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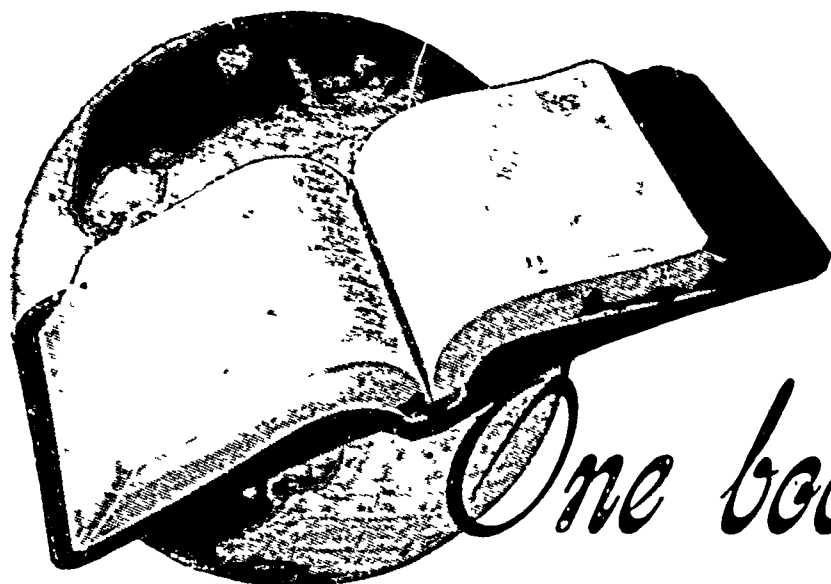
THE *Commission*

A BAPTIST WORLD JOURNAL

In this issue

Japanese Christian Layman Enters Politics
by Edwin B. Dozier

September 1947



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EPISTLES

FROM TODAY'S APOSTLES

Japanese Find American Is Brother; Reorganize Japan Baptist Convention

April 3 was an important day for us because we started the new Convention of the Baptist position.

One thing that deeply impressed us is that Missionary Dozier acts just as a brother to us, not as a victor or a severe pedagogue with a whip. He is thought of by all those who meet him as one sent by God through the missionary spirit of the Baptists. He loves the Lord more than anything else; that is the reason why he loves us. The Japan Baptist Convention, we hope, will be evangelistic and missionary-minded like the Southern Baptist Convention.

On Easter Sunday we had a baptismal service in Seinan Gakuin Church, having nineteen persons baptized and joined in the fellowship of the church. Now every Sunday the small church house is too small for a large group of people wishing to hear the gospel.

Our college got about 2,000 candidates for the entrance examinations, but we could take in only 240 this year. We are planning to start a fine university with a fully developed and prepared curriculum with a strong Christian spirit and atmosphere. We want more missionary teachers and books in our school, and we hope all of the Baptist friends will assist us.

Yesterday we had an executive committee meeting of the Japan Baptist Convention about which Mr. Dozier will report to the Board. At the meeting I was elected as a representative to go to the Baptist World Alliance annual meeting.

I hope I can meet all of you Southern Baptists in the near future to thank you for your Christian love.

SADAMOTO KAWANO
Seinan Gakuin
Fukuoka, Japan



Many Christians Found on Gold Coast; Without Pastors Laymen Lead Worship

We had a nice trip from Lagos to Kumasi, the first new mission station in Africa outside of Nigeria. Some of the scenery was beautiful—miles and miles of coconut palms by the side of the ocean, then a seven-mile stretch covered with salt beds. They looked like hills covered with snow. We had not realized there was so much salt in Africa.

We are comfortably situated here in Kumasi. Our house, though large, is very inconveniently arranged—much space being taken up by halls and stairways. Both rent and food prices are much higher than in Nigeria.

We have a nice little church here, but it is small. The average attendance is between three and four hundred. They have done well to carry on for so many years without a pastor or trained leader. But, of course, we are wondering how much is just formal worship. This weekend representatives from all the churches in this territory are coming here to make plans for organizing the work. A number of these here in Kumasi have written to Nigeria for their church letters. Others have expressed a desire to join by a confession of faith.

At Tomali, a town 250 miles from Kumasi, we learned that there is a group of Yoruba Baptists in a town 150 miles farther on. It will require considerable traveling to check on all the various Yoruba Baptists in the Gold Coast. There are 5,000 Yorubas here in Kumasi but only about 500 are Baptists. We baptized twenty-five in Tomali recently. These had been studying for several years.

A man whom Dr. George W. Sadler taught many years ago had been teaching them. The leader here in Kumasi was taught by Dr. George Green and Dr. Sadler. These men are neither preachers nor deacons, but Christian laymen, a long way from their native land, eager for a place to worship. For years and years they have met together and worshiped as best they knew how, with no trained leadership. For years they have begged for help. At last Southern Baptists have begun to answer the call. If we only had a number of trained Yoruba pastors how much good they could do here!



HOMER R. LITTLETON
Kumasi, Gold Coast,
Africa

Catholics Occupy Southern Baptist Field; Elementary Education Must Be Improved

Whatever may be said for or against Catholic missionary methods, it is undeniably true that, so far as Southwest China is concerned, where American priests and nuns operate, those methods are effective. Twenty-five years ago the province of Kwangsi, then assigned to French and Italian priests, was almost devoid of Catholic communicants. Today the entire province is dotted with Catholic villages, schools, and seminaries.

The Catholic Maryknoll Mission took over this section and immediately priests and nuns began the conquest. Personally and socially these priests are exponents of the best type of energetic, affable, intelli-

gent American young manhood. They are sent to small towns over the province and moved to other small towns when a thriving center has been built.

They go to small villages, open night schools, and pay children to attend. They teach them useful things and drill them over and over in the fundamentals of their faith. Parents of these children come through curiosity. When a class has reached a certain point, a bishop comes for purposes of confirmation, and a Catholic village is created. They get into positions of influence, on relief committees and other organizations, and the impression gets abroad that relief of the poor is made possible entirely by Catholic funds.

Southern Baptists were the first evangelical mission to enter this province. At one time we had a strong work radiating from several centers. Some of our oldest stations are now almost 100 per cent Catholic.

We may not approve of or admire these methods, but we must meet them with a better evangelical ministry than we have offered heretofore, or withdraw from the field. We must match them with the highest type evangelists and promote elementary schools or lose the battle.

Experience on the mission field has brought me to see the importance of Baptist elementary education. Such schools, fostered by local Baptist churches, present rich evangelistic opportunities, fill our schools of higher education and seminaries with throngs of eager young folks already rooted and grounded in the Truth and will, in one or two generations, produce a leadership that can take the world for Christ.



ROBERT E. BEDDOE
Wuchow, Kwangsi,
China

Preventive Medicine Being Practiced in Nigeria in Addition to Surgery, Obstetrics

I wish so many times for the ability to express and describe the heart-break and the drama that I see all day, every day. Nigeria is not at all what I expected from having read books and having taken mission study.

It is a mixture of exquisite beauty and disgusting ugliness—just as the weather becomes even in one day very hot and very cold and very wet and very dry.

A nurse has come from the hospital to inform me about a ten-day-old baby who was brought to the hospital this morning. The baby was ill last night so a native witch doctor took a knife and made too many cuts to count on the baby's face, chest, and back. The wounds were filled with dirt to stop the bleeding. It made

(Please turn to page 22)

The COMMISSION

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

Southern Baptist Convention
United States of America

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Frank K. Means, until recently associate professor of missions, Southwestern Baptist Theological Seminary, is now a member of the home office staff of the Baptist Foreign Mission Board. Frank W. Patterson, missionary to Mexico since 1939, is manager of the Spanish Baptist Publishing House, El Paso, Texas. Edwin B. Dozier, appointed missionary to Japan in 1933, was the first Southern Baptist missionary to return under the occupation forces in 1946, and is stationed in Fukuoka. William Jackson Kilgore, missionary to Argentina since 1943, is a member of the faculty of the Baptist seminary at Buenos Aires. Jane Carroll McRae, regular contributor to this magazine, is Mrs. J. T. McRae of Winston-Salem, North Carolina, a missions volunteer. Dr. W. O. Carver, professor emeritus of missions, Southern Baptist Theological Seminary, Louisville, Kentucky, has contributed to THE COMMISSION since its first issue in 1938.

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NEW ORLEANS, GATE TO THE WORLD

When, in 1718, Bienville planted the flag of Louis XIV on the present site of New Orleans he probably had little thought that some day the tiny settlement within the crescent of the mighty Mississippi would grow into one of the most interesting and unique cities in the world, with three quarters of a million population.

A little less than a century later (1803) the United States was to buy from France not only New Orleans and the territory adjacent to it, but the vast area west of the Mississippi out of which would be carved a dozen states with a total area seventeen times that of the state of Louisiana. Thus, New Orleans became the ocean gateway not only to the land included in the Louisiana Purchase, but to the entire mid-continent, the heart of the United States. The total cost to the United States of this immense territory was only \$11,250,000 plus smaller claims and accrued interest.

A century after New Orleans was founded by Bienville, Cornelius Paulding proposed the establishment of a training school in New Orleans for preachers and missionaries. Through the intervening years there was more or less discussion concerning the need for such an institution, with such men as Basil Manly, Sr., J. B. Gambrell, and other denominational leaders sensing and voicing the need for such a school. But another century passed before a theological school known as Baptist Bible Institute was authorized by the Southern Baptist Convention. The school opened its first session in October 1918 under the leadership of Dr. B. H. Dement, president.

In the early winter of 1914, Editor P. I. Lipsey of the *Mississippi Baptist Record* foretold what a seminary would do in the district surrounding the city of New Orleans: "Baptists have attempted to assault that stronghold of Satan with paper balls. Hitherto we have not made much impression and are not now working at it in any adequate way. A seminary there would immediately command the attention and respect of all. It would

By E. C. Routh

Like New York and Chicago, New Orleans has its International House.

Photo by Leon Trice



rally the Baptists and equip them for their work as nothing else." It is interesting to note that the next month he joined in the suggestion that Baptists build and operate not only a seminary, but a hospital in New Orleans—a prophecy soon to be fulfilled.

For many years reports were brought to the Southern Baptist Convention by the Home Mission Board and other agencies calling attention to the appalling spiritual destitution in New Orleans. Year after year, Baptists in that growing center struggled against overwhelming odds. Only two or three years before the opening of the Baptist Bible Institute, there were only six Baptist churches in New Orleans with a combined membership of approximately 1,200. Now there are thirty-seven white Baptist churches in New Orleans Association, with an aggregate membership of 15,055.

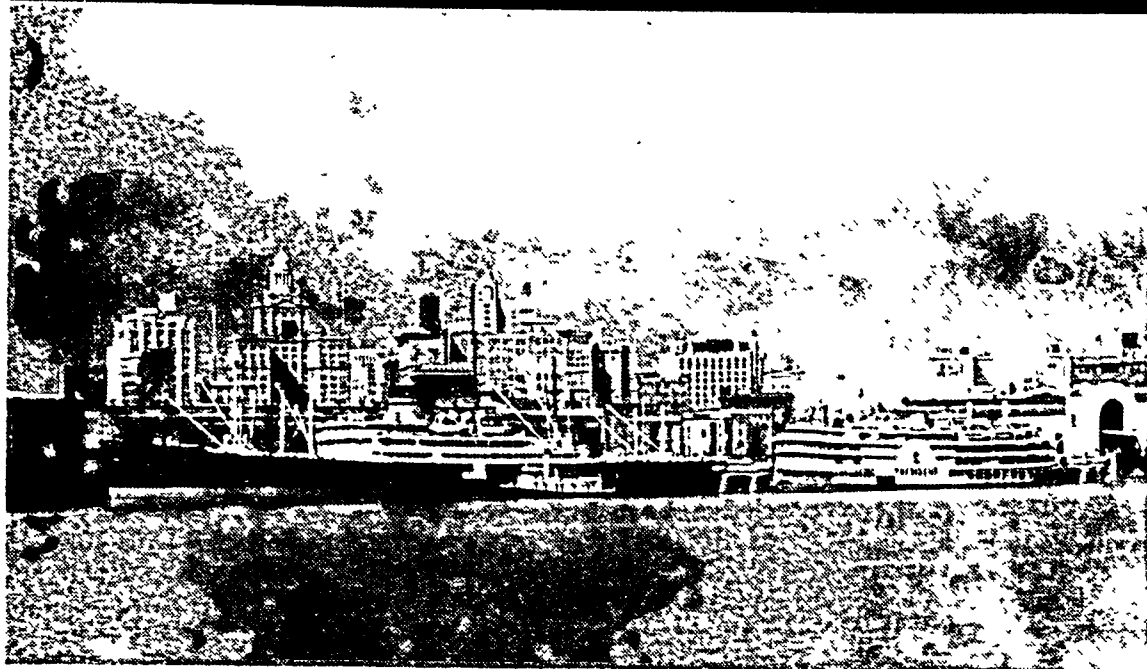
The next ten years were to witness the writing of glorious chapters in the Baptist history of New Orleans, with the opening of the theological school—the name changed a year ago from Baptist Bible Institute to New Orleans Baptist Theological Seminary—and the building, a half dozen years later, of the Baptist Hospital. Baptists in New Orleans were put on the map. Recently going into New Orleans one morning, I asked a taxi driver to take me to 1220 Washington Street. "Oh," he said, "That's the Baptist Seminary, isn't it?" Ask any taxi driver or policeman in New Orleans today where to find the Baptist Seminary or the Baptist Hospital and he can give you di-

rection. Not so a third of a century ago.

When our school was opened in New Orleans a traveler could go 145 miles on the Southern Pacific west of New Orleans before he came to another Baptist church. Now all over that section of French Louisiana may be found Baptist churches and missions which were planted there by students in our Baptist training school. One of the most inspiring stories of missionary achievement anywhere in the world is the record of missionary occupation of the Land of Evangeline.

The Baptist Bible Institute passed through some trying experiences, first under the leadership of Dr. Dement, then of Dr. W. W. Hamilton. We remember a midnight hour, literally and spiritually, when the Southern Baptist Convention met in St. Petersburg in 1932, after the faculty had been reduced to five members, the trustees affirmed their purpose, like a little group in the mother seminary, the Southern, years before, "We will die before we will let this school die."

God honored the faith, prayers, and purposes of the teachers and trustees and soon the days began to brighten. Following Dement and Hamilton came Duke K. McCall and R. Q. Leavell. The enrolment last session was considerably larger than it has ever been. The lovely grounds of the seminary, the old Sophie Newcomb property, even with the purchase of buildings around the square, has proved entirely inadequate. Recently the New Orleans Seminary purchased



New Orleans, Southern gateway to North America, is the U.S.A.'s door to the world.

seventy-five acres on the Gentilly Boulevard in the eastern section of New Orleans and paid cash for it. The leaders of this blessed institution have faith to believe that Southern Baptists will provide buildings on this new site and enable the school to move from the present crowded location.

New Orleans, the largest city in the South, with one of the most cosmopolitan populations of any city in America, a stronghold of Catholicism with multitudes coming into New Orleans from every nation, furnishes a spiritual clinic such as can be found nowhere else in the country. Every student in the seminary is required to do mission work every week. Last year 1,465 conversions were reported by these students. What opportunities for winning the lost!

Already this school has sent out missionaries to practically all the mission fields in which Southern Baptists are working. Outstanding pastors and teachers are alumni of the New Orleans Seminary. The faculty is doing high grade work with standards for undergraduate work qualifying the seminary to be enrolled in the American Association of Theological Schools.

As already indicated, a true picture of Baptist development in New Orleans must include both the training school and the hospital. We remember that in 1923, when we were going to the Southern Baptist Convention meeting in Jacksonville, the New Orleans papers were asking questions about the possibility of a Baptist hospital in that city. And many questions were tinged with a note of skepticism. For several years after the beginning of the construction of the hospital, Baptist lead-

ers were suggesting that Southern Baptists dispose of it and avoid a crash, but no such suggestion has been heard for years. One Baptist editor wrote, "The whole enterprise is doomed to failure."

There was one man, Louis J. Bristow, who with unfaltering faith in God and his brethren kept steadily on with the work. For five months during

that time Dr. Bristow did not receive a cent of salary. At no time has the hospital failed to meet its obligations on time or ahead of time. Interest payments were made when due or before due date. New buildings were put up and paid for. Now it is a great hospital plant valued at two and a half million dollars on which there is no indebtedness. For several years the hospital has not participated in the Co-operative Program receipts.

Dr. Bristow has reached out, with the approval of the trustees of the hospital and convention, and extended the ministry of this hospital. In Nigeria, West Africa, a small hospital is under construction, the gift of the New Orleans Hospital. Plans are being made in other cities of the South for other Baptist hospitals to be built on the same safe business lines under the supervision of the Southern Baptist Hospital. Effective last May 1, Dr. Bristow retired after years of glorious service and Dr. Frank Tripp was elected his successor.

