

THE *Commission*

A BAPTIST WORLD JOURNAL

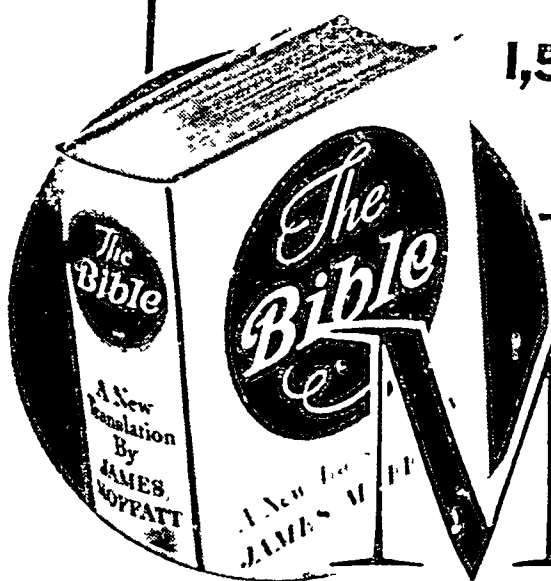


Family Altar in Madrid

February, 1948

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For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

I raise my hand to heaven and swear that (by my life eternal!) I will whet my flashing blade, gripping justice by the hilt, wreaking vengeance on my foes, punishing my enemies;

EPHESIANS 4:20-22

But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

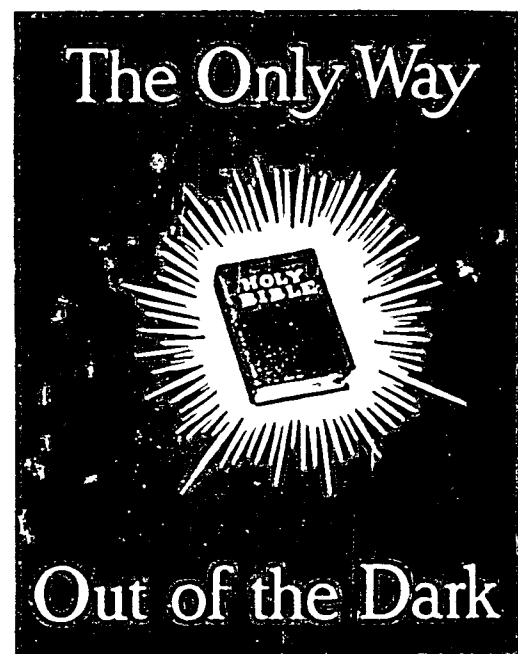
That is not how you have understood the meaning of Christ (for it is Christ whom you have been taught, it is in Christ that you have been instructed—the real Christ who is in Jesus); you must lay aside the old nature which belonged to your former course of life, that nature which crumbles to ruin under the passions of moral deceit.

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EPISTLES

FROM TODAY'S APOSTLES

Southern Baptist Visits Poland, Finds Excellent Work by Swedish Baptists

During a recent visit in Poland I was impressed with the general high quality of Poland's younger religious leadership. They seemed to be a group of earnest, hard-working men and women, who realized that they had a stupendous task before them in the reconstruction of their badly demoralized and disrupted church life. But they were going about the task with determination and faith. I honor them, regardless of their religious affiliations, for their fine spirit, for their vision and their courage.

On my way from Copenhagen to Warsaw it was my privilege to be associated with a group of fourteen Polish pastors, laymen and women who had also attended the meeting of the Baptist World Alliance. They were on their way home. They honored me as their guest at a luncheon given on board the good ship which carried us across the Baltic Sea. They were a most cordial, hospitable host. The fellowship around that festive board was superb. They enjoyed one another's jokes. They even laughed at mine, given through an interpreter.

In that group were several of their trusted leaders. Among them were Mr. Alfred Kurzawa, president of the Baptist Theological Seminary, at Malbrog, and Mr. Alexander Kircun, executive secretary of the Polish Baptist Union. Both of these men are comparatively young. In the providence of God Brother Kurzawa was in America at the outbreak of the war and could not return until long after the war was over. He made use of the seven years he was stranded in America to get a theological education. He graduated from Crozer and did his residence study for his doctorate at Union Theological Seminary, New York. In young, scholarly Brother Kurzawa, Polish Baptists have promise of a great leader in the field of theological education.

Brother Kircun is a vigorous Baptist layman. He gives his full time to the Baptist work in Poland. He spends much time on the road, visiting and encouraging the church, their pastors and other church leaders. With him I visited the bomb crater which is in the center of the ground where once stood the best Baptist church house in Warsaw. With justifiable pride he took me to see a devoted Baptist couple, a man and his wife, who out of their own personal savings had built a new, brick chapel which they were turning over to the Baptist congregation in that fast grow-

ing area of Warsaw. Brother Kircun took time out of his busy life to accompany me for two whole days in my exploratory trip through Poland. He made a most helpful and agreeable travel companion.

Poland falls within the purview of Northern Baptists' special responsibility in Europe. Northern Baptists have done and are continuing to do a very constructive work in several European countries. They have two able men who give their full time to the general supervision of their work here. Polish Baptists look to them with confidence and appreciate greatly their help.

Photo courtesy the author



Seated center among the Polish Baptists en route from Copenhagen is Dr. Franks, with Mr. Kurzawa and Mr. Kircun standing immediately to his left and right.

Swedish Baptists are doing a splendid relief work in Poland. Everywhere I went I found their projects well planned, well provided for and under competent leadership. They major in health measures and in service to needy children. I visited two of their orphanages where they were caring for hundreds of undernourished, poorly clad, ill orphan children.

Their method is to locate these needy children, bring them to their institutions for a few months, where they give them medical help, good nourishing food, ("Fatten them up," as the good-natured superintendent of one of these institutions said), nice clean beds, and bathing facilities. Before dismissing them to make room for another group just as needy, they give them a change of good clothes, and shoes, and then send them back to their homes. I wondered what would become of them then, and was happy to learn that they continued to keep in touch with them, checking up on their situation from time to time.



J. D. FRANKS
Geneva, Switzerland

Chilean Baptists Express Gratitude for Investments Made by Southern Baptists

Would you like a picture of what your money has done in this little corner of Chile?

In the first place, there is our beautiful little church. When visitors come we thrill with pride when we hear them exclaim, "What a lovely place of worship!" Not so long ago, an English missionary came through here on his way home, and when he saw our church, he said, "Really, this is the most beautiful Protestant church in Chile."

Come with me to a Sunday night service and meet the people for whom the building was erected.

