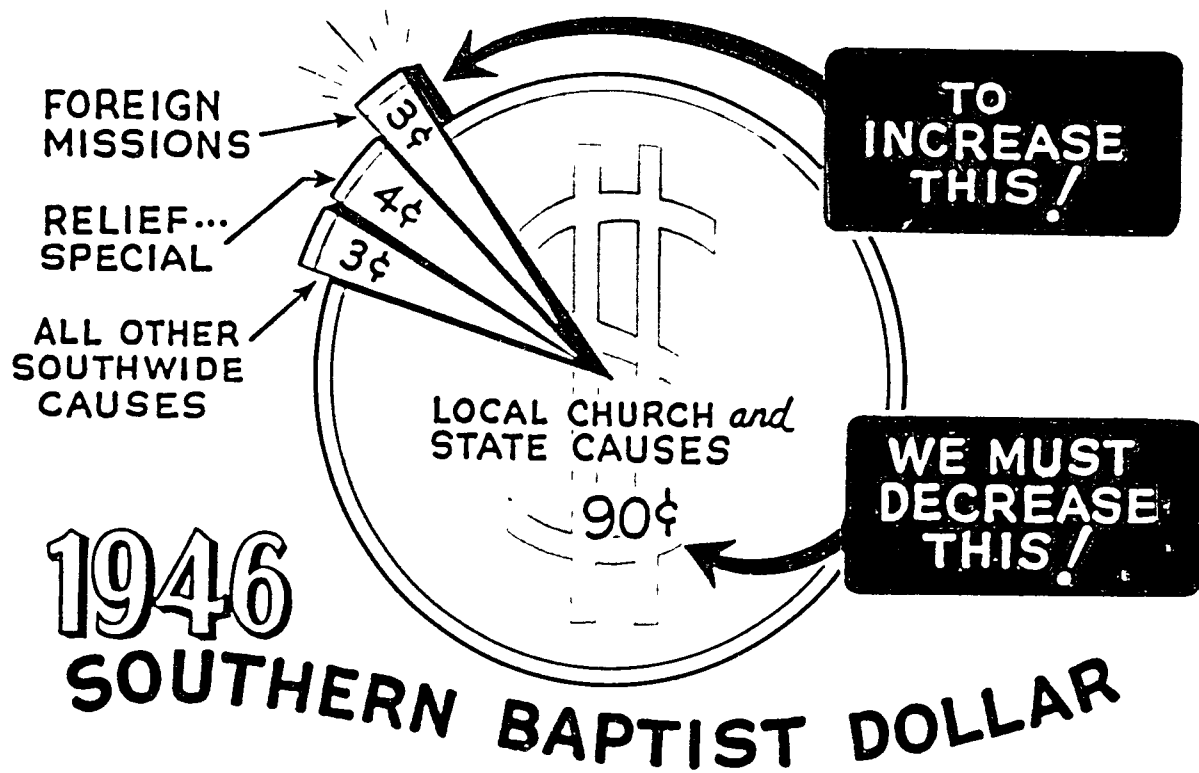
Edith O. West, 38 Rua Conde de Bomfim 743, Rio de Janeiro, Brazil.

- 7** Mary Sears Connely (Mrs. Frank H.), Baptist Mission, Tsinan, Shantung, China.
- 9** R. E. Beddoe, Stout Memorial Hospital, Wuchow, Kwangsi, China; Evelyn Corbitt Leonard (Mrs. C. A.), Box 1900, Hilo, Hawaii, T.H.
- 11** Thomas L. Neely, Apartado Nacional 298, Cartagena, Colombia, S.A.
- 12** Dolphus Fay Askew, Casilla 815, Parana, Entre Rios, Argentina; H. H. Snuggs, 300 University Ridge, Greenville, South Carolina; Amanda Tinkle, Baptist Mission, Shaki, Nigeria, West Africa; F. T. N. Woodward, Box 266, Phenix City, Alabama.
- 14** Minnie D. McIlroy, General Urquiza 186, Buenos Aires, Argentina.
- 15** Florence Jones, 1031 West Scott Street, Springfield, Missouri; C. F. Stapp, Caixa 38, Maceio, Alagoas, Brazil.
- 16** Attie Bostick League (Mrs. T. J.), 114 Buist Avenue, Greenville, South Carolina; J. J. Cowser, Wingate, North Carolina; Eugene M. Cross, 1240 Sixth Street, New Orleans, Louisiana; Wilma Weeks, 23 Kuan Hei Road, Tsingtao, China.
- 17** Ada Armstrong Ingram (Mrs. Ray P.), First Baptist Church, Edmond, Oklahoma; Charles W. Knight, Glasgow, Kentucky; Joe Edwin Low, M.D., 1705 McCallie Avenue, Chattanooga, Tennessee; Margaret Savage Lowe (Mrs. J. W.), 421 North Boulevard, Richmond 20, Virginia.
- 18** Maude Burke Dozier (Mrs. C. K.), 1701 Clarke Street, Honolulu, T. H.; Walter E. Craighead, 1605 M Street, Fresno 1, California; Ann Snyder Pettit (Mrs. Max E.), Box 242, Abernathy, Texas.
- 21** Tennessee H. Hart (Mrs. J. L.), Brandenburg, Kentucky; Irene Jeffers, Box 1581, Shanghai, China; Margaret Foltz Schmidt (Mrs. K. J.), Lakeside Pecan Farm, Fort Gibson, Oklahoma.
- 22** Edith Carden Crane (Mrs. J. D.), Bajio 203, Roma Sur, Mexico, D. F.; Frances Hudson Vance (Mrs. S. W.), Mars Hill, North Carolina.
- 23** R. A. Jacob, Franklin, Kentucky.
- 24** Lucy E. Smith, 209 Yuen Ming Yuen Road, Shanghai, China; Marian Gray Cowherd (Mrs. C. P.), Box 1581, Shanghai, China; C. P. Cowherd, Box 1581, Shanghai, China.
- 25** Lillie Mae Hundley, Box 1581, Shanghai, China.
- 26** Hazel Frances Moon, Appomattox, Virginia.
- 27** Dorine C. Hawkins, Caixa 320, Rio de Janeiro, Brazil; Rose Hocutt Powell (Mrs. J. C.), Oyo, Nigeria, West Africa; Elizabeth Belk Stamps (Mrs. D. F.), Baptist Mission, Yangchow, Kiangsu, China.
- 28** Fern Harrington, Atlanta, Missouri.
- 30** W. C. Taylor, Caixa 320, Rio de Janeiro, Brazil.

"The call of God's destiny" was the theme of foreign mission night at the Southern Baptist Convention, St. Louis, May 8, when the question was asked:

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## HOW MISSIONARY ARE WE ?

NUMBER OF CHURCH MEMBERS VERSUS NUMBER OF OVERSEAS MISSIONARIES

6,000,000	Southern Baptists	600
1,500,000	Northern Baptists	550
400,000	British Baptists	250
8,500,000	American Methodists	1,500
600,000	Presbyterians, U.S.	350
2,000,000	Presbyterians, U.S.A.	1,300
1,000,000	Congregationalists	400
2,000,000	Protestant Episcopalians	450
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Graphs by Sam Robinson, Artist



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