Photos courtesy Chamber of Commerce and Baptist Hospital



Southern Baptist Hospital is a \$2,500,000 self-supporting denominational institution.



Two photos courtesy New Orleans Baptist Theological Seminary

Students of New Orleans Baptist Theological Seminary put their lessons into practice.

This institution has every year given hundreds of thousands of dollars of charity work. Yet charity patients in that hospital are given the same consideration as other patients. The nurses do not know who is a charity patient and who is not. Here are some figures taken from the report of the Southern Baptist Hospital: Last year there were 26,852 patients. The hospital cared for forty-seven patients of the Foreign Mission Board and fourteen patients of the Home Mission Board. This service rendered amounted to \$10,168.51.

The gross income for the year was \$1,602,901 altogether. The net income for the year was \$227,798. There were nearly three times as many Catholic patients (9,980) in the hospital as Baptists (3,591). There were 2,193 Methodists, 1,071 "Protestants," 1,051 Presbyterians, 1,062 Episcopalians, 631 Lutherans, 352 of the Jewish faith, 285 Evangelicals, 202 Disciples, twenty Christian Scientists, and members of some nineteen other denominations. There were more than two hundred with no religious affiliation. What an opportunity for a missionary ministry in the name of the compassionate Christ! The chaplain of the hospital, Dr. W. W. Hamilton, visits practically every patient in the institution.

Louis Bristow has stated clearly and forcefully the personality ideal of the Christian hospital:

Since human beings are precious, every one counts. Mercy to the humble as well as to the proud, to the weak as well as to the strong, is the eternal preachment of religion and is the highest practice of the Christian hospital. The inward spiritual grace of the modern Baptist hospital, its essential character, is clear from the traditional influences which have created it. Because of its religious influence it should be the place of unfailing mercy; and from its scientific influence it should be a citadel of confidence to the sick.

Here are two or three interesting stories Dr. Bristow told us—and he has had scores of similar experiences all through the years. For instance, one day an old man who was apparently without financial means applied to the hospital for treatment. He was received and given the same compassionate care and attention as other patients. Some time after that he died and left \$10,000 to the hospital, which happened to be the exact amount that was needed at that time to clear the institution of indebtedness. In explaining the bequest, he

said he had waited to see how the hospital would treat a poor man.

Here is another story: One hot day an old lady, much fatigued, came into the hospital just about the time that a nurse was taking glasses of cold lemonade to some patients. The dear old woman, apparently quite poor, said, "That looks so good!" Presently the nurse came back with another large glass of lemonade which she graciously gave the weary visitor. Nothing was thought of it at the time. That was just the hospital's way of doing things. Several years passed and one day the lawyers advised Dr. Bristow that this same woman had made provision in her will that her residuary estate, which in the accounting amounted to more than \$27,000, should go to the hospital. She was grateful for courtesies to a visitor.

New Orleans is the gateway to the nation. The last time I was in New Orleans, a few weeks ago, the morning paper gave the names of ninety-three ships which were docked that day somewhere along the thirty-three miles of wharves in New Orleans. These ships go to nearly every nation and they bring back the wares of the world. Recently a new line has been opened up to West Africa with monthly sailings. One of the most interesting buildings in New Orleans is International House, a building of several stories, equipped to take care of the needs of business men from all over the world, especially Latin America.



Missions Professor Park H. Anderson and President Roland Q. Leavell are partners in training young Baptists.

What About Roman Catholic World Missions?

By Frank K. Means



Photos courtesy Maryknoll The Field Afar

The Roman Catholic interpretation of our Lord's commission differs radically from the evangelical interpretation. According to the Roman Church, the commission was given to the apostles and their successors in the church. The papal scheme makes the Popes and hierarchy the successors of the Apostles. As such, they are obligated to win adherents to their church by means of the sacraments.

Evangelicals, on the other hand, believe that authority is located, not in the church, but in the will of Christ as revealed in the Word of God. The commission to make disciples of all nations is entrusted to New Testament churches and is binding upon individual believers who have been saved by the grace of God. An imperative obligation rests upon each believer to advance the cause of making and instructing disciples.

Roman Catholic world missionary strategy is planned mainly by the Propaganda (*Sacra Congregatio de Propaganda Fide*) from its headquarters in Rome. It serves as a board of oversight and correlation and assigns mission fields to missionary organizations. A Cardinal is usually the director of this organization.

Highly placed ecclesiastics are often quoted as saying that an over-all strategy has been worked out by means of which every sector of the globe is to be reached by the Roman Catholic Church. Actually, according to Professor Kenneth Scott Latourette, there is probably no more co-operation and inclusive planning in Catholic missions than in evangelical missions. The Roman Church does not always function as a co-ordinated machine. Orders, congregations, and societies exercise a great deal of initiative in working out their own plans and programs.

At the time the Madras Missionary Conference was held (1938), Roman Catholics were maintaining a more numerous foreign staff than evangelicals. Thirty-three thousand missionaries represented the Church of Rome, while all evangelical bodies reported only twenty-seven thousand missionaries.

Celibacy, of course, is the established rule, thus making the cost of maintaining a foreign staff considerably less. Evangelical missionaries build and maintain homes at proportionately greater expense, but missionary homes

are usually examples of Christian home life and Christlike living. Such an example is worthwhile at any reasonable cost.

Women are more active than formerly in the actual work of Catholic missions. Reliable statistics show a small increase in the total foreign staff and a sizable increase in the number of women. These increases are especially noteworthy in Africa south of the Sahara.

Missionary personnel is recruited from the orders, congregations, and societies. By Catholic reckoning, an evangelical medical missionary with no theological training would not be called a missionary. To qualify as a member of the foreign staff, one must have been trained theologically in the dogmas of the Church.

Most Roman Catholic missionaries are recruited in Europe. France, during the nineteenth century, was the chief "sending" country. After World War I, larger numbers came from Germany, Italy, Belgium, Austria, and the United States, although France still maintained a precarious lead.

The Catholic missionary staff is largely supported by gifts made by distinct constituencies to the separate orders of the church. Not more than 10 per cent of the funds used in the missionary program are secured by the Society of the Propagation of the Faith, the chief collecting agency. This society does not appoint or maintain missionaries. It simply collects funds for the support of the missionaries of the numerous organizations. The rest of the money necessary to the support of this huge structure is collected through various channels.

The areas of Roman Catholicism's greatest recent gains include India, Ceylon, Indo-China, China, and Africa south of the Sahara. There are 40 per cent more Catholics than evangelicals in India. Catholicism predominates in Indo-China and Ceylon, the Catholic community in the latter being ten times as numerous as the evangelical. China has three or four Catholics to every evangelical. In Africa south of the Sahara, evangelicals are just half as numerous as Roman Catholics.

Missionaries of the Roman Church, upon entering an unoccupied field, seek to build a church. They place great emphasis upon the sacraments and train the people to respect the rule



"Maryknoll [New York] was established in 1911 by the American Hierarchy [of the Catholic Church] to prepare missionaries from the United States and send them forth, under the direction of the Holy See, to the mission fields of the world."

—MARYKNOLL THE FIELD AFAR, July-August, 1947

of the clergy. Professor Latourette points out that they discourage independent religious thought and Bible interpretation. Education, as a missionary technique, is not stressed as much as by evangelicals. At only one point—the education of the clergy—do they place more stress upon education than evangelicals.

Roman Catholic missionary activity in the immediate future will be confronted by problems which are difficult to solve. The success of Roman Catholics for a considerable time to come will be dependent upon that church's ability to find satisfactory solutions. A few of these problems are as follows:

1. Finding new sources of personnel. The decline of Western Europe will probably bring with it a decline in the fortunes of the Roman Catholic Church. Since most of her personnel has been recruited from France and other European countries, she will be forced to look elsewhere for sufficient personnel to staff the work of her global program. The United States is producing an ever-increasing number of missionaries, but there is reason to believe that this supply will not be sufficient to satisfy the demand. The Catholic Foreign Mission Society of America, organized in 1911, has trained and sent out an amazingly large number of recruits. China was chosen as this organization's first field. Later, however, it turned its attention to

Japan and Latin America. During the war years, large numbers of Maryknoll missionaries, as they are popularly known, were diverted from fields in the Orient to areas of religious destitution in Latin America.

2. Arresting the tide of evangelical advance. Evangelicals now outnumber Roman Catholics in Korea, Japan, and the East Indies. In India, China, the Philippine Islands, and Latin America, evangelicals have shown a larger percentage of growth than Catholics. Moreover, the number of Roman Catholics who leave their church to become evangelicals exceeds the number of evangelicals who turn to the Roman Catholic Church.

3. Rehabilitation of work destroyed or damaged by war. In many lands the Roman Church is an important property owner. Its holdings are not limited to property used exclusively for religious purposes. They include extensive land holdings and business sites. It is only natural, therefore, that global war should have destroyed considerable parts of these vast holdings. The Vatican property losses in the Philippine Islands alone are said to have been \$150,000,000. Added to these are the sums lost through investment in Italian War Bonds.

Losses in Japan were particularly heavy. At Tokyo alone their huge cathedral and ten of the eighteen Roman Catholic churches were destroyed. Hiroshima was an important

center of Roman Catholic strength. The mission property there, along with thousands of other buildings, was demolished.

4. Growth of indigenous leadership. The process of indigenization has advanced more rapidly in China than elsewhere. Twenty archdioceses and seventy-nine dioceses, the largest number in any country, have already been established in the Middle Kingdom. A Chinese Cardinal, the first to be thus honored, was given a red hat at the 1946 papal consistory in Rome.

5. Accommodation to political trends and changes. There are indications that the Roman Catholic Church is intensely interested in nationalistic movements. In Indo-China, for example, Roman Catholic missionaries are reported to be identifying themselves with the nationalistic movement. Currently, American Catholics are seeking to stimulate the work being done in the Philippine Islands.

Missionary interest on the part of the rank and file of Roman Catholics seems to be on the increase. It is true, however, that the vast majority know little or nothing about the work their leaders are seeking to foster.

Southern Baptists may be sure that in their work abroad they will continue to come to grips with Roman Catholicism as a movement and Roman Catholics as individuals. Without fomenting strife it should certainly be our purpose to preach an evangelical gospel of salvation by grace through faith. Fidelity to evangelical truth, rather than bigotry and conflict, will demonstrate the superiority of the Baptist position.

"A Region Full of Trees" and People



By Frank W. Patterson

Southern Baptist's newest foreign mission field is only four hours from Texas or Louisiana by air. A straight line from St. Louis to New Orleans projected southward passes through Guatemala City, capital of the most populous of the seven countries that make up Central America. Guatemala! Land of legendary and historic romance, home of the highly cultured Maya Indians, land of lofty mountain ranges and smoking volcanoes, land of gaily-plumed birds and colorful flowers, land of natural beauty and bounty.

This Guatemala and its neighbor Honduras comprise our newest foreign mission field. The history of Honduras is no less colorful than that of Guatemala, for Columbus landed there August 14, 1502. Honduras is also richly endowed with natural resources, but the extreme difficulty of transportation greatly retards their de-

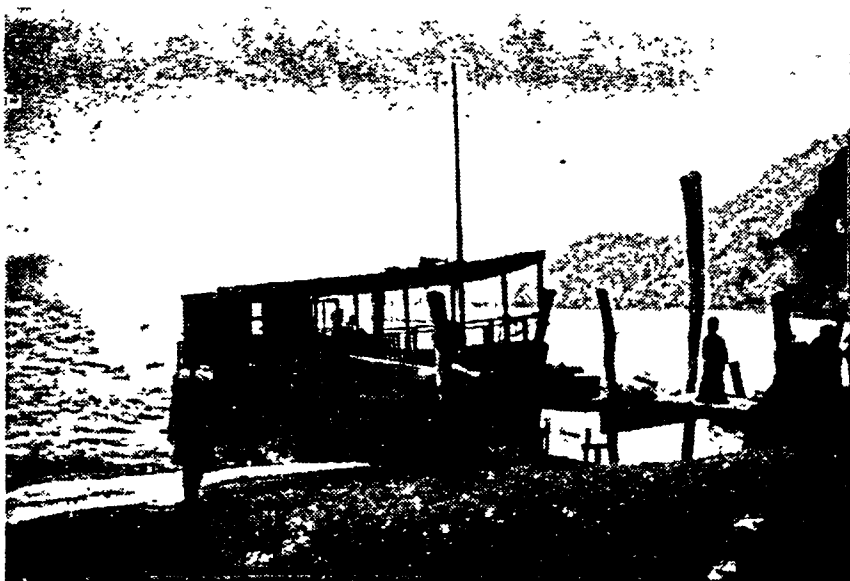
velopment. Guatemala is about the size of Virginia, and Honduras boasts an area equal to that of Pennsylvania. The combined population of these two Central-American countries is approximately 3,500,000.

"Guatemala" comes from an old Indian word which means "a region full of trees," a descriptive phrase which could apply equally well to Honduras. No doubt, we who live in the United States are unaware of exactly how much those trees mean to us. From the *sapota* tree comes a milky juice called *chicle*, which, after the water is boiled out and flavor added, becomes chewing gum. In Guatemala coffee is a principal crop—only five other countries in the world produce more coffee than this little country. Bananas are a principal crop in both countries, Honduras furnishing four-fifths of the bananas imported by the United States.

The most prized tree of all, the king of the forest, is the mahogany. It may be that the most highly prized piece of furniture in your home originated in Guatemala or Honduras. Mahogany grows where the soil is fertile; it does not fully develop in a year, nor in a decade, but in a pair of centuries. Mahogany trees are not plentiful; there may be only one or two in an acre of forest, but they tower above their neighbors. Like the mahogany trees of Central America, a courageous and faithful band of Christians in these countries tower above their neighbors. They have sought New Testament standards, have found them in Baptist churches, and voluntarily have turned to us for co-operation in bringing that important field to the feet of Christ. Certainly the field is fertile, our Baptist brethren are in the minority and are widely scattered, but they are the Master's minority, and they are strong, and precious, and mature. Theirs is a vision of doctrinal purity and of nationwide evangelism.

On August 7, 1946, nine Baptist churches came together at the little village of San Pedro, on the shores of Lake Atitlán, to organize the

Photos courtesy the author



Messengers to the Convention at San Pedro arrived on this ferry.



The San Pedro church offered fellow Baptists true hospitality.

First Convention of Baptist Churches of the Republic of Guatemala. The astounding facts in connection with this historic event are that, prior to 1946, there were no Baptist churches in Guatemala, and although the Rev. Paul C. Bell, representing the Home Mission Board, and the Rev. W. J. Webb, representing the Foreign Mission Board, were present as fraternal messengers, no Baptist mission board had appointed missionaries to this field. The Rev. Carlos C. Quilo gave a brief history of the Baptist movement in the Republic of Guatemala on the second day of the convention, and from his most interesting document we sketch with broad strokes, the picture of a quest for New Testament polity and doctrinal purity.

Other evangelical mission groups have been at work in Guatemala for several years, and many of those who are now Baptists first heard the gospel because of their ministry. Mr. Quilo does not mention the name of the group from which a minority turned some twenty years ago in search of the New Testament position, and neither shall we, but suffice it to say that there was sufficient reason for the meeting that was called on August 16, 1928, to organize the "Fraternal Guatemalan Convention." One of their spokesmen, the Rev. Rodolfo Cruz Aceituno, summed up the reasons for separation as follows: "(1) Because we are not in accord with practices within the house of God that are clearly condemned in the Word of God.

"(2) Because we are not in accord with the establishment of purely human regulations for the government of congregations under the absolute do-

minion of a general head, after the style of the Roman papacy.

"(3) Because we are not in accord with the spirit of imposition fomented and practiced by many missionaries.

"(4) Because we are not in accord with the despicable caste system practiced and promoted by foreign missionaries and salaried native workers, under whose shadow the spirit of imposition has been born, . . ."

Under the heading of "A Baptist Surge in 1929," Mr. Quilo relates that in March of that year a meeting was called in Guatemala City to discuss the mode of baptism. A group of young pastors ardently proposed that only the immersion of believers should be practiced by the churches, and although their proposition was voted down they were not silenced, for they determined that they would never yield to the aspersionists.

The Fraternal Guatemalan Convention was short-lived, but in its stead, in March, 1929, the "Independent Evangelical Mission" was formed and enjoyed such prosperity that soon it boasted fifty-two congregations. The administration of this organization was described as a mixture of the Episcopal and Presbyterian forms of government. Therefore, the movement toward New Testament doctrine and polity continued within the Independent Evangelical Mission, and in August, 1939, the "First Convention of Independent Churches," was held in Guatemala City, offering autonomy to the churches for the first time.