Over there in the righthand corner is a sweet-faced woman with a beautiful baby girl in her arms. On one side of her sits a soldier, her husband, on the other side a girl and a boy, her children. This is the Tello family. The wife and mother is a wonderfully consecrated Christian, a teacher in the Sunday school and the Sunbeam Band leader. Her husband has heard much of the gospel, but is not saved. Many times he has prohibited her taking an active part in the church work.

One summer, Mrs. Tello was helping out in a Vacation Bible school; she had three children and a husband to look after, and yet she found time to help for an hour and a half every morning. One day when she got back home she was stunned to find that thieves had broken into her house and stolen her most valuable things. She was terribly upset, because she knew that this meant that her husband would never allow her to go to church or to help in any way again.

She implored us to pray with her, and when Sra. Tello got up from her knees, she said, "I don't know why God has sent me this trial, but I do know that I am doing his will and that he will find a way out for me." We agreed that the Lord would probably soften her husband's wrath; that was easier than to believe the stolen things would be found. A week later, all the things were found in such a miraculous way that it was even commented on in the papers.

Her husband has never protested about her work in the church since then, and now he is coming to church instead of going to Sunday-night movies.

We have more benches in the church than we have space for, so some of them are pushed up against the walls around the building. On the lefthand side is a pale young man sitting beside a very nice looking girl, his sister. Their name is Mesa. About two years ago this same young man looked out at us from behind iron bars. The story is a triumph for the gospel.

Mesa was carousing one night in a brothel when a man was killed. The
(Please turn to page 24)

The COMMISSION

A Baptist World Journal published 1849-1851, 1856-1861, and since 1938 by the

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of the

**Southern Baptist Convention
United States of America**

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Johnni Johnson, a missions volunteer who worked in the Department of Missionary Personnel last year, is a student at Woman's Missionary Union Training School, Louisville, Kentucky. Marvin T. Robinson is pastor of Bethel Baptist Church, Rockford, Illinois. Henry H. Lin is president of the University of Shanghai, Shanghai, China. Saw Judson Aung, alumnus of the University of Rangoon, is a student this year at Berea College, Berea, Kentucky. David Gomes of Brazil is a student at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Julie M. Street, whose hobby is creative writing, is Mrs. C. A. Street of Winston-Salem, North Carolina. Jane Carroll McRae, a missions volunteer, is Mrs. J. T. McRae, temporarily located at Vallejo, California. W. O. Carver is professor of theology, Southern Baptist Theological Seminary, Louisville, Kentucky.

COVER: The Rev. Francisco Fernandez, Senora Fernandez, their firstborn Pilar, and their youngest child Victoria occupy an apartment at 18 General Lacy in Madrid, a four-story building which their church now owns. Their only son Miguel lives in another city. The portrait on the sideboard in their living-dining room is that of the beloved missionary whose widow remained with the Spanish Baptists throughout the war era.

FEBRUARY 1948

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World Baptists for World Witness

By W. O. Carver

B.W.A. Month

THE COMMISSION gives worthy expression this month to the growing consciousness of unity and significance among the Baptist groups in all parts of the world. "World Alliance Sunday" has been announced annually for more than a decade. Messages have gone out from the central offices to all regions. Slowly growing attention has been given to these messages in the Baptist press. A few pastors and churches have taken notice of these calls by recognizing the day. World events and events in Baptist life in recent years have enlarged the horizons and aroused the wider concern of many of our people. It is probable that more extensive and more deeply concerned recognition will be given this year than ever before to "Baptist World Alliance Sunday."

What Will It Matter?

From time to time, in my notes, I have raised the question: How important a fact and how significant a factor do Baptists constitute in the gospel and kingdom of our God and Saviour in the life of the world? I have prayerfully hoped that by the raising of this question the Baptist fact and factor might in some little measure be increased here and there.

Our campaigns for relief and rehabilitation, and for food and clothing for our spiritual kinsmen in far-flung family connection have aroused the emotional interest and stimulated the sentimental sense of fellowship in the Baptist household of faith. It remains to give permanence and sustained significance to our fellowship by education in the scope and character of Baptist life and work around the world.

Our Common Faith and Heritage

Let all Baptists take intelligent, active interest in knowing, understand-

ing, cherishing the common convictions, principles, sentiments, history and calling of all who do actually share in the heritage and in the destiny of "our like precious faith."

The Baptist World Alliance increasingly makes concrete and real for us all this common faith and challenges our loyalty to this common denominator of our organic life and unity. Each group of Baptists now has the advantage of the appeal of two loyalties: loyalty to its own regional and institutional life and responsibility; and loyalty to the organic unity of all Baptists symbolized and made effective in the Alliance which represents more than half a hundred Baptist units in all the continents.

We must seek to find and to maintain the proper balance between those two loyalties. Both have a divine claim on all of us. Each group has its own background and history, its own sectional heritage, and its own forms of expression. Each is set in its own cultural and social environment. There is an inevitable factor of provincialism in every group, and also an important sectional element without which Baptists would not successfully live and grow in the areas in which they exist. It is the duty of all of us to seek to transcend our provincialisms and to avoid the sectarianism which always hurts and endangers the necessary sectarianism. We can all make our sectional experiences, insights, and forms contributory to the wealth of our common heritage as we grow into the unity of a world-wide denomination having universal significance.

To this end each group of Baptists will trust all the other groups in their peculiar and appropriate courses of expression and action. Whether the group is Chinese, Japanese, Indian, South American, African, British, Russian, American, whatever, we hail them with joy and hold

The eighth Baptist World Congress, scheduled for 1950, will probably be held in the United States, according to the general secretary. Invitations were issued by Buenos Aires, Rio de Janeiro, Shanghai, and Winnipeg. The decision as to date and meeting place is expected to be made by the Alliance's executive committee next June.

them in trusting fellowship as they experience and develop our faith in the particular environment and under the specific conditions under which they live and contend. The one Holy Spirit inhabits and informs them all in the one faith, in the one Lord.

At the same time each group will seek to gain the advantage of the experience, the thought, and the insights and forms developed in all other groups. Just as the Jewish Christians enlarged their vision and gained new understanding of their Lord and his salvation by the experience of Gentiles in "the faith of the Lord Jesus," so today we groups in all the lands will know our religion better, deeper and widen our experience and our appreciation by "seeing the grace of God" working in groups which differ superficially from us but which bring to fuller light the essential elements and meaning of our faith.

Spiritual Ecumenical Body

If all Baptists can see clearly, think accurately, love comprehensively, serve devotedly the cause of the comprehensive Saviour, we can effect a spiritual unity with fellowship in one world-wide federation, without any danger of becoming an ecclesiastical unit. It is often said among Southern Baptists that there is no such thing as "the Southern Baptist Church." In the

sense in which this is said and in one of the most common and unscriptural uses of the word "church", this affirmation is both true and important. Still, it is only in the last fifty years and chiefly in the Southern Convention that Baptist vocabulary elided the term "the Baptist Church."