In their quest for the New Testament position, those young men who took their stand for immersion only were probably aided most by

Baptist literature which fell into their hands. Tracts began to sift into Guatemala from Mexico, which served to quicken their appetite for more such literature. Concerning this, Mr. Quilo says: "We also began to know the literature of the Spanish Baptist Publishing House, of El Paso, Texas, thanks to the untiring efforts of Brother Herrera Ortiz. I mention especially *The Bible Expositor* (Sunday school teachers' quarterly then edited by Missionary J. E. Davis), and a number of books. By this means there came into my hands a copy of the *Manual for Christian Workers*, by Missionary [emeritus] C. L. Neal. This manual contains an exposition of the principal doctrines sustained by Baptists. For me it was a new discovery to find that there were churches in existence patterned after New Testament principles."

The churches of the "Convention of Independent Churches" were quick to capitalize on Baptist literature. In its initial meeting, the convention voted to adopt the "Baptist Church Covenant," and during the first year began publication of an official paper dedicated to "articles of New Testament doctrine and flavor." In the second annual convention, the Spanish version of "The Baptist Church Manual," by Hiscox, was adopted for study in the churches.

In the fifth annual convention (1943) it was voted "that our churches should make use of Baptist literature in all of their departments, especially in the Sunday school, for the purpose of unifying our ideology and to avoid future discrepancies." In the annual meeting of the convention of 1945, the

(Please turn to page 32)



Paul C. Bell (right) assisted in organizing the Convention.



Bethany is one of the churches of the Guatemalan Convention.

Kingdom Facts and Factors

Confused Watchman

By W. O. Carver

In Isaiah 21: 11-12, the prophet was dealing with a situation and period as complicated and confused as our own. In chapters 13-23 he gives a series of visions of the many nations, large and small, involved in the confusion and conflict of national and imperial interests and ambitions of the day. One by one he hefts their "burdens" as they press upon his spirit as an interpreter of the mind and the judgment of the one ethical God of all the nations. In carrying on his purpose in history God passes judgment on the "intentions" and the structures of men.

In the passage cited, dealing with the small kingdom of Edom the prophet hears:

Someone is calling to me from Seir:
"Watchman, what of the night?"
"Watchman, what of the night?"
The watchman replies,
"Morning comes, but also night:
If you wish to know more, come again."
From *An American Translation*, in part, used by permission

In the complicated, rapidly moving pageant of current history, today's watchmen, like Isaiah, must speak tentatively and ask for further time. They can see dim streaks of the dawn of a better day. Yet there are signs of the oncoming of another night. "If you wish to know more, come back later."

After the "burdens" of the several peoples, Isaiah goes on in several chapters to speak for God as "about to strip the earth, and lay it waste" in judgment, while always before and beyond the judgment lie the sovereignty and the salvation of our God. Against that background and that assured faith we glimpse at a few of the many current concerns.

The World Baptist People

Up to fifty years ago we might have written "The World Baptist Church." Up to that time Baptist vocabulary freely spoke of "the universal church" and "the indivisible Baptist church." Reaction against erroneous uses and

concepts of the term "church" caused Southern Baptists to drop the word from their terminology and caused many of them to give up the New Testament concept of the universal spiritual church which is the body of the Christ (Ephesians).

In an address at the Miami Convention, 1946, Seminary President Fuller evoked enthusiasm by a suggestion that Baptists protect themselves from a mistaken ecumenicism by developing a strong Baptist ecumenicism—a universal body of Baptist people with a sense of unity, community, mission and ministry in all the world. The words are not his, but the idea is.

This is recalled and this meditation proposed here to suggest to readers that we consider this in reflection on the seventh Congress of the Baptist World Alliance, reports of which will be filling our thoughts when this paragraph is printed. We shall be interested in the fellowship, the principles and the messages that will have marked the sessions in Copenhagen.

Changes will have been made in the constitution and by-laws of the Congress. The design in the revisions will look to making of the Alliance more definitely a sentimental, practical and influential unity and union of Baptists throughout the world. The wider and deeper consciousness of a unique oneness of all in Christ will be attended by a more conscientious acceptance of our denominational calling and commission among all the followers of our Christ, and in the midst of our desperately needy world.

Already the most numerous body of free, evangelical Christians in all history, we must accept the responsibility of our calling and a far fuller stewardship of our convictions. We must constitute our convictions into a gospel for mankind and permit the Holy Spirit to make of our claims a fraternal message to all who love and serve our Lord. We shall avoid any surrender of individual autonomy in salvation and responsible service, or

of autonomous democracy in our churches. We shall steadfastly resist all tendencies to "one party" religion in our own co-operative organization; and thus be in position to expose the direful dangers for evangelical Christianity inherent in the powerful movement today toward one party churchism in the proposed one organized evangelical church. The leaders of Protestant ecumenicism must come to see that no all-comprehending *organized* and *administered* church can conserve the freedom of essential Christianity. No organization can be made all-inclusive, without at the same time becoming all-exclusive. Thus we reach totalitarianism in a one-party system of ecclesiology and a hierarchy in religion. This inevitable logic has the demonstration of history. Can Baptists demonstrate spiritual ecumenicity in free fellowship and co-operation? Here is a primary need of Christendom and of the world in this our time.

Reorienting the British Empire

One major fact of current history that must be a primary factor in the immediate and further shaping of the world is the plight of the British Empire. The trends of national and social evolution have long been moving toward the destruction of the empire, its dissolution, or its reconstitution on a basis different from imperialism and on principles more definitely and thoroughly ethical and humane than those which have controlled during the last three hundred years. The war brought to climax all these forces working within the social and economic and spiritual structure of the empire until the crisis hour was obviously at hand. With the empire in Asia inevitably falling apart, the hope and effort toward an empire of free commonwealths offer only limited solution.

Now the secretary for the colonies has come forward with a plan laid before parliament for compensating for the Asian losses by a grand scheme of development in East and Central Africa. It looks as if here is one of the strokes of genius in statesmanship. The growing federation of commonwealths, even if it can include India, Burma, Ceylon and British Indonesia, gave no adequate hope for restoration of Great Britain to first-class recognition and position.

(Please turn to page 32)

By Edwin B. Dozier

The citizens of Fukuoka Prefecture on April 5 elected a graduate and former dean of Seinan Gakuin as governor, to deal with the overwhelming problems of this most densely settled area of Japan, one of the most highly industrialized prefectures, and one of the largest educational and cultural centers. Governor Katsuji Sugimoto needs your prayers.



Nishi Nippon Press Photo

Japanese Christian Layman Enters Politics

Fifty-one years—a half century—may not be a long time in the perspective of human history, but to many people it is a lifetime, and that is how long the governor of Fukuoka Prefecture has been preparing for the job he was drafted for in April. The product of Christian missions in Japan, this Baptist layman has served his people as educator and school administrator, as a member of the committee which drafted the new constitution, and now as leader in the reconstruction of the nation.

He is one of the two Christian governors in Japan, and one of a very few elected who had not been in political or bureaucratic life prior to election. He has one of the most strategic positions in postwar Japan.

A third son was born to the Yama-

shita family on November 14, 1895. In a growing household of eleven children the father, a small gold- and silversmith, named this son Katsuji ("next to win"). It was no little struggle for Mr. Yamashita to keep fourteen mouths fed in this sleepy, divisional garrison town of Kurume in Fukuoka Prefecture. He was a quiet little man and spent most of his time at his work bench in order to maintain his family.

When Katsuji was about to be graduated from primary school his father was swindled out of a thousand yen, a tidy little sum, at that time, which he had planned to use for the education of the children, but the mother who was a "hustler" kept the wheels of the house running on a meager allowance. Katsuji cannot remember that

either parent encouraged or discouraged any of the children in their thirst for knowledge, but the competition at home and at school was incentive enough for all of them to want a higher education when they had finished the required six primary grades.

It was grandmother who loved, sympathized with, and encouraged the ambitious boy. And it was the sacrifice of his immediately older brother that enabled Katsuji to get through middle school. This brother delayed his own education by staying out of school one year in order to work and make money to buy the single set of books the two boys used throughout their period in Meizen Middle School. It was routine for one or the other to copy the textbook into a notebook so that they could each have a book to

study from in preparation for examinations.

During these middle-school days the lad received his first Gospel of John from the resident Lutheran pastor. He said, "I read it, but understood very little of what I read." Then Southern Baptists under the leadership of Dr. W. Harvey Clarke and Brother Hasuo, the evangelist, established a preaching place near his home. In due time Missionary C. K. Dozier, later founder of Seinan Gakuin, came each Saturday afternoon for an English Bible class. This opportunity to learn English gave impetus to the ambition of this eager young man. Among the songs he remembers learning at these Saturday afternoon meetings was "Bringing in the Sheaves." Another vivid impression of the early days was the enthusiasm of Christian students in Kumamoto's Fifth Higher School (college) who would come and speak in the churches. One of those young men, leaders in the Christian movement today, is Soichi Saito, formerly general secretary of the Y.M.C.A. and now chief of the Repatriation Bureau of the Welfare Ministry.

As is frequently true in Japan, the third son in the Yamashita family was adopted out of the family of his birth into the Sugimoto household which was looking for a promising heir. This happened during Katsuji's fourth year in middle school. His adoptive father was principal of the Fukuoka Technical School and one time superintendent in one of the Iizuka mines. Prior to this adoption the Sugimotos had adopted a daughter, when she was very young, who proved to be a very plain woman. And through Japanese custom these two were destined to become husband and wife.

This adoption proved to be a golden opportunity for the young Katsuji to shine scholastically. He took and passed the coveted entrance examinations to the First Higher School (college) in Tokyo. To be enrolled in this school was to be recognized as a potential leader of Japan. During these three years he proved to be typical of Koto Gakko students who prided themselves on their sloppiness in dress, a habit from which he has not completely been weaned.

He was again successful in entering Tokyo Imperial University which is a goal coveted by the brightest and best young men of Japan. He majored



Nishi Nippon Press Photo
In his first press conference after election Governor Sugimoto won the reporters' favor.

in Political Science and Law. Although not a Christian he was inevitably drawn to the wonderful Christian character of Professor Yoshino, a member of the Hongo Congregational Church. Under the leadership of this consecrated teacher the young student wrote two lengthy theses which would have been published, had not the Great Earthquake in 1923 destroyed the manuscripts. One was on the emancipation of women in Japan and the other on the Jesuits—a study in politics and religion. His study of woman suffrage, and social problems akin to this, influenced him in translating and getting published by Iwanami Shoten the biography of Alice Freeman Palmer, which has become a classic in Japan.

Graduating from the Imperial University with honors Mr. Sugimoto was immediately employed as chief of the Social and Educational Section of the Fukuoka Prefectural Government, analogous to state superintendent of schools and social agencies. It was during these days that Dr. G. W. Bouldin married the adopted young people in the chapel of Seinan Gakuin, which served as the meeting place of the Seinan Gakuin Baptist Church. Through the years the beautiful solicitude and care of Mr. Sugimoto for his family of two boys and three girls has earned for him a wide reputation as a remarkable husband and father.

It was Missionary Dozier who influ-

enced him to give up his governmental post to become a teacher in Seinan Gakuin College where he taught for more than twenty years. He is now dean emeritus of the college department and member of the board of trustees. The irascibility of a brilliant Christian teacher was the chief stumbling block in his acceptance of Christ as his personal Saviour. But in 1935 when Drs. Maddry, Weatherspoon, and Rankin visited Japan, Professor Sugimoto quietly professed Christ in the missionary home with Mrs. Edwin Dozier as his only witness. The following Sunday morning, at dawn, the Rev. Kamori Shimose, who was pastor of the Fukuoka Baptist Church and president of the West Japan Baptist Convention, baptized him in the waters of the beautiful bay near Seinan Gakuin in the presence of a large number of people including the guests from America.

Almost immediately upon his profession of faith in Christ he was elected dean of the college and worked untiringly with President Yoshio Mizumachi for the strengthening of the school in all departments. About five years later when political feelings ran high and anti-foreign demonstrations swept Japan with increasing force, Mr. Sugimoto was to show his mettle as a Christian and prove his faith.

An anti-Christian mass meeting was advertised for the largest auditorium in the city. A few days prior to the gathering Dean Sugimoto very casually and half-jokingly said to a class of seniors, "Men, I believe I'll go to that anti-Christian mass meeting to see what they'll say and do. It might be a nice thing to have some of you fellows, especially the athletes, to go along as . . . well, as my body-guard!"

He was surprised to find more than half the student body at the rally. They comprised the largest single bloc in the hall. They saw to it that he was completely surrounded by his boys. As various speakers on the program began to assail Christianity the students, though very few of them were Christians, began to seethe at the apparent falsehoods that were hurled at them about the religion of their school. They wanted to break up the meeting, but Dean Sugimoto held them in check. The atmosphere was indeed tense.

After about two hours the meeting

was to close with three cheers for the Emperor. The presiding officer of the meeting got up and announced, "In the light of what has been said this evening, let us all rise and give three cheers for the Emperor and at the same time mean 'Down with Christianity.'" Up jumped the pastor of the Methodist Church, and said, "I protest! As a loyal Japanese I delight in giving three cheers for my Emperor, but I cannot in the same breath deny my Lord."

That was a signal for action. Before all was quiet thirty of the students had been arrested by the police. Dean Sugimoto hastened to the police headquarters and stayed with each student during his questioning and with the Methodist pastor until their release was ordered. He argued shrewdly enough that the proposition made by the leaders of the rally, coupling with three cheers for the Emperor the suppression of Christianity, was a clear case of *lèse-majesté* which was a serious offense at that time. When he did this the police quickly dropped the whole question.

This single occurrence strengthened the Christian cause in Fukuoka for the storm of war that was soon to pass over the nation.

Even before World War II engulfed Japan in a catastrophic conflict Mr. Sugimoto tasted the sorrowful bitterness of war in the loss of his dearly beloved younger brother, a naval aviator, who disappeared somewhere in China. He was one of few who had

intelligence and courage to disbelieve much of the Japanese propaganda. On a number of instances I heard him remark that the Japanese forces were not always as successful as it appeared for had they not taken a certain position at least ten times?

He felt keenly the shame that many of the Japanese soldiers were bringing upon Japan by their untoward actions in China. Frequently he would shake his head in sorrow and beg that they would be forgiven, and he would add, "If only they were Christian!"

Dean Sugimoto stuck to his post in Seinan Gakuin during the war and helped the school and also Seinan Jo Gakuin, of which he was the president of the board of trustees, to weather the gale in the face of almost insuperable difficulties. He loves his country but not at the expense of sacrificing her upon the altar of wrong-doing.

When peace dawned across the land he offered himself as a candidate for election to the Lower House in the Diet and was elected from the second district of Fukuoka Prefecture. He was chosen by his party as one of the best qualified to be on the committee to draft the new constitution. This body has done a monumental task. The new constitution not only abolishes the full sovereignty of the Emperor and vests it with the people, but it also has outlawed war and the agencies for making war—a provision which is unique in this world!

When it was decided to have a complete reorganization of the political

life of Japan by holding elections for the major elective offices in the nation, prefecture, city, town, and village Mr. K. Sugimoto was drafted by the Social Democratic Party to run for governor of the Prefecture. He held the vice-chairmanship for the Prefecture, and chairmanship of the Party for the city. Reluctantly he acquiesced as he said, "I never dreamed of or sought a political administrative office. In fact my family circumstances made me wonder if I should attempt such a job."

He worked hard during the campaign, and the results were phenomenal. Students and graduates of Seinan Gakuin, the Prefectural School Teachers' Union, and members of the Party went all out for him. They cited the fact of his character, that he was an educator and an able school administrator, and that he was a Christian—a recommendation that would have defeated him in previous years. Sixty-three per cent of the total votes were his on April 5.

Fukuoka Prefecture is one of the most densely populated sections of the nation, with more than a dozen cities of 100,000 population. It is likewise one of the most highly industrialized prefectures with vast coal mining, steel, and chemical works. It is also the educational and cultural center of the island of Kyushu with more than ten colleges and universities majoring in various fields. Although it produces the largest amount of agricultural products, this is drastically offset by the concentration of large populations in the industrialized cities so that it presents one of the most critical situations in the nation.

Coal is one of the keys to the reconstruction of Japan, and perhaps more than 60 per cent of the national supply is found in Fukuoka Prefecture. Thus the eyes of the whole country are riveted on this section. In order to get coal there must be a concentration of labor, and with labor the problem of food is a major item. Thus the problem of re-equipping and reconditioning the mines to yield more coal and the problem of adequate sustenance for the personnel are like gigantic Siamese twins which this politically-inexperienced governor must nurse.

Probably as no other area in Japan
(Please turn to page 30)



The Seinan Gakuin faculty, of which Mr. Sugimoto was dean throughout the war, support the new governor in his efforts for good government in Fukuoka Prefecture.

PASSPORTS GRANTED

Since last Christmas these twenty-three new missionaries of the Southern Baptist Convention have left for duty on five continents.