In the spiritual sense and in loyalty to history we can all seek to develop consciousness of fellowship in one world-wide Baptist body without in any degree relaxing the principle of many wholly autonomous churches, each directly related to and responsible to the one Head of the Church and of each of the churches. We do constitute, all together, a spiritual and cultural unity. Nor could we set up one central and organically administrative unit without losing both our heritage and our function in the total Christian movement.

If we see all this clearly we can with freedom and with mutual benefit cultivate honest appreciation and true fellowship with all the saints and servants of our Lord. We shall then do our best to understand Christians of all the denominations. We shall wish to know why a Presbyterian is a Presbyterian, an Episcopalian an Episcopalian, a Lutheran a Lutheran, and so on all around the wide circle. In so learning we may know better than ever before why a Baptist is a Baptist and how he may become a better Baptist, having first learned to be a better Christian.

He will also know better why he may not limit his responsibility by accepting the authority and the control of any powerful ecclesiastical organization, nor lose his freedom in Christ in any superior authority.

Perhaps also one may learn how and how far we may go in developing a United Nations, united cultures, united churches, united economies. There are similar and parallel issues involved in all these theoretical unities and proposed unifications. In them all there are basic human values to be guarded and realized, the values involved in the dignity, worth, and responsibility of the human personality, and in the corresponding democracy, autonomy, and unity of the social group.

It is a great time to be a Baptist if you are first and last and always an informed Christian, loyal in all things to Jesus Christ.

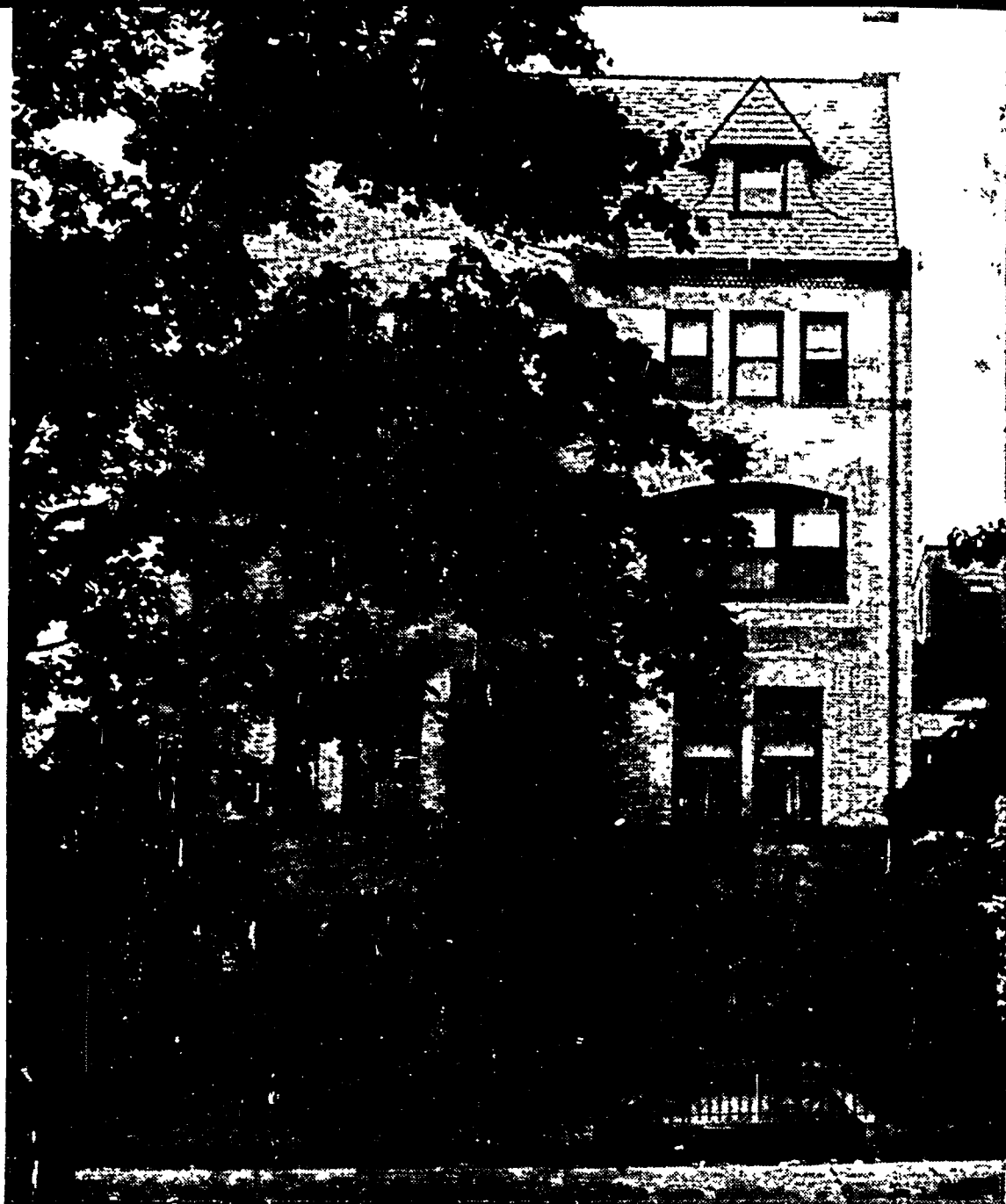


Photo courtesy D. C. Baptist Convention

Baptist World Alliance American Home

Religious News Service Photo



Arnold T. Ohrn of Norway is general secretary-elect of the Baptist World Alliance.

Early in December the American office of the Baptist World Alliance moved to the third and fourth floors of the recently purchased building at 1628 Sixteenth Street, N. W., Washington, D. C. To be owned jointly by the Baptists of the capital and the Baptists of the world, this headquarters building is located ten blocks north of the White House, on one of the city's busiest thoroughfares.

A ballroom on the second floor has been converted into an auditorium seating 200, for the convenience of the Joint Conference Committee on Public Relations, the Alliance, and local groups to hold meetings in the office building. All offices formerly located at 715 Eighth Street, N. W., have been transferred.

Baptists throughout the world will be proud of the American home of the Baptist World Alliance, an ever-present reminder in Washington of the Baptist witness for religious liberty.

To Kettering Again

By Johnni Johnson

One man, William Carey, is responsible for the interest which Baptists have in Kettering, England. Few realize that its population is 38,000 or that a college to train shoe cobblers is located there. But missionary-minded people in every nation will always associate Kettering with the beginnings of modern missions.

Two hundred Baptists—most of them from the South—went to Kettering on July 24, 1947. Many of them considered this one of the most significant days of their trip to Copenhagen for the seventh Baptist World Congress. Nor was this the first Baptist group to visit this middle England community. British Baptists went to Kettering early in October, 1942, to commemorate the one-hundred-and-fiftieth anniversary of the founding of the "Peculiar Society

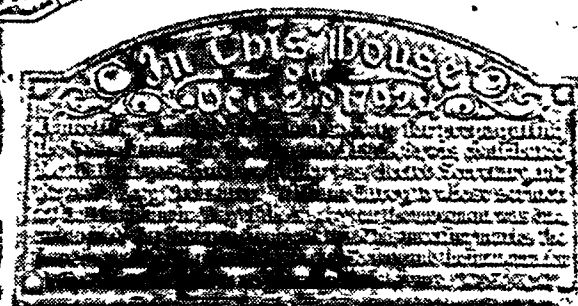
Photos by Edd. T. Hitt Jr



Dr. Means spoke during the memorial service in Fuller Church last July 24.



"In This House on Oct. 2nd 1792 A meeting was held to form a society for propagating the Gospel among the Heathen, and £13.2s.6d was contributed for that purpose. Andrew Fuller was elected Secretary. . . . William Carey, to whose sermon at Nottingham in May of the same year, the movement was due, embarked for India on June 13th, 1793. . . ."



for the Propagation of the Gospel amongst the Heathen."

"Kettering is a river of solid history," declared H. L. Hemmens, editorial secretary of the British Missionary Society, as he spoke to this group en route to Copenhagen. He reminded his hearers that Carey was responsible for the formation of this new society which has contributed much to world missions. He said that Ann and Adoniram Judson studied the Scriptures on their way to India because they knew they would meet Carey and his colleagues there. And he also stated that it was the work of William Staughton, Luther Rice, and William Carey through his systematic correspondence with friends in America that led to the establishment of the American Baptist Foreign Mission Society.

This memorial service was held in Fuller Baptist Church in Kettering. Founded in 1696, the church was named for the Rev. Andrew Fuller who was its pastor for many years and who was secretary of the group which met in Widow Beeby Wallis's back parlor on that October night in 1792.

The setting was memorable. The mosaic floor and numbered pews of Fuller Church reminded us of its long and useful ministry to the citizens of that community. Its stained glass windows and beautifully-toned organ made us conscious of the presence of Almighty God and grateful to him for what has been done through the years.

After the service and the luncheon everyone visited the Baptist Mission House which is really a Carey museum. The Society was organized in Widow Wallis's home, and those who went there can understand the feeling of the young Indian Christian who paused on the threshold of that small back room to say, "This is holy ground." The early records of the mission work and many personal belongings of Carey are kept in this house.

Dr. Frank K. Means, secretary of education and promotion for the Foreign Mission Board, spoke truly when he said, "Now we can feel the history which we have been reading." And Dr. Duke K. McCall, executive secretary of the Executive Committee of the Southern Baptist Convention, urged everyone there "to share the richness of Baptist heritage with those who do not know the Light of the world."

The Light That Failed

By George W. Sadler

After my return from Spain in 1939 I likened the sad state of that country to a broken-down vehicle. That simile seemed appropriate in view of the travel difficulties I experienced and the evidences of breakdown which were clearly manifest.

During a recent sojourn in the Caudillo's country I constantly thought of the phrase "the light that failed." The idea grew while I was restudying the period of the Inquisition. It seems all the more fitting, in view of recent happenings in the country which is cursed by the most violent kind of bigotry.

Measured by any set of freedoms that are acceptable to those who take freedom as a matter of course, Spain would receive a very low rating. It is probable that dire want is the portion of more than half of her citizenry. It is certain that fear is the constant companion of an even larger proportion of the populace, while freedom of speech is practically unknown. It is with the last of the four freedoms that this article will deal.

The so-called "Catholic Kings," Ferdinand and Isabella, are credited with introducing the Inquisition into Spain and converting "one of the most tolerant peoples into a nation of bigots." Much of the blame for the inhuman and insane treatment that was meted out to "heretics," however, must be placed upon Charles V and Philip II.

The more important fact is that "heretics" are still discriminated against and persecuted. The violation of the principle of religious liberty is so flagrant in Spain and ignorance concerning it is so widespread that it is incumbent upon those of us who value liberty more than life to do what we can to change the situation.

One young man is typical of the victims. In all probability he would not mind my mentioning his name but we shall let him remain anonymous. He is an engineer, a graduate of one of Spain's leading universities. During my recent visit to his city he

served as my interpreter. Like other men of his age, he is serving a term in the national army. In the university he was required to take officer's training. On graduation he was given no commission. He showed me a letter from the commanding officer in which it was explicitly stated that because he was of the Protestant religion he could not be an officer in the nation's army.

Another outstanding young man with whom I had recent contact is a handsome, clean-cut fellow. I saw him baptized and I heard his public profession of faith. He was a member of Catholic Action, which meant he took his religion very seriously. He attended mass and he went to confession. He engaged in good works but he did not find the satisfaction for which his soul longed. Finally, he

realized that he was a sinner and needed salvation. By faith he laid hold on that salvation. I saw his radiant face and heard his inspiring testimony.

In a letter written November 3, the following information came to me: "You will be interested in knowing that the fine young man who was baptized in Madrid the Sunday we were there . . . has lost his job. He showed me the letter of dismissal. The charge was that he had become a Protestant and was making Protestant propaganda, to the detriment of the business."

The following report of a raid on the Baptist chapel in Granollers is evidence of the attitude of one group:

On September 21, at five o'clock in the afternoon, Antonio Bland, a young [Baptist] from Tarrasa, was beginning a service of worship in Granollers when a group of fifteen men in the Carlist uniform appeared. Three of them, a captain and two lieutenants, entered the chapel, and the others remained at the door.

One of the lieutenants approached Bland and said, "What are you teaching here?"



Spain officially "recognizes the right of private worship" but local authorities interpret the federal law. In Madrid the Baptist Church at 18 General Lacy is not permitted to have a street sign to identify itself, but the interior doors are exposed to the public all day Sunday. This property, rented for years, now belongs to the church.

Bland replied, "The gospel of Jesus Christ."

"And what is this?" asked the lieutenant, as he took the Bible from the hands of the young preacher. Then he ordered Bland to come down from the pulpit.

Bland asked, "Who are you?", and without replying the lieutenant struck him on the face. Then the people of the congregation were ordered to leave the chapel. They went to the vestibule, but when they tried to go out to the street the men at the door would not permit them to leave.