All photos by Dementi Studio except as otherwise indicated.



Edward Lamar (M.D.) and Oneita Henley Cole

Mexico



Donal Jones and Charles Lee Culpepper, Jr.

China



Archie Grover and Margaret Lanier Dunaway, Jr.

Nigeria



Sarah Ellis and Edward Davis Galloway

China



Robert Frederick (M.D.) and Edna Muhlbacker Goldie

Marshall Studio, Albany, N. Y.
Nigeria

Lecoq Studio, Sumter, S. C.



Evelyn Wells and John David Hughey, Jr.

Spain



Stockwell Bettes and Darlyn Horner Sears

Stone Studio, Louisville
China



Oleta Wilmoth and Joseph Reed Townsend

Valentine Studio, Fort Worth
Brazil



Vance Oral and Sue Patrick Vernon

China

In Memoriam



Cornelia Barker Canning

Nigeria



Mildred Crabtree

Nigeria



(Ruth) Virginia Hagood

Nigeria



Hazel (Frances) Moon

Nigeria Stone Studio, Louisville



(Mary) Ruth Womack

Lively Studio
McMinnville, Tenn.
Nigeria

Carrie Green Lumbley (Mrs. W. T.)

BORN DECEMBER 20, 1869, LONDON, ENGLAND

DIED MAY 24, 1947, BOURNEMOUTH, ENGLAND



When the report of the death of Carrie Green Lumbley reached us, we began to reappraise her life and work. On the basis of that assessment, we are able to say without bordering on exaggeration, she was one of the most effective missionaries ever appointed by this Board.

It is impossible fully to explain the success of any person. However, we are sure Mrs. Lumbley's achievements are traceable partly to her conviction that there was a task that needed to be performed; that God had called her to do it; that he would supply all her need in its performance.

Bereft of her husband and two children, Mrs. Lumbley asked the Board to send her back to Nigeria. It was there that her husband had wrought nobly; it was there that one of her children was buried; it was there that womanhood was degraded. The fact that the Board had never sent a widow or an unmarried woman to West Africa did not deter her. She kept knocking at the door until it opened.

If Mark Hopkins on one end of a log and a student on the other constituted an educational process, it is certainly true that Mrs. Lumbley on the front porch of a mission house with a handful of African girls near her formed the basis of a girls' school.

When this scribe went to the field in 1914, the girls' school had grown to

larger proportions. Mrs. Lumbley was principal and teacher but there were dormitory and classroom facilities that accommodated about a dozen students. She continued to dream and in the process of time, one missionary and another and still another were added to the staff. And then one day in 1924 a vast concourse of Americans, Europeans, and Africans gathered for the formal opening of the new Girls' School buildings at Idi-Aba, just outside Abeokuta. Sir Hugh Clifford, one of Nigeria's most distinguished governors, was handed a golden key and with it he opened the institution. On that occasion it was the privilege of the writer to speak in behalf of the Baptist Mission. He began his address by saying: "Today a widow's dream comes true." It is possible that the fulfillment went beyond her fondest dream. Be that as it may, the influence of her life and work will outlive time and outspan space.

In 1928 His Majesty, the King of England, expressed the appreciation of a grateful empire by conferring upon Mrs. Lumbley the title, Member of the British Empire. On May 24 the highest of all honors, the Well Done of the King of Kings, was awarded her. We shall continue to thank God upon every remembrance of this faithful servant.

GEORGE W. SADLER

The Argentines Are Proud

... and the North American who sends missionaries to them should know what kind to send today.

By William Jackson Kilgore

Argentina looks to Paris as its ideal for culture, to England as the principal market for its basic export meat, to the United States for its machinery and scientific discoveries, and to Rome for its religion. Its heritage of three centuries has bequeathed the nation a varied culture. Their national liberator, General San Martín, embodies for them their great passion for liberty and national sovereignty. In the ideals of their great president Domingo F. Sarmiento, they find the loftiest conceptions of democracy and popular education. The national ideology finds its best expression in the criollo philosophy of the mythical Gaucho hero, Martín Fierro, whose struggles, frustrations, exiles, and love of freedom are known to all.

The economic livelihood of the country depends largely upon the fertility of the great Pampa and upon the railroads. At the end of the war this nation found itself in relatively the best financial condition of any country in the world. It has enjoyed an abundance of food unknown in other parts of the world. It has a nascent industry which offers great promise, despite the lack within the national boundaries of available coal and iron ore deposits—those indispensable resources upon which all industry must depend. The five-year plan of the Government projects a great exploitation of the country's basic resources. Numerous dams are to be built to harness electric power and extensive irrigation projects are under way to provide means for producing life in the soil of the more arid regions of the North, South, and West.

The national racial composition of preponderant Spanish and mestizo blood at the time of the revolution against Spain has been changed by the course of immigration during the intervening years. The Spanish and

Italian stock predominates at present while there is a fair sprinkling of other ethnic strains; the German, Russian, English, and Syrian. The Argentines are noted for their strong sense of dignity and their extreme individualism. They take their pleasures very seriously. Their popular folk songs are melancholy.

The Argentines have pride in their country, in its heritage, in its freedom, in its importance in world affairs, and in its destiny.

A large part of the national life centers in Buenos Aires, the third city in size in the Americas. Its five subways and numerous electric and steam-propelled trains feed hundreds of thousands of people daily into the business district of the city. It takes pride in having the longest street in the world, the widest street, the widest one-way street, the tallest building made by reinforced concrete without the use of steel, and in having the best-dressed men and women in the Western hemisphere. Its morning newspaper, *La Prensa* ranks next to the *New York Times* and the *London Times* in world journalistic appraisal. Sidewalk cafes abound. Anything can be bought in its department stores, if one has the price. During its opera season it brings the cream of the world's artists here to perform.

Argentina is a stronghold of Roman Catholicism in the Latin world; it counts two Cardinals among its national Catholic hierarchy. The majority of its inhabitants are nominal Roman Catholics; the state officially helps in the financial support of their work.

The three largest evangelical groups in the country are the Methodists, the Plymouth Brethren, and the Baptists. In the forty-three years in which Southern Baptist missionaries have been here, more than 110 churches have been established with a member-

ship exceeding 7,000. Our institutions include a seminary in Buenos Aires, a Training School in Rosario, two goodwill centers, and a publication house. Most of our constituency are from the working class, although some physicians, dentists, lawyers, economists, teachers, and businessmen are now included in our midst. It has been our experience that the professional class is gained principally through their maturing from the student groups within our churches.

How is our work here in the Argentine carried on?

Most of our churches have nationals serving as their pastors. About half of our pastors are seminary graduates, the remainder have become pastors through their vocation for this work. A number of our pastors support themselves by secular employment during the week, fulfilling their pastoral duties as time permits during the evenings and the weekend.

In addition to their regular services, many churches open from one to five preaching halls where Sunday schools and preaching services are held regularly. Many of our laymen preach and teach in these halls. Most of the churches which we now have were begun in this manner. To awaken interest and to extend our work various means are used, including the contacts of our church members with their friends, pastoral visitation, the distribution of tracts and Bibles, preaching services on plazas, and radio programs.

What are the future possibilities of our work here?

We are working for the day when this country will be dotted with evangelical churches from the Tierra del Fuego to Misiones and Jujuy. We do not expect this to be done in a few short years, without hard and persist-

ent work on our part, nor by missionaries sent from the States alone. We hope that the missionaries who are here and who will come will serve to further this objective, but the primary responsibility will rest on the personnel from the nationals themselves.

By our co-operation with them, by our helping to train them, by opening up new work and assisting them financially in the same task, by our helping to support the work already established until such a time as the nationals can do this for themselves, we hope to realize this objective while we missionaries continue to serve as members of national churches. Ever seeking to keep active a perennial evangelism and a training program which develops Christians anxious to witness in the most effective manner to extend the acknowledged reign of our Lord, we work for the day when the Argentine nationals themselves can take over all the work, support it adequately, and carry it forward on their own resources.

What kind of missionaries do we need now to help us carry forward this work in the Argentine?

We need men capable of promoting all phases of our church programs in evangelism in stewardship, in applying the principles of religious education, in counseling with the churches in their various problems, in opening up new work, and in building up the work already established.

We need men with a sense of divine call for this work, with a sense of the divine purpose working itself toward its fruition through their dedication to this work, with a sense that the work which each is doing is a definite step forward toward his realization of the lot in life which the Lord in his bounteous grace has given him the opportunity of fulfilling.

We need men with sound judgment based upon experience of all that is involved in healthy growth in church and denominational life with a willingness to continue to learn from this culture in adapting and creating programs that will bring the maximum fruition to their work.

We need men that know and understand people, that love them, that know how to get along with them, to lead them and be led by them. We need men with patience and endurance, faith and conviction: patience not to become critical nor feel de-



The sentimental picture which most North Americans cherish for Argentina is hardly compatible with the Latin American Republic of Eva and Juan Domingo Peron.

Photos from Pan American World Airways and Pan American Union.



La Prensa (the daily printed in the building upper left), The Cathedral and Kavanagh apartment house, are landmarks of Buenos Aires.

feated by set-backs and delays, endurance to persevere despite adverse circumstances, faith to believe that his efforts will bear fruit, conviction that his message is grounded in the Rock of Ages and that its faithful proclamation and application is the fundamental imperative facing his life.

We need men with a sense of realism who are willing to begin working with imperfect situations and to work toward their improvement, men who do not seek to project a utopianism from their minds over what they conceive ought to be the actual pattern of church life and then attempt imme-

diately and drastic reforms to try to make concrete circumstances correspond to their dream world.

We need men with a message that makes Christ live in the hearts of these people. We need men with a perspective that relates all of their life to one dominating objective—that of the full reign of Christ within themselves and in their family and social relations to the end that they become his witnesses to proclaim his redeeming love and to serve as the human channels through which this reign is established in personal and community, national and international relationships.

Changing Africa

No part of the world is changing more rapidly than Africa. We name three or four factors which have contributed to transitions in thought and life among African people:

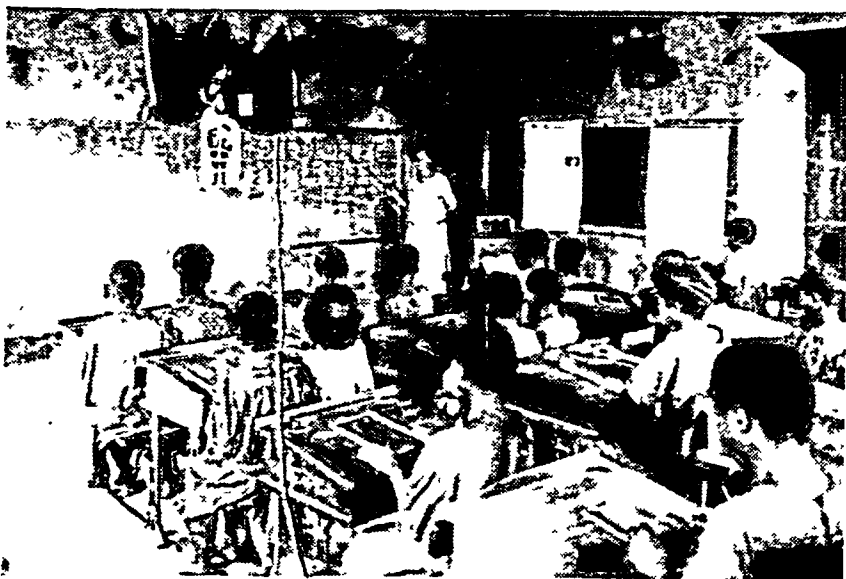
1. During World War II African soldiers, a half million of them, went into every part of the world, and returned home with new and enlarged conceptions of their actual and potential power. On the other hand, Allied forces gained firsthand acquaintance with every political division of Africa and reported amazing possibilities in that continent, many of which hitherto had been largely unknown.

2. Transportation facilities have been multiplied and airplane junctions for world flights have been established in such centers as Khartoum, Stanleyville, Leopoldville, Lagos, Dakar, and other strategic locations. Our missionaries are making the flight from New York to Lagos in two days. There are comparatively few inaccessible communities.

3. Students from Africa are enrolling in the leading colleges and universities of Britain and America. In Britain, approximately 1,600 qualified African students are taking university and technical training.

4. Africans are rapidly assuming leadership in politics, education, social and economic life, and religion. Unfortunately many of them, in their training, have missed the highest ideals so necessary for character building and leadership responsibilities. Too often their vision has been obscured by an undisciplined rationalism and by the propaganda of radical leaders. Nowhere in the world is there greater need for Christian education in training the leaders of a people. A high official of one of the advanced colonies said recently that the dropping of the Christian religion out of education would be the greatest tragedy that could happen to Africa.

Religious News Service



Nowhere in the world is there greater need for Christian education in training the leaders of a people than in Africa.

EDITORIAL

This leads us to the conviction that, as Christian missionary forces have carried the heaviest part of the load in raising the level of literacy and other educational achievements in

Africa, we are faced now with the greatest crisis in our work in that continent. To quote Canon Grace: "Millions of people being rushed from primitive life into the scientific age in a generation. Could any race face this ordeal and survive? It seems hardly possible, but the African race might. No other race than the African has had to bridge such a gap in such a short time."

If the Christian mission forces will accept this challenge and come to grips with these tremendous tasks in the power and spirit of our Lord and Saviour, we shall witness still greater triumphs of the gospel in Africa. As some missionary wrote, "We cannot put the clock back." Now is the day of salvation for Africa—and for us.

A New Day in Japan

One of the most significant announcements that has come to us in recent months is the report of the organization of the Japan Baptist Convention. Sixteen Baptist churches and three schools joined in the constitution of this convention held at Fukuoka, April 2 and 3.

Two former Southern Baptist Theological Seminary students were elected as leaders, the Rev. Shuichi Osaki as president, and professor Sadamoto Kawano as executive secretary. Missionary Edwin B. Dozier was chosen as vice-president and English corresponding secretary.

In a letter to the Board from Chaplain P. E. Cullom of the Army of Occupation, a high, deserved tribute is paid Edwin Dozier:

Truly he was born for such an hour as this. He was in a stone's throw of the house where he was born, reared on the campus of the school near-by that his father and mother started forty years ago, in the same church which he attended most of his life, and dealing with people that he has more reasons for loving than the people in the country where he is proud to have his citizenship. . . . All present seemed to realize the intense love that he had for them and Japan and for our blessed Saviour. The Japanese love Edwin Dozier. . . . I stepped into the rear of the small auditorium just after the convention was organized on the second day to find them joined hands in a circle thanking God and praying for the guidance of the Holy Spirit. There was something there that I believe was at the organization of the first Southern Baptist Convention and at the Haystack Prayer Meeting. These men mean business for the Lord. The spirit of the group as expressed by one speaker was, "Woe is me if I preach not the gospel."

"The Care of All The Churches"

In *World Christianity—Yesterday, Today and Tomorrow*, (Abingdon-Cokesbury, \$2.50) Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York, has this to say concerning Southern Baptists and their "congregational" views of the church:

In an earlier age when many Christians' lives were circumscribed by the affairs of their local community, the extreme 'congregational' ideal of the Church as a local association of individual Christians might have sufficed despite the overwhelming testimony of Christian history from the earliest decades as to its insufficiency. Today two factors have rendered it obsolete. . . . It may be doubted whether any major Christian groups—save the more perverse American Southern Baptists—still hold the congregation to be an adequate ideal for the organized Christian Church.

Dr. Van Dusen's opinion that the congregational ideal of the church is obsolete is much more serious than his appellation of Southern Baptists as being "perverse." This view, if it prevailed, would invalidate much of the teaching of the New Testament concerning the church. The church may be thought of as a general institution just as we think of the home or the school as general institutions—a conception of the church similar to that given by Paul in Ephesians. But most of the references in the New Testament to the church pertain to local churches—the "congregational" idea. Several times Paul refers to "all the churches"; for example, in the second letter to the church at Corinth, in enumerating his trials, he adds, "Besides those things that are without, that which cometh upon me daily, the care of all the churches." He writes to "the church at Corinth," "the churches of Galatia," "the church of the Thessalonians." The "congregational" idea of the church is certainly clearly expressed in the New Testament—and that in the day of a totalitarian government, the Roman Empire.

Dr. Van Dusen's book is a plea for the World Council of Churches which stresses the episcopal rather than the congregational idea. He refers elsewhere to Southern Baptists as being "the only major communion of Christendom which does not now admit the obligation to achieve some larger measure of organizational unity between communions in fulfillment of Christ's command." We fail to recall any command of Christ concerning "organizational unity between communions." Moreover, little progress can be made in enlisting any particular group so long as that group is termed "perverse." Christian co-operation must be based on Christian courtesy and confidence.