The lieutenant, aided to some extent by others of his party, broke the chairs, lamps, and window panes. The pulpit was turned over; the hymnbooks and Bibles were torn to pieces; the Bible texts made of wood and hung on the wall were destroyed. The lieutenant then said to Bland, "Do you not know that Spain is a Catholic country? What is the teaching you received as a boy in school?" With these words he struck Bland in the face with his fist.

Then he invited the members of the congregation to come in and see their chapel. Once again he turned on the young preacher and struck him in the face. As the young man did not say anything, the lieutenant said, "Are you deaf? Do you not hear what I am saying to you?"

Bland replied, "No, I am not deaf. I hear."

A member of the church, a lady named Maria Sanmartin, approached Bland to try to protect him from further blows. The lieutenant yelled, "Who are you? Out with you!"

She replied, "I am an evangelical Christian." Menacing her with his fist, he said "If you were not a woman—" He then took the keys of the church and a Bible and some hymnbooks and went out, saying, "This is the first part. If I find you here again, you will pay with your lives."

Bland went immediately to the police station to report what had happened. Since the police officer was not there, it was necessary for him to return the next day. The Rev. Samuel Vila, pastor of the Baptist Church of Tarrasa, went with him. They were assured that everything possible would be done to bring the criminals to justice. A few days later Mr. Vila was called to the office of the Governor to receive (through the Governor's secretary) his apologies for what had happened. In this office he was told that the matter had been turned over to the Court of Justice. So far no damages have been paid.

The Catholic paper reported the same incident as follows:

Sunday, September 21, in Granollers (province of Barcelona), a group of



Courtesy José Cuyas

The chapels are filled for every service, and large numbers of young men and women are being baptized into the fellowship of the nineteen Baptist churches in Spain.

Requetes assaulted the Protestant "chapel" of the locality. Without wishing it or expressly planning it, they found themselves in the "chapel" at the time that an "evangelical" (?) session was being held.

To the "pastor" (who was reading a book which he declared to be the Bible) it was said that there would not be permitted by us any attempt against the Catholic unity, and less since the Crusade of 1936, which was made expressly to bar in a definite manner from Spain all the evils and disasters of the Republic and the liberal Monarchy. And one of the evils which both introduced was the Protestant actuation, in detriment to our unity, and if today it was returning, amended and increased, the Requetes of the Crusade were not disposed to consent to it.

The "chapel" remained materially unserviceable after the action of our boys, the heretical library which was there also being destroyed. Nothing happened to the people who, through error or ignorance or curiosity, were there at that time. We add that these people were not foreigners and that the "pastor" was of Tarrasa, which also is not in a foreign country. That was a public Protestant ostentation, with open proselytism, made by Spanish people for Spanish people.

On the morning of November 2 and 9 a handbill was distributed at the doors of the Catholic churches of Barcelona. The paragraphs which follow indicate not only grave concern with reference to the spread of evangelical Christianity but also a deep determination on the part of "the powers that be" to stamp it out.

Protestantism Attempts to Rise on the Blood of Our Martyrs

For two years Protestantism has been struggling to take root in the soul of our dear Native Land, with a serious breaking of our Catholic Unity and even with the deterioration of our National Unity, wrought on the wheel of the Catholic principle. And now it can in truth be said that it has begun to extend its tentacles with the opening of numerous "chapels" designed for public worship (and even schools), so many that they even surpass in number those which existed during the period of the past lay and secularized Republic.

Ecclesiastical Authority Denounces This Great Evil

Such a great evil was publicly denounced by the Most Eminent and Most Reverend Cardinal Segura, in the Official Ecclesiastical Bulletin of the Archbishopric of Sevilla, of the 20th of September. In it are denounced the advances and the devices of Protestantism in that diocese and also in the rest of the national territory, produced, to quote a Protestant "pastor," "because the times are considered propitious"; and the extremely grave danger which the extension of this heresy represents for the faith of the Spanish people is made manifest. . . .

Furthermore, the Most Illustrious and Most Reverend General Counsellor of Spanish Catholic Action, Monsenor Zacarias Vizcarra, in the discourse delivered at the inauguration of the course in the Central Institute of Religious Higher Culture, on the fifteenth of the present month, uttered the following words, which we take from *Ecclesia* (national organ of Catholic Action):

(Please turn to page 32)

We Paid a Visit to Baptist Missions in Palestine

By Marvin T. Robinson

Sixty-two Negro Americans under the leadership of Dr. W. H. Jernigan of Washington got permission of the U.S. State Department to visit Palestine en route to the Baptist World Congress at Copenhagen. One of them, a church paper editor in the group, tells about the surprise welcome they received.

Six rough days from Marseilles on the stormy Mediterranean, a party of Baptists sighted with relief the long ridge of mountain called Carmel and the city of Haifa at its base. To our surprise as we landed, we were greeted by a fellow American. He had inquired of travel agencies in Jerusalem whether any Baptists were scheduled to visit Palestine en route to Copenhagen and had learned about us. The first party of tourists to be admitted since the war, and the largest single group of colored Americans ever to set foot on the Holy Land, we received a royal welcome from this stranger: Missionary R. L. Lindsey of the Jerusalem Baptist Church and Norman, Oklahoma, U.S.A.

Loaded into two buses we traveled around the foot of Mount Carmel over the Plain of Sharon on Highway 70 the 161 kilometers to the Holy City. We saw the miracles that have been worked by the process of irrigation in this plain; barren places and waste lands now produce "California" oranges, grapefruit, and grapes.

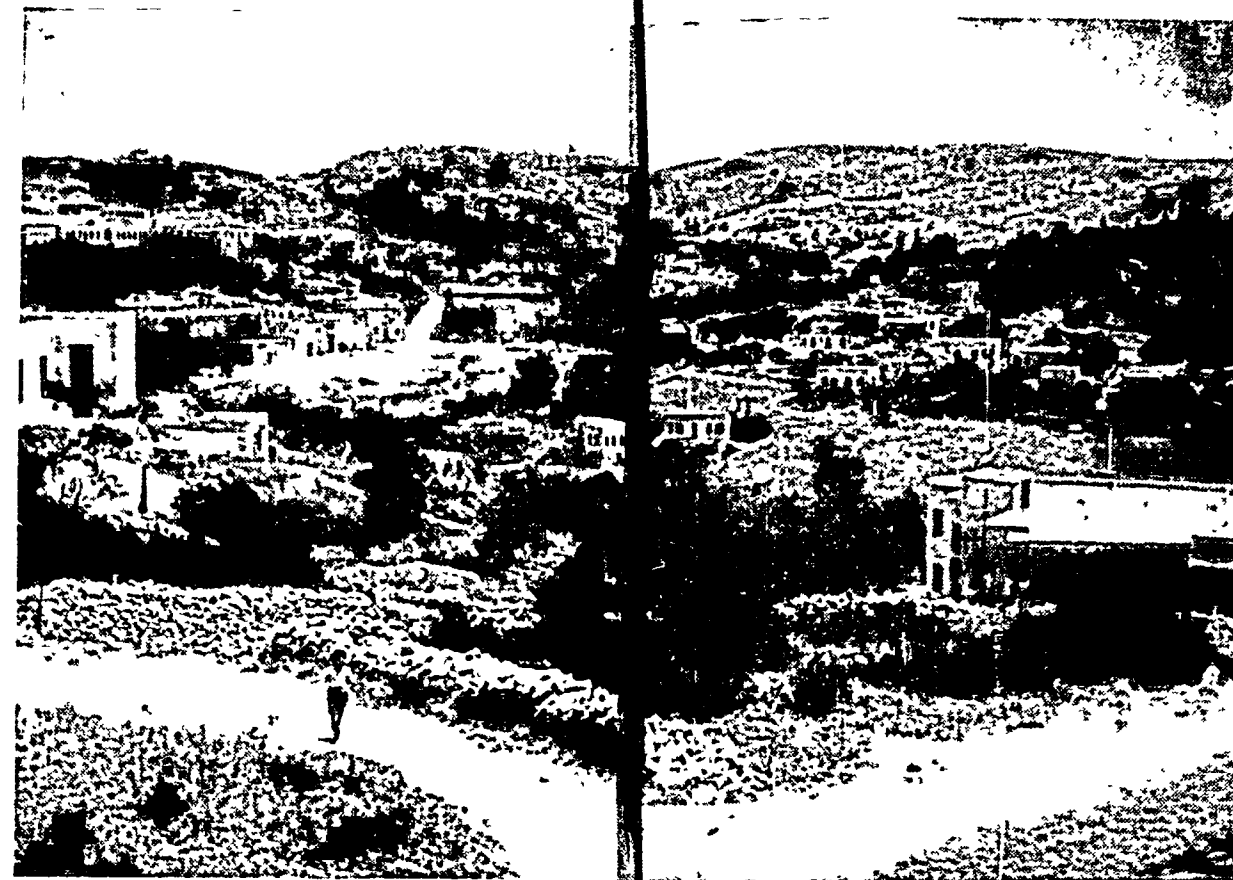
We met the curfew at the edge of Jerusalem. Arriving fifteen minutes after seven o'clock in the evening, we found the highway blocked by two British tanks and by tangle wire. There on the Judean hills we were ordered out of our buses to be searched. As American citizens we were not subjected to personal search, but we saw the guards examine all Jews and Arabs in other buses, cars, and trucks. Later some of us experienced curfew as pedestrians in the city.

Thirty of our party were guests of the Baptist Mission in Jerusalem, while the rest got rooms at Hotel Tel Aviv in the heart of the quarters on Jaffa Road. Although all the impor-

tant buildings were surrounded by tangle wire, and British tomnies paroled the streets, we were constantly impressed with the beauty of the city of Jerusalem.

We were also constantly aware of conflict. The Jew talked to us Americans about the "poor little Arab with whom they could live peaceably if the British would get out and give them Palestine as a national home." The Arab asked us why we made the "mistake" of staying at a Jewish hotel: "We Arabs have nice hotels you can stay in. 'They' are starting all the trouble around here. They crucified Christ and now they want to kill all the Christians."

We were in Jerusalem when a bomb exploded not far from our



From Jerusalem the Americans went to Nazareth visit accomplished much for good will.

hotel and also when the Jewish refugee ship was rammed by British battleships. To curb reprisals every city in Palestine with large Jewish

populations was put under curfew.

One evening when W. H. Cummings of Madison, Wisconsin, and I were on our way back to our hotel, the curfew suddenly sounded.

"Keep walking," our young guide, an Arab, said to us quietly. "Don't stop. Don't be afraid. If they start shooting, fall flat on the ground." He must have noticed how scared we were.

Automobiles stopped at the curbs, trucks loaded with soldiers sped through the crowded thoroughfares, powerful lights flashed in all directions, and tanks patrolled the streets. Soldiers with guns cleared the sidewalks to enter buildings looking for suspects.

Just before we left Jerusalem for our journey to Copenhagen, we experienced our last curfew. Only 300 yards from the city limits we were curbed for an hour until the sound of the siren released us.

The most memorable experience in Jerusalem was the service at the Baptist Church. The program consisted of greetings from three members of our party and the singing of Negro spirituals. With Mr. Lindsey (Please turn to page 14)

British Information

By Violet Long

Excitement ran high. The inhabitants of the compound and all the neighbors were expectant—something unusual was in the air.

We had received word that sixty-two Negro American Baptists were to arrive in Jerusalem July 17 en route to Copenhagen to the Baptist World Alliance, and thirty of them were to stay at the Baptist mission! Who were they? What would they be like? Would they sing? And many other questions arose.

On Thursday night they arrived, thrilled and happy to be in Jerusalem. After they had eaten, some of them went to bed; some went walking through the streets and some of the more energetic ones went with Bob Lindsey as guide through Hezekiah's tunnel—a tunnel built about 700 B.C. to bring water into the walled city.

Friday morning they were off with an early start to old Jericho, the Jordan River and the Dead Sea, and later in the day to see Bethlehem, Bethany, and Jerusalem.

News got around that a Negro American choir would sing at the Baptist Mission on Friday night. Everybody wanted to hear them and despite the fact that sirens had sounded an hour before the service, imposing for a time traffic curfew, some 300 people came. After they gave their impressions of Palestine, Dr. Jernigan, the leader of the group, preached. Then they sang "Walk in Jerusalem 'Jes' Like John," "I'll be Somewhere Listenin' for my Lord," "Swing Low, Sweet Chariot," and many others, bringing the service to a close with "Steal Away to Jesus."

Jews and Christians all thrilled at these Negro Spirituals coming from the people who created them. At the close of the service there was an open forum at which every one was given a chance to speak. The Americans said they were on a mission of peace and good will and expressed their appreciation for the hospitality shown. And the Jews expressed their appreciation for the friendliness and good will of the visitors.

On Saturday morning our Negro friends left Jerusalem for Nazareth, Galilee and Haifa to resume their journey to Denmark. For a few minutes they sat in a big bus outside the mission house while last minute details were worked out and, then clear and beautiful, someone began "Blest Be the Tie that Binds Our Hearts in Christian Love"—Then they were gone.

This visit to Jerusalem was a blessing. Someone has said, "These people have done what missionaries have been unable to do." Many people who came to hear them sing of the love of Christ would never have dared set foot in a Mission or church. Surely that love does break down all barriers.



Photo by Deane Dickason from Ewing Galloway
We were in Jerusalem when a bomb exploded not far from our hotel on Jaffa Road.