Southern Baptists are ecumenical minded. They rejoice in the spiritual victories won by other believers, whatever their race or creed. They cherish the unity of all who, in spirit and in truth, love Christ

and keep his Word. Such a unity will be far more effective than any ecclesiastical program which would declare out of date much of the teaching concerning New Testament churches.

Hundreds of Southern Baptist representatives met with Baptists from many nations recently at Copenhagen to consider our world opportunity and obligation. Southern Baptists have demonstrated ecumenicity, or world-mindedness, not only in sending missionaries around the world, but in their undesignated gifts for world relief and to the American Bible Society for the distribution of Scriptures. *Missions*, the excellent world mission journal of Northern Baptists, recently paid an editorial tribute to the ecumenicity of Southern Baptists as expressed in recent undesignated gifts for world relief totaling \$4,000,000. Except for Methodists, Southern Baptists gave more to the American Bible Society last year than any other evangelical denomination. This—we wish it were more—is the response of thousands of local Baptist churches who still believe in the New Testament teaching concerning the life and work of "all the churches."

Brazil to Texas and Return

During the few years immediately following the War Between the States several thousand people emigrated from the Southern states to Latin America, most of them going to Brazil, others to Mexico and Central America.

The principal motive at that time for the emigration to Brazil was the desolation wrought by the war. The entire South, from Virginia to Texas, lay in ruins. The depreciation in value of Confederate currency and the ravages of civil conflict had impoverished the people throughout the South. Then conditions were made worse by the Reconstruction program which North and South alike deplored in later years.

In every state, societies were formed looking to colonization in Latin America. Perhaps the best-known of these societies was the Southern Colonization Society formed at Edgefield Courthouse in South Carolina. There were at least two dozen such organizations in Mississippi and Louisiana alone. These societies joined in sending out prospectors, particularly to Brazil.

Arrangements were made for securing large tracts of land, most of this territory being in the São Paulo section. However, there were settlements north as well as south of Rio de Janeiro, with one significant location up the Amazon Valley, Santarém. The story of this movement from the South is a fascinating study, particularly for all who are interested in the development of our contacts with Latin America.

Of special interest to Southern Baptists was the location of one colony at Santa Barbara, south of Rio de Janeiro, near São Paulo. Quite a number of citizens

from the South emigrated to the district of Santa Barbara and on September 10, 1871, a number of them with letters from Baptist churches in the South organized, the "First North American Missionary Baptist Church of Brazil." The next year the church adopted a resolution looking to the appointment of a committee "to communicate with the Baptist Board of Foreign Missions at Richmond, Virginia, in regard to sending missionaries to this country." In that communication addressed to the Foreign Mission Board was the assurance that the church was asking for no financial assistance to build a house of worship or to pay the preacher, who in that case was the Rev. Richard Ratcliff, who had been in that country at least five years, going to Brazil from Louisiana. He preached once a month, with a salary of \$150 a year. But the church was greatly concerned that Southern Baptists should occupy Brazil as a mission field. In 1878 another communication was addressed to Dr. Tupper, then secretary of the Foreign Mission Board, beseeching Southern Baptists to help them preach the gospel to the natives. Their pastor at that time was the Rev. E. H. Quillin.

Here the scene changes, for a season, from Brazil to Texas. One of the men who went to Brazil immediately after the war was General A. T. Hawthorne, a Confederate leader who became a voluntary exile in Brazil and remained there several years. Returning to this country, he was converted in a meeting in Texas held by a celebrated evangelist of that day, Major Penn. The missionary impulse was the dominating passion of his life. He was appointed by the Foreign Mission Board as its agent in Texas and the whole state was stirred by his appeals on behalf of Brazil. Out of that interest came the appointment in 1880 of W. B. Bagby and Mrs. Bagby as missionaries to Brazil—an indirect result, humanly speaking, of the colonization movement from the South to Latin America.

One of the most interesting stories in all of our Southern Baptist missionary history is related by Dr. J. M. Carroll in his *History of Texas Baptists*. In Texas was a young teacher, Miss Mina Everett, whose father was an outspoken skeptic. She herself was sympathetic with his views, but in visiting an aunt, a devout Christian, in Central West Texas, she was thrown into the company of a group of Christian women and was converted. In 1885 she went with a large group on an excursion to Monterrey, Mexico, the occasion being the dedication of the first Baptist church house in that city. She was deeply stirred by what she saw on that trip. General Hawthorne urged her to dedicate her life to foreign missions and asked if she would go to Brazil in response to an urgent call for an unmarried woman missionary. She went to Brazil and began her work gloriously, but on account of illness was not permitted to remain for a great while. Returning to Texas from Brazil, she went over the state under the direction of General Hawthorne,

speaking only to women as in those days a woman was not permitted to address a mixed congregation.

Dr. Carroll tells the story of a meeting of the Nacogdoches Association in East Texas. The woods were full of folks and services were held under the trees, the church house being entirely too small. Arrangements were made for Miss Everett to speak at the Sunday school hour. She spoke so powerfully that the people were strangely and mightily moved. At the eleven o'clock service Dr. Carroll preached the foreign mission sermon and asked Miss Everett to take a hat and receive the foreign mission offering. The hat was literally filled to running over and the cash collection that day for missions in Brazil was more than had been given by the entire association for all missions during the preceding year. Thus, from Brazil to Texas and return, missionary influences and interest quickened their pace and led to one of the most glorious chapters in all of missionary history.

Three Pictures

On a recent vacation trip we visited three shrines of special missionary interest. First, we drove miles out of our way to visit Williams College, Williamstown, Massachusetts,—with which Mark Hopkins, one of the most distinguished educators in American life, was associated for half a century—to see the monument to the Haystack Prayer Meeting. On that shaft, some twelve feet high and surmounted by a globe on which were etched the outlines of the continents, with West Africa nearest the sun, we read this inscription: "THE FIELD IS THE WORLD—THE BIRTHPLACE OF AMERICAN FOREIGN MISSIONS—1906," and underneath the names of Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green. We recall that the mother of Samuel J. Mills had prayed long before his birth that God would give her a son who would be a missionary. We remember, too, that missionary historians have told us that for sometime these five men, who had sought refuge from a thunderstorm at a haystack and there prayed that God might lead them into world mission service, entered into a covenant the influence of which was to touch the whole world.

For the second picture go with us to East Northfield on the Connecticut River, just below the New Hampshire line. On the west side of the river is Mount Hermon School, founded by Dwight L. Moody for boys, and on the east side of the river, up a little distance, is a school for girls, a great group of buildings dedicated to Christian culture of women. About 300 yards from the birthplace of Dwight L. Moody are the graves of the great evangelist and his wife, there under the shade of the trees on Roundtop. On the simple headstone of Moody's grave is inscribed: "He that doeth the will of God abideth forever." How much we need to take to heart these days

(Please turn to page 21)

Editorial

(Continued from page 20)

that great truth! The missionary enterprise was set forward in a mighty fashion by the faith and labors of Dwight L. Moody.

For the third picture we go to Yale University. There in the foyer of Woolsey Hall, with its beautiful colonnade memorial to Yale's men who fell in World War I, is a large marble plaque to the memory of Horace Tracy Pitkin, honored son of Yale and great missionary leader who laid down his life in the Boxer Rebellion in 1900. The last commission which he gave to a native Christian before he was beheaded was a message to America: "Tell my wife that God was with me at the last and his peace was my consolation. Tell her to send our little son to Yale, that it is my hope that when he is twenty-five he will come to China as a missionary." Underneath the name of Horace Tracy Pitkin on that plaque are these words, "He that loseth his life for my sake shall find it again." And those words, which sent Pitkin and multitudes of other faithful soldiers of the Cross to China and around the world, still summon the men and women who are going out from our colleges and universities to follow Christ wherever he leads and to be willing to lose their lives for his sake.

MISSIONARY Tidings

On his recent visit to Washington, President Aleman of Mexico stressed the importance of strengthening neighborly relations between the United States and Mexico. The new president of Mexico is developing a program which will contribute much to good feeling and effective co-operation. No one can contribute more to the Good Neighbor policy than can our mission boards. The gospel can be given to our neighbors across the Rio Grande not only through national Christian leaders in Mexico, reinforced by our missionaries, but also by the multitudes of Christian Mexicans who are won to Christ in the United States and return home to be witnesses of a living faith.

Christian tourists in Mexico can bear effective testimony by consistent living.

In a letter from Missionary Lila Watson of China, which was published in the *Baptist Courier*, we read that when their ship stopped at Yokohama, 37,000 cases of whisky were put off. She added: "Would that our ship could have brought them a cargo of God's Word, some Christian business people, and some new missionaries."

The *Christian Herald* for May carries the story of a great Presbyterian layman and his wife in Pennsylvania who applied \$10,000 insurance money of their son, who was killed near Manila, to establish a scholarship for the training of a Japanese student who should be recommended by missionaries in Japan. The young man selected was born in a Christian family and educated in a mission school in Japan. The commanding officer in the Marshall Islands wrote, "If there had been more of us with this broad vision years ago, millions of our boys would be alive today."

In the magazine, *Neglected Arabia*, is this encouraging word by Minnie Dykstra about the missionary outlook on the east coast of Arabia:

The changes that have come are encouraging. Doors have opened and are opening, our hospitals are crowded with patients who have learned to trust and not be afraid; there is greater freedom for women and girls; our educational work, whether in schools or in private, has brought enlightenment, better and more sanitary ways of living, has brought freedom from superstitions and resulting fears; we have our places of worship in each station where, unmolested, the Word of God is proclaimed. Better traveling facilities have made longer and more frequent tours possible, with more time for the people and much less tiring for the missionary. The number of converts and Christian helpers is increasing. We, indeed, thank God and take courage. It is through prayer that the changes have come. It is through prayer that Arabia will be won for Christ. God's word is still the "hammer to break the hard rock."

Every student of world missions needs to learn by earnest inquiry the mind of the world; but, what is more important, he needs to know the mind of Christ.

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EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

me really angry to see the way this cute little baby had been treated! We put the baby to bed and gave tetanus antitoxin, but the nurse tells me that the spasms are becoming worse. To see a baby jerk itself to death as a result of ignorance of its parents and because of their fear of evil spirits is one of the most horrible things I've had to see since I've been in Africa.

Then there are the many patients who crawl into the hospital on their hands and knees because of huge ulcers (the size of a saucer and larger, and extending deep to the bone) that they have had for eight or ten years.

Yet, penicillin injection and sulfa powder locally work miracles—and these same patients *walk* out, smiling, days later.

We have clinic three days a week and I operate two days a week. We see emergency patients and sick babies whenever they arrive.

I'd like to tell you about our baby clinic where we sell at cost:

1. A bar of soap
2. Enough cod-liver oil for one week
3. Enough atabrine solution for one week (preventing malaria)



C. F. Eaglesfield
Dr. Gilliland, visiting the men's ward, is accompanied by the hospital's nurses.

Then we have our prenatal clinic on Thursdays.

In these clinics we teach the mothers how to feed, dress, and care for their children.

In one church I've been giving a series of health lectures on such illuminating subjects as (1) "How to prevent worms" (99 per cent of the people in Nigeria have them); (2) How to prevent skin diseases; (3) The value of a well-balanced diet; (4) How to care for babies.

I hope to do this type of preventive medicine in all of the ten local churches and to start other baby clinics. Although preventive medicine is less glamorous, one "health officer" is worth twenty regular doctors, my book says.

But just the same, we love our work; we like it here. We feel terribly needed and "right much" overworked. I'm so delighted Dr. Goldie is on his way. We certainly need him.



MARTHA J. GILLILAND
Ogbomoso, Nigeria,
West Africa

Revolution in Paraguay Settled Nothing; Strife Makes Mission Work Imperative

Paraguay has been going through a serious political crisis since March. This last week (May 2) in Asunción times have been very tumultuous. On Sunday, April 27, the Marines, joined by groups of civilians from Asunción and refugees returning from Argentina, revolted against the police and cavalry division here in the capital. A large section of the city bordering on the river was the scene of most of the fighting. The established Government came very near losing to the revolutionaries. Many were killed (all kinds of estimates have been given) and even more wounded. Rifle, machine-gun fire, mortars, and cannon were used during the battle.

Missionaries Miriam Willis and Estelle Councilman were on the edge of the fighting zone, and a good deal of shooting went on in the street in front of their house. Our section of the city was free from street fighting but there were troop movements in the vicinity. None of our group—missionaries, pastors, nor so far as we know church members—have been wounded in the battle. At no time did we feel ourselves in any serious danger, though the mortar and cannon fire naturally made us a little uneasy.

The city has had a tragic aspect in these last few days—families accompanying their dead to the cemetery, and women going in large throngs to carry food and seek information about their loved ones who are prisoners.

Gasoline is very scarce. Food prices are rapidly mounting and the working population is really in rather desperate

circumstances. Normal transportation is gradually being resumed and this will somewhat alleviate the food problem. Those who have funds have no difficulty in finding something to eat.

The serious problem is that this revolt has settled nothing. The uncertain conditions may last for a long time yet. Naturally our activities are very much curtailed, though the Sunday morning services in the churches continue to be well attended.

The whole American community continues in its normal work and has not so far been endangered by the revolution. We have stayed quietly at home and the children have been able to go to school until this week. When the matter is finally settled it may be necessary to re-think some of our plans regarding future work, according to the turn the revolution takes. Paraguay will be a mission

field even more needy than it has been in the past when this new chapter in the history of the "tragic land" is completed.



SYDNEY L. GOLDFINCH
Asunción, Paraguay

Paraguay Independence Day Celebration Less Joyous Than Evangelical Meeting

I have just returned from the parade celebrating the 136th anniversary [May 14] of Paraguay's independence. Thousands of children in their distinctive school uniforms, military students, Government officials, and some soldiers with flags waving in the air gathered in the Congressional Plaza to sing the national anthem and to listen to the address of the municipal minister.

In spite of the peacetime liberty that he spoke about, a decided note of despondency and sadness prevailed. The revolution that we have just experienced in Asunción was the worst of the many that Paraguay has ever had. I shall never forget the shooting day and night all about us, bullets falling on our house and in the yard and the road.

The fighting continues north of us, and we have yet to see what comes from all this. Only the gospel can bring to this country what it needs. Pray for us and the others God has chosen for this task.

This afternoon I visited the annual united evangelical meeting which takes place on Independence Day. More than 500 believers gathered inside and outside of our Second Baptist Church to ask God's blessings on wartorn Paraguay. Groups came from the Salvation Army, the two Baptist churches, Christian Church, New Testament Church, Brethren, and the Free Methodists. The contrast in the spirit of this meeting and the one mentioned above was a joy to wit-



The inauguration of the First Baptist Church March 1 was a big event in Asunción, Paraguay. The Rev. Rogelio Brarda of the local mission board of the River Plate Baptist Convention is the pastor.

Photos by Estelle Councilman

ness. This group has found the way to victory, peace, and happiness.

Another happy occasion for us was the inauguration of our First Church's new building and pastor's home on March 1. The church which seats about 300 was packed to its capacity and many were standing both inside and outside. The two daily newspapers carried pictures of it and write-ups announcing its inauguration. Visitors came from Argentina and many Paraguayan friends for the first time attended an evangelical church.

The fact that we now have an attractive church building, centrally located, is in itself a means of drawing some to the living Christ. We are grateful to Southern Baptists for helping to make this long-dreamed-of building a reality.

It was the beginning of a new day for me when news came that I was to have some help in our book store and center here. Now I have a girl from the First Church helping in the mornings, and her nephew, who is in his second year in college, in the afternoons. With his help we want to get some R.A. work started. (The visit of Ivyloy Bishop and Glendon McCullough was timely and very profitable.)

We have also added to the activities in the center here pictures with the projector once a week. Pastor Brarda comes and explains the biblical pictures, and as many are hearing the gospel for the first time, they are so attentive one could hear a pin drop. Remember this ministry in your prayers for we are reaching with visual aids many who perhaps would not be reached otherwise.



ESTELLE COUNCILMAN
Asunción, Paraguay

Missionary Teacher Sees Rewards of Faithful Evangelistic Work

This year I am working with the junior board students up at the dormitory. We can march to our heart's content around the dining room and work off steam; we



don't have to worry about disturbing next-door neighbors if we get a bit noisy during the meeting. Parents bringing their young sons back from home are forming the habit of sitting on the sidelines, we sing a welcome song to them, and have a chance for a few words with them, aside from whatever they may get out of the work we are doing.

My pupils eat up the memory work, which pleases me immensely. At present we are learning the Ten Commandments, *por extenso*, and they are so eager to say them, I have difficulty keeping within the time limit set for that part of the program. I hope they will stick, especially the first and second!

Sunday I had a thrill. A former student of the college who was converted while studying there, but whose father refused to let him be a Baptist (a colonel in the army, used to running his family like a regiment—"As long as I live no son of mine can be anything but a Catholic!") came walking in with his wife and mother-in-law, to tell us they were members of a church in Shreveport while he served as instructor in aviation to Brazilian cadets located there during the war. They intend bringing their membership to our church.

I don't know whether the mother-in-law also joined the Baptist church or not; she was a Presbyterian. He used to slip into our prayer meeting services when here for the Brazilian R.O.T.C. training carried on in our college, for he could leave home, ostensibly to go to his classes which began at eight, in time to attend thirty minutes of our prayer service.

When the end of his course came, he asked the church to remember him that he might continue faithful to the Lord, and his family that they might accept Christ. That was eight years ago.

All that time I have remembered him daily, with only one time hearing about him. One Sunday morning during the war he phoned asking the church to pray for him and his squadron as they sought to locate a lifeboat of a steamer sunk by the Germans, in which there were seventeen men. We did remember the request and about four in the afternoon the radio announced it had been located. His squadron did not locate it but the men were saved. Since then silence; but he had remained faithful and I hope now will be enlisted actively in the Lord's work. They got back one Sunday from the States and were at church the next, which speaks well for his interest.

At the same service, another boy, one of my Juniors some five or six years back, was present and promised to come regularly. He has been in Santos for several years but is back in Rio again and loves the college and church, so that he is coming more regularly and is not far from a decision. Our young folks are cultivating him and I hope before long he will make his decision.

We go along for a long time sometimes sowing the seed and not seeing the result, but occasionally something happens like this to strengthen our faith and make us realize that it is not sowed in vain.



EDITH AYERS ALLEN
Rio de Janeiro, Brazil

Communism Is Enemy of National and Christian Reconstruction in China

We are out of touch with the outside world when mail cannot reach us. Recently the communist army put on an offensive to the east of us and the railroad was again destroyed. Trains had been running from Tsinan to Tsingtao only a few months. We were just beginning to get back to semi-normal again when everything was upset. For some time not even plane service (and of course no mail) was available.

For the past few days the situation is more stabilized in this part of the province. To the south and west of us the communists have either been defeated or driven out so that the way is open from Tsinan to Hsuechow and Shanghai. The railway was destroyed long ago but is being restored as rapidly as possible. Within two months we may have trains going from here to Shanghai. It seems almost too good to be true.

Some of the battles are gory and large numbers are killed and wounded on both

Southern Baptist at Work with D.P.'s in Germany

Mrs. Lena A. Crews, Southern Baptist medical social worker, recently began work among undernourished children in displaced persons camps near Munich, Germany. Mrs. Crews is one of the members of a developing staff of Church World Service overseas workers among D.P.'s.

Under the leadership of Barent Landstreet, the C.W.S. social welfare program is seeking to fill some of the gap since UNRRA ceased operations in June. Thus far Mrs. Crews is the only American besides Landstreet working with two Dutch and one Swiss. According to Landstreet, the major responsibility for providing cultural, educational, and social activities for D.P.'s now fall to religious organizations.

The extent of Mrs. Crews' eagerness to help Europe's suffering children may be judged from the fact that she is paying her own way in this work. Her activities include helping mothers plan the most healthful and effective use of food for the children in camps which, according to Landstreet, have "shocking conditions."

Her training in America includes a diploma from Baylor University School of Nursing, an A.B. from Hardin-Sim-



Mrs. Crews is medical social worker.

mons University, an M.A. from Columbia University, and a diploma from the Florence Nightingale Foundation.

She has taught in the Baylor University School of Nursing in Texas, the Memorial School of Nursing at Orange, New Jersey, and the Central School of Nursing at Yonkers, New York. More recently she served as a medical social worker in the Bellevue Hospital in New York City.

sides. Hospitals are filled with wounded. Communist soldiers when fighting often force civilians, including women and children, to go ahead of them into battle. An officer told me recently that his men had wept sometimes when it was necessary to slaughter these innocent people.

The number one enemy of the world is communism and it will be impossible to have real peace until it has been eradicated. Communists in China have destroyed many churches and other mission property. One of the largest church buildings in Shantung was recently dynamited while the Bishop was forced to stand by and watch. In the same city several pastors and evangelists were seized and forced to take special training to change their "thoughts." Several months have passed and they have not returned to their homes. In the eastern part of the province just a few days ago two noble pastors and an evangelist were "tried" and eliminated.

I think I have never seen greater interest in the gospel and church work in general than now. A lieutenant-general, his wife, and several officers and men have been saved, and their testimony sounds like a selection from the Epistles. Recently this general returned from several hard weeks at the front. He was radiant as he said, "I was never in greater danger during the thirty years I've been a soldier, but it was different this time. I prayed morning and night; I read my

pocket New Testament and all the time I felt that Another was by my side protecting me. I was also conscious that you and the church here were praying daily for me." He said, "The hymns you taught us were sung every evening."

Only a few nights ago Mrs. Abernathy and I were invited to supper with a certain general and his wife. The purpose of the invitation was that we might show them the way to Christ. We can never forget the almost desperate sincerity on their faces and in their talk. They will soon be saved. All this kind of work is aside from our regular work in the churches and schools. Recently a large

number of high school boys and girls were saved during special meetings for them.

Please continue to help us in prayer for Governor Wong that he may be saved. He has requested that we pray for him daily.

We are happy that three missionaries will soon join us here. They have been held up in Shanghai and Tsingtao for over two months. No other transportation being available they have chartered the "St. Paul," a mission plane, to bring them and their baggage from Tsingtao to Tsinan and will be here next week.



JOHN A. ABERNATHY
Tsinan, Shantung, China

Missionaries Take Advantage of Religious Freedom in Postwar Italy While It Lasts

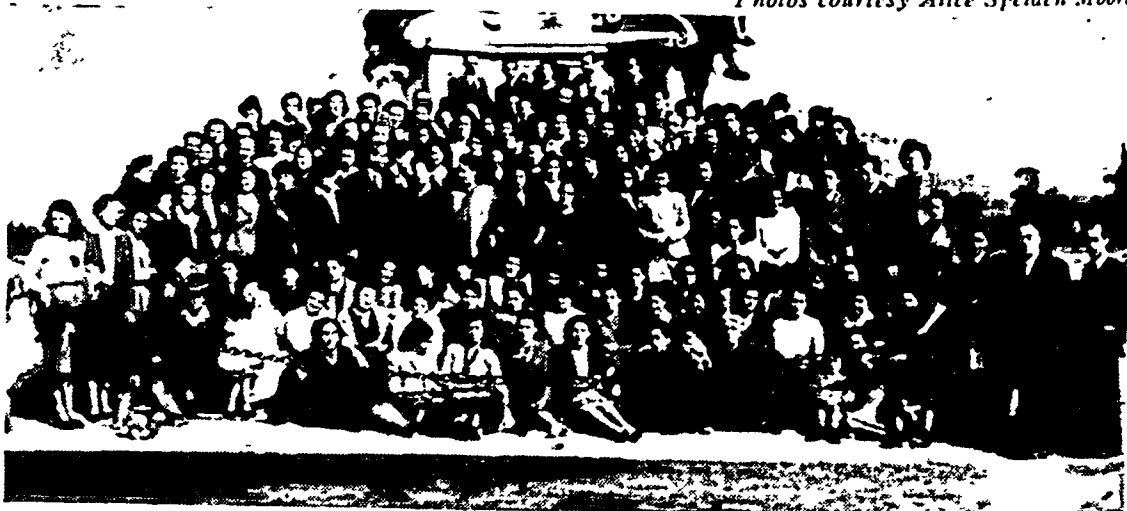
On Pentecost Sunday, May 25, baptisms were celebrated in almost all the Baptist churches of Rome. Eight were baptized in one church and several in others. Eighteen were baptized in Naples where my husband attended services that day. Most of the candidates are converts from Roman Catholicism.

Here in Italy there is opportunity to



Some of the candidates baptized at the Passalacqua Baptist Church, Turin, May 11, are pictured with their pastor (center). He is the Rev. Mr. Lo Bue.

Photos courtesy Alice Speiden Moore



The first postwar Convention of the Italian Woman's Missionary Union was held in Florence April 14-16. The picture was made at the Michael Angelo Memorial.

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reap as never before. Our harvest is limited only by the shortage of laborers and equipment. Now is the day; our liberties may be circumscribed tomorrow. No one knows what the course of liberty or religion will be in the near future. There is a general confusion and depression, but happily in the midst of it some are finding the truth which sets men free, and are turning to the true gospel which can lead men out of confusion into glorious certainty.

Alice Speiden Moore
 Rome, Italy

National Baptist Convention of Mexico Contribute to Relief of Texas City Victims

The annual session of the National Baptist Convention of Mexico was held in Nuevo Laredo, just across the border from Laredo, Texas. I had attended the Convention for my first time just ten years before when it met in that city. The "face-lifting" which has occurred in this border city within the decade and the heroic spirit of the leaders and workers in the Convention today impressed me.

Visitors and representatives came from Mexican Convention groups in California, Arizona, New Mexico, and Texas. Also representatives came from the Spanish American Baptist Convention of the Northern states, including Ohio, Indiana, Michigan, and Illinois. Mrs. R. L. Mathis, secretary of Texas Baptist Woman's Missionary Union, was present and appeared on the program of the Convention, so did the wife of the pastor of the First Baptist Church of Managua, Nicaragua.

Among Southern Baptist missionaries present were James D. Crane, Orvil W. Reid and W. J. Webb, president of our seminary in Torreon. The Rev. and Mrs. C. L. Neal, missionaries emeritus to Mexico, were there.

The session Saturday morning, April 26, was most unusual. With the report of the Mission Board of the Convention, one could sense the tragic need of funds and workers with which to meet the calls for work and workers made upon the Mission Board and at the same time was manifest a courage and heroism seldom seen among believers north of the border.

The program Saturday morning also included a special session in which representatives of the various Mexican and Spanish American Conventions in the United States addressed the Convention in messages of encouragement and en-

Polish Family Acknowledges Baptist Help

To Miss JESSIE FORD
 American Baptist Relief
 715 Eighth St., N.W.
 Washington, D. C.

I send you grateful thanks for the food package received the 20th of Dec. 1946. The thanks I send in the name of my four orphan children and myself. You cannot imagine, dear lady, what it means to us to be remembered by you, since you cannot picture the dreadful devastation we went through. My husband was an electrical engineer, and we were fairly well off.

The war has left my children without a father and myself without a husband, and our home with all its contents was completely destroyed by the Germans. We lack homes and all that goes into them, furniture, bedding, not to mention clothing. As a result of this my children get ill very often and I barely manage to force myself to keep going.

You can get a single room for the price of 60 thousand zlotys, but where could we get such money?

Forgive me for putting all my cares on paper. It hurts so to see your children in such need and I cannot change the conditions of their existence.

If at all possible I would ask you for some warm clothing, maybe a coat, a



bathrobe or shoes, especially shoes, we don't have any.

Once again the children and I thank you from the bottom of our hearts. I am sending you a picture of the children also a grateful handclasp.

MARIE BALSEWICZ
 Warsaw, Poland

thusiasm concerning the cause of our Saviour in Mexico.

Reference was made to the Texas City disaster, the suffering of Mexicans there, and the church in Texas City. A motion was made from the floor and unanimously passed by the Convention appropriating 500 pesos (approximately \$100 American currency) for the relief of Mexican Baptists in Texas City. The suggestion was made by visiting Texas Mexican brethren that the Convention should not make the appropriation, since they needed the funds so sorely for their work in Mexico, but the motion was enthusiastically passed anyway with the insistence that they not be denied the privilege of sharing with their fellowmen in Texas City.

I came away from the Convention with a deepened conviction of our responsibility for the evangelization of Mexico. I have felt for years that Texas Baptists are more responsible to God for the evangelization of Mexico than any other body of Christians on earth. We have the full gospel message and the Commission of our Lord to give it to our neighbors "south of the border down Mexico way."

We need more Southern Baptist missionaries in Mexico and a more adequate financial support of the work. We need to enlarge and fortify the work among

Mexicans in South Texas and to provide more liberally for the work of the Texas Mexican Convention, for this Convention as it grows can have a tremendous part in the evangelization of Mexico as their foreign mission project. They are already, as I understand, channeling some of their mission contributions to Mexico through the National Baptist Convention of Mexico. There is no money that Texas Baptists could spend, whether Mexican Baptists or Anglo-American Baptists, that will pay richer dividends than the money we spend for the evangelization of Mexico.

Many Southern Baptists will visit Mexico this summer and throughout the year. Those who visit Baptist churches there will encourage their work.

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Studying Missions

By Mary M. Hunter

We rejoice in the large number of country and small-town churches that are being brought into contact with the Foreign Mission Board through the use of its free material. We trust that the day is not far distant when every member of every church will become a regular reader of our foreign mission literature.

It is the purpose of the Foreign Mission Board to make it possible for Southern Baptists to keep informed about the marvelously effective work which their missionaries, under God's guidance, have been able to do in many parts of the world. There is no lack of facts about the work. Letters and reports from the missionaries are giving everyday happenings on their fields. These add to the accumulated store of information that is published in the form of folders, pamphlets, charts, graphs, leaflets, and the report of the Foreign Mission Board. All of these are free for the asking from the Department of Literature and Exhibits. Write for samples from which to select supplies for use in your organization.

For many church organizations and groups, this autumn season will be a time of reading of foreign mission books and the study of the 1947 foreign mission graded series of study course books, on the general theme of World Evangelism.

To this end the Foreign Mission Board is presenting, for 1947, the following series of study books, featuring the goal of winning the world to Christ.

ADULTS *That the World May Know*, by W. R. White. The author discusses the why of missions, the program, the scope, the methods, and the limitless possibilities. The book abounds in appeal and wholesome challenge. Price 40 cents.

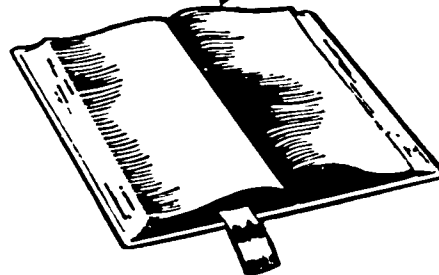
YOUNG PEOPLE *My World Too*, by Porter Routh. The author presents in story form the question of life dedication to Christian service, and the struggle of a college student in deciding

how and where to invest his life. It is a veritable gold mine of missionary information and inspiration. Price 50 cents.

INTERMEDIATES *Great Is the Company*, by Violet Wood. In an interesting manner, the author presents some of the members of the great company who have given, to us and many different nations, the Bible in their own language. Price 75 cents.

"How to Use *Great Is the Company*" by John L. Lobingier is available from the bookstores for 25 cents.

Great Is the Company



VIOLET WOOD

JUNIORS *Lamplighters Across the Sea*, by Margaret T. Applegarth, for the young Girls' Auxiliaries and Royal Ambassadors, tells how the Bible, in many languages, has been given to the people of many lands, proving a light unto their path. Price 40 cents.

A work book for the pupils helps to reinforce the message of the stories. This book is available from the Baptist Book Store, price 5 cents.

PRIMARIES *A Little Book in a Big World*, by Nan F. Weeks. This picture-story book tells, in a simple language and by means of pictures, the



My World Too by Porter Routh is the young people's book on world evangelism.

story of how the Bible has reached many lands, and of the changes it has wrought. Price to be determined.

LEADERS' MANUAL. A booklet containing helps for leaders of all five grades in mission study is available for 25 cents from the Baptist Book Stores.

Supplementary material for the study courses, the catalog of motion pictures, and other visual aids are obtainable from the Department of Literature and Exhibits of the Foreign Mission Board, Box 5148, Richmond 20, Virginia.

"The tithe is the Lord's"

One of the most enthusiastic hours of the Southern Baptist Convention was when the large audience of messengers voted the adoption of the report of the Executive Committee which carried the recommendation to launch a campaign to enlist as tithers all Southern Baptists. The time for such a campaign had surely arrived. The approval was overwhelming and indications are that every agency of the denomination is ready to cooperate heartily.

During the brief period since the convention the campaign of education and enlistment has already begun.

STAMMER?

This new 128-page book, "Stammering, Its Cause and Correction," describes the Bogue Unit Method for scientific correction of stammering and stuttering—successful for 46 years. Free—no obligation.

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BOOKS

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

At the time when Congress is considering statehood for the territory *Hawaii: the 49th State* by Blake Clark (Doubleday, \$3.00) is of special interest. Tributes are paid missionaries who have contributed much to the social, cultural, spiritual, and economic development of Hawaii.

It is well for every student of Russian life and thought to have some knowledge of Russian literature. Dr. Helen Muchnic, professor of Russian Literature, Smith College, has produced *An Introduction to Russian Literature* (Doubleday, \$3.00). Following three introductory chapters on the shape and development of Russian literature, she makes a critical survey of Pushkin, Gogol, Turgenev, Dostoevsky, Tolstoy, and Chekhov.