MY GROWING IMPRESSIONS

BY
HENRY
H.
LIN

The American-educated president of the University of Shanghai gives you his impressions of America and China after a six-months visit in the States.

By the request of a friend I have calculated that, from the time I left China in February until I returned in August, I flew 20,000 air miles. As I recall those hours in the air, I remember two impressions that will ever linger with me. The one fills me with the spirit of prayer and gratitude for God's keeping care and safeguard over me all the way. Often as I flew, especially en route across the Pacific, I was very conscious of his presence with me.

The other lingering impression is the message that air travel speaks of progress, speed, efficiency. Such words fit into the picture of my memories of the U.S.A.

But these three words do not stand alone in epitomizing the spirit of America in this decade. In spite of the constant pressure exacted upon every citizen, he knows how to be kind and thoughtful, interested in a foreigner and what the Chinese has to say, and still portrays the American hospitality of which I read rather skeptically as a child.

For all these courtesies, kindnesses, and expressions of friendship and fellowship in Christ, I am deeply grateful. I think that all of my other impressions are tinted by this never clouded glow of love that enveloped me at all times on my journeys and sojourns in the States.

Never before did I know of the important part that the churches have played in the national education of the people of the United States. I visited many campuses, and it seemed to me that the history of every school told of the founders' being courageous, unselfish Baptists of years ago. Alongside the churches grew up schools, and the schools grew into schools of higher learning. And thus your

educational system has a Christian foundation from the beginning. This is a great heritage and I realize now that this fact, more than perhaps any other contributing influence, has made America what she is in strength of character, nobility of manhood, and courage of statesmanship.

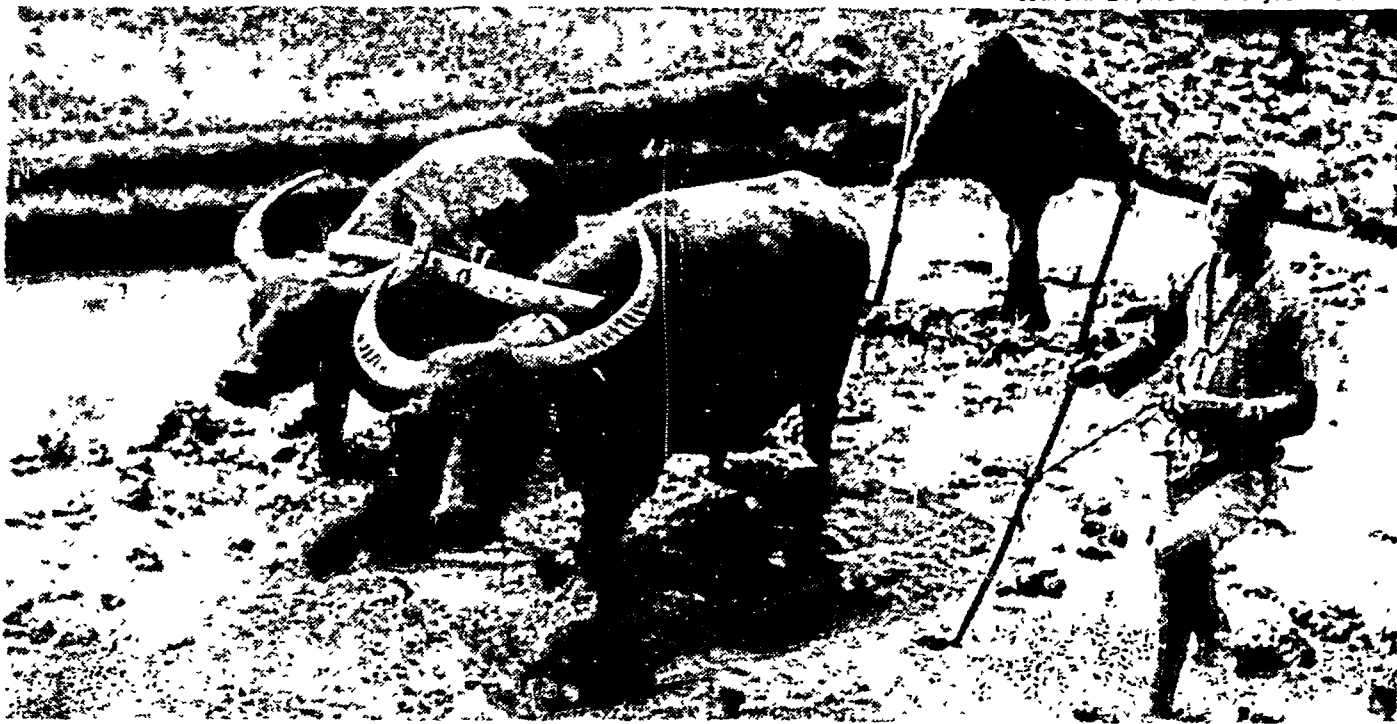
Moreover, I found that this foundation has not crumbled away with the years but has steadfastly solidified into the very fiber of the tradition of America's civilization. The Christian emphasis and natural presentation of Christ first on the campuses was a great challenge and inspiration to me. I have returned to speak with more conviction and eagerness for my Master and Lord, Jesus Christ.

I have told our students about this stimulating revelation. I have told them of the seminaries and the crowds of young people clamoring for entrance to these training universities for specialized Christian service. I have told them of the thousands of young people who have honestly given their all to God for use. I have told them of the thousands who came to the summer conferences at Ridgecrest and Green Lake. In their eagerness to come they have made every sacrifice.

I shall never forget the boy who sold his blood in order to come to Ridgecrest and share the daily spiritual mountain-top experiences with thousands of other students of like mind and purpose. The youth of the United States moved me, stirred me with admiration and yearning that my own young people may be as zealous for God.

I had forgotten that America is mostly rural until I began to travel back and forth

Harold Sapiro Photo from U.S.C





AlexandersonPhotos from U.S.C.
Farm boys still use the ancient type hoe.

on my rapid itinerary. Such farms, such equipment, such harvests could make a non-Christian fiercely jealous. Recalling the poor soil, the handicaps, the man labor, and the inexpressible needs of our farms in China, I burned with a zeal and a passion to return to my homeland to help lift the centuries-old burden of the farmers and the rural people.

In the Double-Tenth magazine supplement of the China Press was published an article of mine on this subject. Perhaps to quote a few paragraphs from what I said to my own people on that day will tell you how I feel better than my trying to tell you direct.