The Gathered Community (Carey Press, 7/6) by R. C. Walton, is a stimulating study of Baptist church polity from the viewpoint of younger British Baptist ministers. The reader will not agree with all of their conclusions, but the book deserves careful reading. We might profit by considering the emphasis placed upon the church in its relation to the minister. Long ago, he says, there was a proper and an improper way of calling a minister from one pastorate to another. The proper way, then, was to apply, not to the minister but to his church. The improper way, now generally followed, leaves the decision wholly with the minister without, in some cases at least, showing due courtesy to the church which he now serves.

The Way of the South (Macmillan, \$3.00) by Howard W. Odum, distinguished sociologist of the University of North Carolina, is an enlightening and sympathetic interpretation of the traditions and development of the South. He recognizes the South's achievements, but is faithful in pointing out the inequalities and deficiencies which can best be corrected by Southern leaders who have a clear understanding of the resources and responsibilities of the New South. This constructive study is a plea for progress based on understanding, goodwill, and co-operation.

Basil Miller's biography of Ann Judson, *Ann Judson, Heroine of Burma* (Zonderman, \$1.00), gives a graphic picture of the tragic circumstances which the Jud-

sons encountered in Burma. But it is too heavy with tribulations. It needs the relief of lighter moments in their lives—some feeling of the joy of adventure that was theirs. The effect on the reader is as if he read the book of Job without the last chapters in which God reveals himself.

No Peace for Asia (Macmillan, \$3.50) by Harold R. Isaacs, a *Newsweek* correspondent, is a worthwhile book if for no other reason than that it points out some shortcomings of the Allied Nations, including the United States whose acts we usually manage to see only in the best light. His criticisms of Chiang Kai-shek and the Kuomintang government are scathing. He is not pro-Russian, but thinks much "Communism" in China is actually a revolt against the Kuomintang and forced into its relationship with Russia in order to hold its own against the Nationalist Government.

Few titles fit their subjects so adequately as *Over at Uncle Joe's* (Bobbs-Merrill, \$3.00) fits Oriana Atkinson's book about her ten months in Moscow. She catches the spirit and flavor of Russian people and Russian life and writes of them delightfully, without taking upon her shoulders the burden of reform—recognizing the kinship of people everywhere. This is a refreshing bit of sunshine between clouds in the deluge of books on Russia.

Here are two valuable volumes of biographical references by Basil Miller (Zonderman, \$1.00 each), *Ten Boys Who Became Famous* (Augustine, Calvin, Bunyan, Wilfred Grenfell, Luther, C. T. Studd, Müller, Chiang Kai-shek, Booker Washington, George Washington Carver), and *Ten Girls Who Became Famous* (Ann Judson, Mary Slessor, Susannah Wesley, Frances Ridley Havergal, Fanny Crosby, Florence Nightingale, Frances Willard, Pandita Ramabai, Betty Stam, and Madame Chiang Kai-shek).

In *Just Tell the Truth* (Scribners, \$3.50), John L. Strohm, who has won distinction as a newspaper correspondent in the Orient, in Latin America, and in Europe, gives an intriguing word-and-picture story of people in the Soviet Union. When he exhausted all other means of getting into Russia, he cabled Premier Stalin that in the period of food crises he would appreciate being permitted to tell the story of the Soviet people to the American people. That appeal brought him the desired visa. He tells us that he talked with the common people in their homes and factories, and on their farms, free from all censorship and restrictions. His only instructions were "Just tell the truth."

The authorship of *The History of Japan* (Macmillan, \$4.00) by Kenneth Scott Latourette assures the reader that he is getting a clear and accurate picture of the geography and the political, cultural, economic, social, and religious development of Japan. The study brings us up to February, 1946.

The market is flooded with books on Russia. One of the most dispassionate and objective volumes on the Soviet people is *Why They Behave Like Russians* (Harper, \$2.75), by John Fischer, assistant editor of *Harpers Magazine* and a member of an UNRRA mission which traveled throughout the Ukraine. The reading of this volume will help one to get a clearer picture of the Russian viewpoint. The author is a realist and faces the grave possibilities, but does not believe that Russia will risk a major armed struggle any time soon.

Not all of the views of Bernard E. Meland in his *Seeds of Redemption* (Macmillan, \$2.50) concerning God, the Father, and his Son, Jesus Christ, and the Scriptures can be accepted, but he has an incisive message on the significance of sensitiveness to the world about us, especially the suffering, and the compelling responsibility of Christians to walk the way of the Cross—the way of suffering that has come through our choice to live significantly in a world that decries significance. We cannot have significance without suffering.

Some of the problems, trials, and triumphs of spreading the written Word of God throughout the world are told by Mildred Cable and Francesco French in *The Bible in Mission Lands* (Revell, \$1.50). They recount the history of some of the English translations and experiences of some of the missionaries in translating the Scriptures into other languages. How the Bible penetrates sections where no missionaries are permitted also makes interesting reading. The only agency for Bible distribution mentioned is the British and Foreign Bible Society, for which the authors, both missionaries, worked during the war.

One of the most timely volumes relating to the Good-Neighbor Policy is *Latin Americans in Texas* (University of New Mexico Press, \$3.50) by Pauline Kibbe, who has spent the greater part of her life in research and service involving Latin American problems and opportunities. She points out the discrimination found in a number of Texas communities against Latin American laborers and their children. On the other hand, there are communities which have shown a Christian spirit in welcoming Latin Americans. (Please turn to inside back cover page)

By Jane Carroll McRae

THE BOY WHO WAS BLUE

On one of the highest rocks in Arabia sat a boy who was blue. He was blue from his head to his toes. Even his turban and loose robe were blue. He was bluer than the bright sky over him, bluer than the still water of the sea in the distance. He was as blue as indigo, for that was how he came to be blue. His father and all his people rubbed their bodies and their clothes with indigo to protect them from the blistering heat of the desert sun and from the creeping cold of the mountain nights.

The Blue Boy was resting. The way he rested best was by blowing his crude flute. Below him lay the donkey caravan he was helping to guide over the mountains to the date village by the sea.

In a moment the leader gave the signal and the caravan was on its way. The Blue Boy bounded over the rocks as nimbly as one of his father's goats. He stayed ahead of the caravan to point the way, for there was no trail. There were no trees and no grass. There were only barren rocks and sun-baked cliffs sloping down to the valleys which led to the sea. The Blue Boy's father had taught him the way of the mountains. Now he was guiding the caravan all by himself.

As the small feet of the donkeys clanged over the rocks in a musical beat, the Blue Boy played his favorite song on his flute. The Donkey Doctor had taught it to him on his visit to help the people of the goat village in the mountains. The song was "Saviour, Like a Shepherd Lead Us." The Blue Boy loved it, for he was a shepherd and liked to think of God as a kind and tender Shepherd.

Soon the clang of the rocks changed to the soft thud on the sands as the donkeys reached the foot of the mountains and started across the plain to the date village. The heat of the sun at noonday was blinding and the Blue Boy drew his turban down to shade his eyes. Suddenly the caravan stopped. All about him the drivers knelt in the sand, for it was one of the hours of prayer for the Moslems. And nearly everyone in Arabia is a Moslem except the Donkey Doctor. The Donkey Doctor is a Christian. The Blue Boy had heard of the Saviour only from the Donkey Doctor, for all his people believed that Mohammed, a desert warrior, was their savior.

The Blue Boy watched the Moslems wash their hands in the clean sand, for there was no more

water in the goat skins. As he hesitated, the caravan leader shouted at him.

"It is the hour of prayer, boy!"

The Blue Boy knew he would be beaten if he did not kneel, so he knelt in the hot sand and prayed quietly that he might some day find the Donkey Doctor again and know more of the truth.

The caravan was then off again, plodding slowly through the terrible heat. The Blue Boy climbed on the back of a donkey since he was no longer needed to guide the caravan. His eyes burned from the white glare of the sand and his throat ached for water. On the horizon clouds began to form and gusts of wind began to stir the sand.

From the distance came shrill shouts and the pounding of many horses' hoofs. A band of swift horsemen came rushing toward them from the village. The donkey drivers grabbed their guns and their cartridge belts and made ready to meet the robbers. The donkeys knelt in the sand and the drivers sat behind them with rifles leveled at the raiders. But these villagers were not robbers. They carried no guns, only water and dates.

"Allah be with you," cried the village chief as he joined the caravan.

"Allah grant you peace," said the drivers, lowering their rifles.

"We have come to meet the Donkey Doctor," said the chief. "We will take him on our swiftest horse, for there are many sick waiting to see him in the village."

"The Donkey Doctor?" asked the leader of the caravan, turning slowly. "We have no Donkey Doctor."

"But he sent word that he would try to catch your caravan and be with us today," said the chief.

The caravan leader only shook his head and pointed to the gathering clouds of dust. The Donkey Doctor could not come today, for the dust storm would drive all men to places of safety. The doctor had no camel. He had only a small donkey to carry his bags of medicine. The donkey could not protect him from the storm.

Quickly the caravan made its way into the village. Everyone was busy getting the animals to places of safety behind mud walls. The women were gathering the last bunches of ripe dates. The

boys were adding sturdy props to the date stick huts. The water boy was pulling over his well a heavy cover to keep out the swirls of sand. The village chief was directing the sick people to places within the mud homes.

The Blue Boy was busy, too. He went straight to the village chief.

"My Prince," he cried, "I must borrow one of your finest camels at once."

The chief looked at the boy and laughed.

"Run along to the mud houses, little boy. Both you and my camels must seek shelter this night."

But the Blue Boy did not go.

"I know I am only a small boy, but I know the ways of the mountains and of the deserts. I have been through many storms without harm."

The chief was so busy that he only turned away and left the Blue Boy standing there. He thought no more of the matter until he stopped to watch the strange yellow skies. In the far distance he saw his finest camel, and on her back a small blue spot.

The Blue Boy was going to find the Donkey Doctor, who was probably trying to cross the desert alone to help the people of the date village. The wind whistled and the sand stung his face and eyes. The camel did not want to go farther. But the Blue Boy leaped down and led her on. He could see only a few feet ahead and the wind grew stronger until even the camel could not stand. She lay down and closed her eyes and her nose to keep out the sand. The camel's hump was like a sturdy wall to protect the Blue Boy. He lay close behind her and wept for the Donkey Doctor, who had only a small donkey to protect him.

As he pulled his robe closer about him, he felt a heavy thud and there was the Donkey Doctor! Together they huddled behind the big hump of the camel—the Blue Boy, the Donkey Doctor, and his donkey. They could not speak. They could only hang on to their robes and wait for the fierce winds to stop.

After what seemed many hours to them, the storm went away and they were stiff and cold. The sand had beaten great raw places on their bodies. The camel struggled to her feet and the Blue Boy started to mount her when he saw the chief coming with his swift horsemen. The Blue Boy wanted to run, for he knew the chief would be angry, but the Donkey Doctor had taught him that he must not run away when he had done wrong.

"Allah be praised," cried the chief as he saw the doctor. "You are safe and can help the sick of my village."

Then he turned his black eyes toward the Blue Boy.

"As for you, little Blue Boy, climb upon your camel and follow with us."

"My camel?" whispered the boy.

"Yes, yours, for I'm sure you can be a great help to the Donkey Doctor. He needs a fine guide like you."

Know Your Baptist Missions

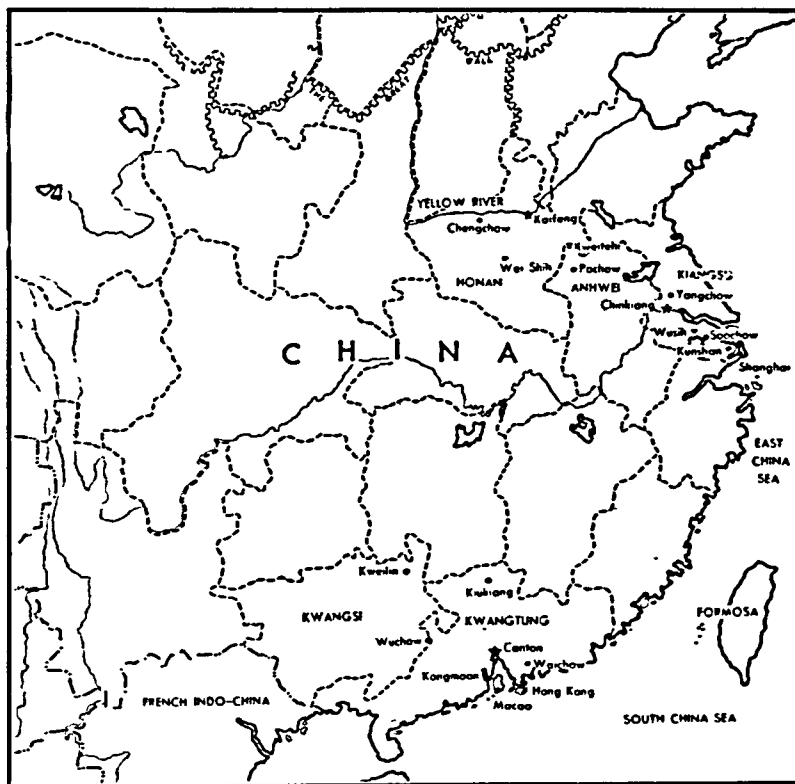
INTERIOR CHINA MISSION

Established 1904

AREA: Honan and Anhwei Provinces in Yellow River valley, area about the size of Missouri.

POPULATION: 32 million. War with the invasion, the cutting of the Yellow River dikes, and destruction reduced the population by thousands.

MISSION STAFF: 10 couples, 9 single missionaries—29 missionaries—working in 5 centers.



Correction: Maps in last two issues were in error. Kwangsi and Kwangtung provinces should appear as shown on this map.

Kaifeng (population 300,000), capital of province. All-China seminary located here before the war. Yu Wan Baptist Association has Bible school, high schools for boys and girls. Primary schools conducted by 3 city churches. Four couples, 3 single missionaries.

Chengchow Baptist hospital, primary schools. Four couples, 3 single missionaries.

Kweichow Center of large rural evangelistic field, short-term Bible schools and general church work. One couple, one single missionary.

Pochow Only Baptist mission in Anhwei Province. Rural evangelism emphasized. Hospital and high school needed. Two couples, 2 single missionaries.

Wei Shih Center of rural evangelistic effort. One missionary.

Christian Layman Enters Politics

(Continued from page 13)

this prefecture presents the evils of political and economic bosses similar to and as sinister as the worst in American life. Meantime Governor Sugimoto has to comply with good, though exacting, requirements of the occupation forces which many of the rank and file do not understand or try to understand. Altogether these things are enough to make his head swim and are the source of many a violent headache.

Recently in answer to my question as to what was his philosophy of life this Baptist layman said, "I believe it can be summed up in the two words 'Christian service.' I don't know of a more critical or difficult period in the history of Japan than the present in which we live. This fact makes life worth living and it further gives greater cause and meaning to a life of sacrificial service for our fellowman." Then in answer to the question as to what he would say to American Christians he said, "Our people are unsettled, disturbed and searching for something to which they may anchor their lives. Today is Christianity's chance. Help us in every way possible to spread the gospel."

Continuing Governor Sugimoto remarked, "We are grateful for the fairness of the American occupation. Furthermore, their Education Mission, Food Mission, and Public Health and Welfare program have awakened within us mingled feelings and makes us want to be worthy. On the whole the American leadership has been excellent. But we who are Christians would ask one more thing. Give us the Christ!"

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- 2** Belle Tyner Johnson (Mrs. T. Neil), 425 Cameron Avenue, Chapel Hill, North Carolina.
- 3** John W. Lowe, 421 North Boulevard, Richmond 20, Virginia; William Linville Jester, Ogbomoso, Nigeria, West Africa.
- 6** Dorothy Dodd Lawton (Mrs. Deaver M.), 56 Lok Kwan Road, Kweilin, Kwangsi, China; Geraldine Riddell Lawton (Mrs. W. W., Jr.), Baptist Mission, Tsining, Shantung, China; William Carey Newton, 1409 Laburnum Avenue, Richmond 22, Virginia; Gerald Riddell, Apartado Nacional 461, Bogota, Colombia.
- 7** James Acree Lunsford, Jaguaquara, Bahia, Brazil; Dorothy Brickell Schweinsberg (Mrs. H. W.), Apartado Aereo 862, Barranquilla, Colombia.
- 8** Willie Kate Baldwin, Baptist Girls' School, Agbor, via Benin City, Nigeria, West Africa; Hendon M. Harris, Kaifeng, Honan, China; Virginia Miller Mills (Mrs. J. E.), Spring Creek Baptist Church, Chattanooga 4, Tennessee.
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- 14** Jeanette Roebuck Hunker (Mrs. W. Carl), Baptist Mission, Soochow, Kiangsu, China.
- 15** James D. Belote, Baptist Mission, Tungshan, Canton, China; Mildred Lovegren, 56 Lok Kwan Road, Kweilin, Kwangsi, China; J. R. Townsend, Baptist Mission, Kaifeng, Honan, China.
- 16** C. W. McCullough, Apartado Nacional 298, Cartagena, Colombia; Lillie Mae Hylton Starmer (Mrs. Roy F.), 1013 Henrietta Street, Inskip, Knoxville, Tennessee.
- 17** Willie A. Solesbee, Box 6158, Seminary Hill Station, Fort Worth, Texas.
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- 24** Addie Estelle Cox, Baptist Mission, Wei Shih, Honan, China; William Buren Johnson, Box 1581, Shanghai, China; Kate Carper Johnson (Mrs. W. B.), Box 1581, Shanghai, China; B. W. Orrick, Calle Colorado 1876, Montevideo, Uruguay; Mrs. D. G. Whittinghill, 434 West 120th Street, New York 27, New York.
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- 30** James W. McGavock, Box 116, El Paso, Texas; Hannah Plowden, Manning, South Carolina; Margaret Sampson Richardson (Mrs. J. W.), Shaki, Nigeria, West Africa.
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NEWS Flashes

Departures

Miss Hazel Moon left New York City by air June 12 for Lagos, Nigeria, via Paris.

The Rev. and Mrs. Vance O. Vernon left Miami by air June 19, for Recife, Brazil.

Miss Cornelia Barker left New York City June 26 for Nigeria via Paris.

The Rev. and Mrs. A. G. Dunaway left New York City July 10 for Nigeria via Paris.

The Rev. Tucker N. Callaway and Miss Alma Graves left Hawaii July 18 aboard the S. S. *General Meigs* for Japan. Mrs. Callaway and the children live at 4503 Park Avenue, Nashville 9, Tennessee, until the family may go to Japan.

On July 17 Dr. M. Theron Rankin, Dr. George W. Sadler, and Miss Marjorie E. Moore of the home office staff left New York for Copenhagen. Dr. Rankin expects to return for the Ridgecrest Foreign Missions Conference, August 14-20, Dr. Sadler will visit Nigeria before he returns to the States, and Miss Moore will visit Italy and Spain, returning about September 12.

Arrivals

Miss Lora Clement of China arrived May 22 for furlough at 25 North Mountain Street, Union, South Carolina.

The Rev. and Mrs. W. H. H. Congdon of Iwo, Nigeria, are on furlough at Route 4, Box 15, Fort Collins, Colorado.

Mrs. Ann Sowell Margrett of Rosario, Argentina, is at 2025 Euclid Avenue, Dallas, Texas, during furlough.

The Rev. and Mrs. E. H. Crouch of Corrente, Brazil, have arrived on furlough at Cost, Texas.

Bereavement

Mrs. Malcolm Stuart of Hawaii lost her mother, Mrs. E. S. Boyd of Garland, Texas, June 12.

Mrs. Carrie G. Lumbley, missionary emeritus of Nigeria, died at Bournemouth, England, May 24.

Weddings

Miss Cornelia Barker became the bride of Dr. Harold B. Canning of Nigeria in Lagos, July 4. Their station is Eku.

Miss Ruby Daniel of Hungary and Nigeria became the bride of Dr. Bela Udvarnoki of Budapest in Oxford, North Carolina, July 5. They will be in the States for six months.

Miss Zelma Van Osdol, appointee of April, became the bride of the Rev. James A. Foster, appointee of July, at Pascagoula, Mississippi, July 22. Their field is China.

Births

The Rev. and Mrs. Stephen P. Jackson of Brazil have a daughter, Janet Ruth, born May 23 at Las Cruces, New Mexico.

The Rev. and Mrs. Sydney L. Goldfinch of Paraguay, have a son, Francis Larue, born June 5 in Asunción.

The Rev. and Mrs. C. A. Kennedy of Nigeria have a daughter, Marilyn Kaye, born June 28 at Ogbomoso.

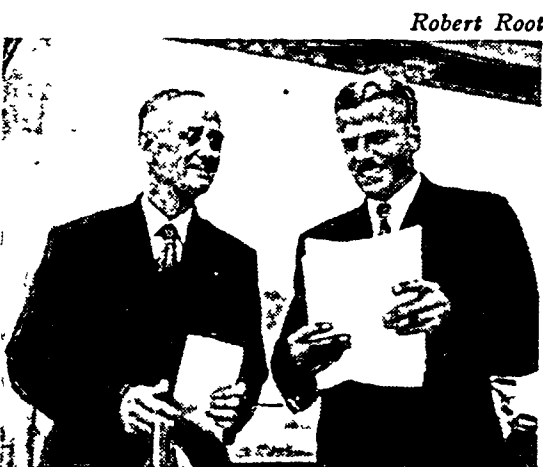


Moore

Dr. Bela Udvarnoki and Missionary Ruby Daniel visited the home office of the Foreign Board in Richmond and conferred with Dr. Sadler three days before they were married. Dr. Udvarnoki left Budapest June 12, and will return in January to resume his work as president of the Baptist Theological Seminary.

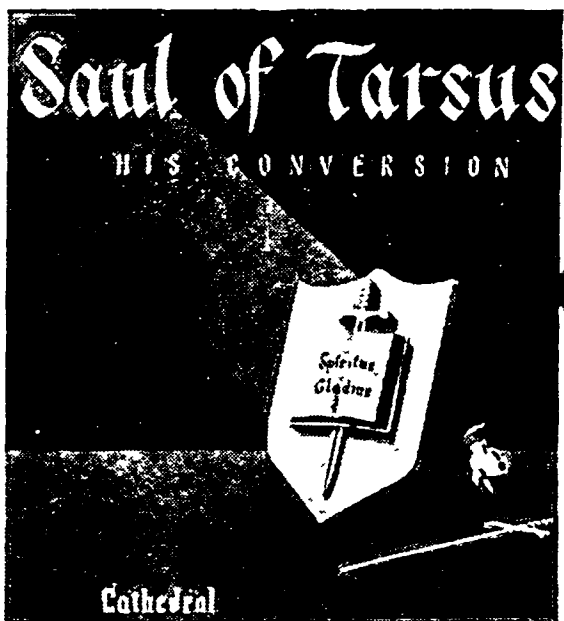
Transfer

The Rev. and Mrs. W. B. McNealy of Rio de Janeiro have been transferred to Campos, Brazil.



Robert Root

Dr. J. D. Franks, former member of the Foreign Mission Board from Mississippi, is now working with Church World Service at the Geneva headquarters. He is shown here (left) with one of his associates.



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The Voice of the Cathedrals

Confused Watchman

(Continued from page 10)

If now the proposed policy for Africa can be formed and administered on genuinely ethical lines; if the basic rights and needs of the African peoples themselves can have Christian consideration and provision the age-old ills of the Africans may be progressively overcome and cured. The position of the British may be vastly improved and a section of the human race may enter upon a course of deliverance and progress vastly more rapid than conditions up to now have allowed us to hope for. And a new chapter of the service of the British people to the kingdom of God may be written in fairer lines than the preceding chapters. It must all depend upon the measure in which British policy is determined by the principles and methods of the gospel and ethics of the Lord Jesus.

What Hope?

Just now Great Britain, like the United States, is in a recession of pagan ideals and practices. Unless a great repentance and restoration can come upon both countries there is no hope for the world. There must be a revival of faith, of a faith that follows the call of Jesus: "Believe in God; believe in me, too." That means a revival in morals, private morals and public morality. Both countries now exemplify the Pauline descriptions of social degeneracy in Romans 1 and Ephesians 4-5. It means also an ethical revival that will take seriously and apply extensively the Christian ethic in political, economic, and social organization and practice. And such revival cannot be delayed if we are to be saved.

American Independence

This is being written July 1. Our minds turn to the Declaration of Independence. Briefly stated, we face pertinent problems that press hard upon us.

We can no longer cherish independence in isolation. We are compelled to think in terms of national membership in a united world; in terms of personal membership in the human race, one race in a family of all races; in terms of Christians in a Christian family that includes all who

"A Region Full of Trees" and People

(Continued from page 9)

brethren commonly talked of *Our Baptist Principles*. Already the Convention of Independent Churches, had sent fraternal messengers to the Nicaraguan Baptist Convention, in order to "seek relationship and companionship with the Baptist brethren of other countries, because we (they) were convinced that the Baptists are the most faithful to the doctrinal purity of the New Testament." "At last," concludes Carlos Quilo, "we come to

are sons of God through the faith of the Son of God.

Henceforth we must go on through our Hall of Independence into the vaster Hall of Interdependence, to borrow a word from a Chinese Christian. To begin this pilgrimage through Independence Hall into Interdependence Hall we must needs start from the House of God which is the only "house of prayer for all peoples."

And our American Independence demands a guardianship of the principle of autonomous independence of church and state. Indeed we must now recover this principle. For it is already compromised, and the campaign to abandon and surrender it is now open, subtle, deceptive, and progressive.

Our national Government persists in violating it even in a matter expressly prohibited by enactment. We have an ambassador at the Vatican. A Baptist candidate for the Presidency last May went out of his way to announce to the Southern and to the Northern Baptist Conventions his committal to the continuance of this violation, as also of the action of the Supreme Court in sustaining violation of this principle in the matter of our public schools.

We are now told that we must not criticize the deliverance of our highest legal authority. Can any one criticize this five-to-four decision more radically, drastically and powerfully than the minority four denounced the arguments and the conclusion of the majority five? We must not be intimidated or suppressed into acquiescence in a violation of a principle so vital to religion and to government. All the more we must arouse and persist until the lost ground is recovered and secured.

1946, a year exceedingly glamorous and historic for the Baptist work in Guatemala."

Led of the Holy Spirit, a number of independent churches agreed to invite the Rev. Paul C. Bell, superintendent of missions in Panama, the Rev. Jose Prado Cideres of Panama City, and the Rev. Aurelio Gutierrez of San Jose, Costa Rica, to help them toward "final New Testament conformation."

These brethren, commissioned by their respective churches, visited Guatemala and Honduras during the latter part of January and the first days of February, 1946, examined and baptized candidates, and organized the following churches: "Bethany," "Bethel," "Gethsemane," "Immanuel," "Bethlehem," and "Horeb." In March two other churches were organized: "The Lamb of God," and "The Good Shepherd." In July another church, "Sinai," was added. During their visits to Guatemala, Brethren Bell, Prado Cideres and Gutierrez formed a council to examine and ordain pastors.

These churches, and especially their pastors, deserve prayerful support. They are not without daily ridicule and persecution—and like the early first-century Christians, their opposition comes not from Rome but from those from whom they went forth.

The brethren of Guatemala voiced a desire that Southern Baptists should aid them in winning their country and Honduras to Christ. By common agreement of our two mission agencies, the Foreign Mission Board assumed responsibility for this new field as of January 1, 1947. No missionaries have been appointed for it, and for the present it will form a part of the Mexico Mission.

Some years ago Guillermo Godinez, Reuben Rosales, Adalberto Santizo, Luis Quilo, and his brother Carlos Quilo made a pact never to swerve from the New Testament position as it should be revealed to them, regardless of any attacks that might come, saying: "We ought to obey God rather than men." In this "region full of trees," these men and their co-laborers, stalwart as oaks, precious as mahogany, stand for the defense and spread of the gospel.

Books

(Continued from page 27)

cans. She offers a practical, constructive program for the guidance of all who are interested in strengthening our relations with Mexico. It is a book which should be read by everyone who has any contacts with our Latin American neighbors. It is interesting to note that arrangements have been completed whereby the National University of Mexico will sponsor an edition of this book in the Spanish language.

No one can interpret the significance of Russian policies and programs without some knowledge of the historical background of that immense country. For its compass, one of the best books we have seen is *Russia, A Short History* (John Day, \$3.50) by Helen Gay Pratt and Harriet L. Moore.

By recounting the everyday affairs of a little African boy, *Tales of Momolu* by Lorenz Graham (Reynal and Hitchcock, \$2.50) introduces Junior-age readers to life in Africa. There is no religious or missionary emphasis—Momolu never knows a white person—but there is emphasis on wholesome living. Those who are looking for books that will educate youthful readers for world citizenship will welcome this.

The latest and one of the best books on the question of stewardship is *The Supreme Beatitude* by Earle V. Pierce (Revell, \$2.00), containing eighteen messages on scriptural giving which have blessed churches, conventions, and seminaries all over the land. This volume should have a very extensive circulation, especially as we emphasize the scriptural teaching on tithing.

A volume for which a host of Southern Baptists have waited, especially alumni of the Southern Baptist Theological Seminary, is *Memoirs of John R. Sampey* (Broadman, \$2.50)—the revelation of the heart of the man who was a preacher of the gospel for sixty-seven years and was a professor in the Seminary for sixty years. It is an arresting story of the activities and attitudes of Southern Baptists, covering two-thirds of a century. His chapter on the Whitsitt controversy is illuminating, whatever opinion one may have on that critical period in the life of the seminary.

The Evolution of Modern Latin America (Oxford University Press, \$3.00), by R. A. Humphreys of the University of London, is an informing introduction to the history of Latin America, with particular attention given to Argentina, Brazil, Chile, and Mexico.

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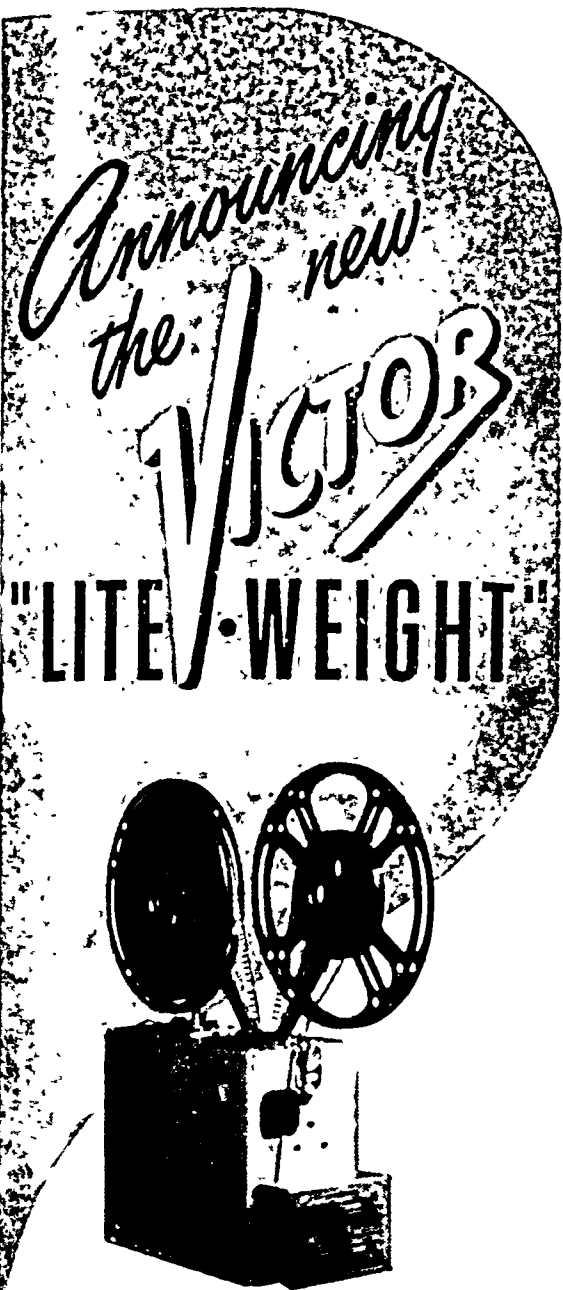
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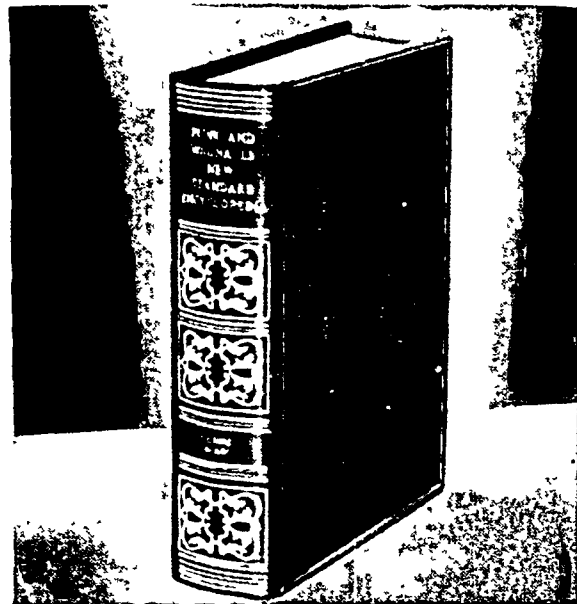
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