China's poverty is not in her Government but on her farms, and the only fundamental way to save China is to help the farmers. The Ministry of Education reports that 59 per cent of the total population of China is illiterate. But subtract the cities' educated class and one finds that more than 80 per cent of the rural population is illiterate. Health and sanitation are deplorable. Proper recreation is unknown. Christian religion and education are not available for them. In darkness and distress they grope along through life, generation after generation, ever hoping that their children may find a kinder world than they have found. . . .

As I see it, the only fundamental way to help ourselves at this time is to help the farmer. When I was in Denmark last

summer, I saw at first hand how the farmers can save a country beaten many times into poverty through wars and more wars. . . .

China's farmers may save and make China as great as millions of us dream she may soon become. China's land power is tremendous. Her manpower is limitless.

But the farmers must have help and the students are one group who may help. Students may lift the veil of illiteracy and ignorance from the vast millions of their fellow citizens. Students may project and promote programs of health and sanitation, proper recreation, better bodies and a spirit of social co-operation through group games, indoor sports, and playground activities. Students may give to these millions of potential saviors of their nation not only assistance but also Christian education and the Christian philosophy of life, which will give these suffering and beggared people a sense of service to themselves as well as to one another. And all this will culminate in developing a sense of the proper way to live and co-operate as co-workers and good neighbors.

To help the farmer specifically the students can stand by the farmer by never permitting forced levying of taxes, squeeze, and paying off improvised amounts for the convenience of self-appointed collectors. There must be an open checking and an open record of all dealings and collections under the name of the Government. While the farm lands of China are not used to the best advantage, the students can teach and guide the farmers to learn better methods, better plans for making their acres produce more and better products. But it is the Government's responsibility to help the students to promote projects for developing our twofold power of land and men.

Instead of compulsory military service, middle school graduates in China can be required to give one year to farm service. Furthermore, there can be a requirement that no middle school student can receive the privilege of a Government school until he has served at least one full year on a farm of China. The results will bring good to both students and farmers. One of the most serious by-products of war has been the physical weakness and disability of our youth. A year on a farm will bring additional health, strength, and endurance that our students of today tragically need.

Moreover, the year's experience will establish in the students' minds an understanding and sympathy that will never fade but become a touchstone of future evaluation of the farmers' needs, potentialities, and ways-and-means of continuing to help him to build our country into a nation strong agriculturally as well as industrially, for the farm pro-



Women harvest and thresh grain by hand.

duces much of the raw materials for the industry of a nation.

I must confess here that I know little about farming, as such; graduates of our own agricultural colleges are too few to man the present need, but I know we can secure well-trained men from the best technical and agricultural schools in the world to come over and help us with equipment and scientific guidance until we, also, have training centers for our own men dedicated to the farms. And while I admit my lack of very much knowledge of how to make a farm produce the most, I also admit that I do know the curse of dishonesty and intrigues against the poor, ignorant, illiterate farmers who are at the mercy of men without integrity and honor. These we must clean out. And students with convictions of Christian integrity and honor will have the courage to do it.

It is the duty of the schools to give to our students proper training for such responsibilities facing them. When a college places its supreme emphasis upon the spiritual values in life, and upon Christian service, it is awakening the initiative spark that will set students on fire with a zeal to change China's desperate situation. And with guidance and confidence from their colleges they will do the job.

But it is folly and foolishness for me to speak of high sounding words without some action to prove the potential power of which I speak. As president of the University of Shanghai, I am glad to report that I have recently bought five mows of land near the gate of our

(Please turn to page 21)

Burma Today

A Karen Christian, now a student at Berea College, Kentucky, describes the country to which Adoniram Judson gave his life.

By Saw Judson Aung



Photo courtesy the author

Last July 19 at about 10:30 in the morning, a native Burmese dressed in full uniform, and assisted by three other Burmese in similar dress, all armed with what was later made out to be sub-machine guns, entered the council chamber in which the premier of Burma and his cabinet ministers were in consultation, and sprayed his sub-machine gun around the room. Nine ministers, considered at the time to be the country's ablest and sincerest leaders, were killed in cold blood.

The Karen Christian among the cabinet ministers, San Po Thin, a graduate in music of an American University, was on tour at the time and escaped death.

This unhappy incident in my country brought Burma into the world's news. It shows that right now our politicians are more avaricious to grab and hold onto power for their own selfish interests than to promote the good of the country at large. And to gain this power what would they not have recourse to?

Assassination is not a new idea; it was a sure tool used before British annexation of Burma—during the time of Burmese kings and practiced on Burmese rulers. And we have a familiar saying in Burmese: one captain falls, one captain rises. But all we Christians in Burma are still firm in the belief that it is nevertheless a sin to take the life of another, as much as it was thousands of years before.

Our country has a population of roughly 17,000,000 people, made up of Burmese, Karens, Shans, Chins,

Kachins, Mons, and their kin but lesser tribes. In the plains the Burmese language is more or less uniform, but in the hills region it often happens that each village speaks a different tongue from the next, even though they are only five miles apart.

Of the 17,000,000 people, roughly one and a half per cent are Christians, and these are chiefly people of the frontier hills region, converts from animism. The Christian missions, and the only denominations, long established in Burma are Roman Catholic, Church of England, American Baptist, with membership of roughly 147,000, Methodist and Seventh-day Adventist.

As membership of the Christian church increases in the case of hill tribes, there is a steady decline with regard to membership from the majority race, the Burmese. This is partly explained by the fact that the trend of politics in Burma now is to nationalize every department of Burmese life. The assertion popularly acknowledged is that the original national religion of Burma is Buddhism and therefore Christianity should be rooted out.

To be a Burmese Christian at the present time is to be very unpopular. This is an unhappy situation but also a challenge to us young people in Burma to give more time and thought to bringing our non-believing Burmese neighbors to Christ. And unless the spirit of Christ holds sway in the Gov-

ernment of our country, worse days are yet to come for Burma.

There are socialist and communist elements in our present Government, and the rather concurrent outlook or goal of these parties is equal rights and equal privilege for all, though much mixed up with the idea expressed by the slogan: "Burma for the Burmese."

The extreme terrorist-Communists have gone underground since they were banned as an organization. Practically all sections of Burma including many Christians are agreed that Burma must soon get her independence.

This day, I believe, would never come if we were sure of a changed form of leadership, one that is directed and controlled by the love of Christ. Christ has been the solution to all problems everywhere. He is, I believe, the one solution to our problems in Burma.

Burma has certainly gained much, practically beyond evaluation, from the principles of Christ and from the lives caught and used by him, those principles and lives lived by the early American missionaries, the earliest and surely not the least of whom was Adoniram Judson. It would surprise you in America to know that in Burma today most department heads, government as well as private, are men

By peaceful means Burma became an independent Republic January 4, 1948, thus accepting the choice offered by the leaders of the British Empire. The Burma Constituent Assembly assumed power as a Union Parliament of free Burma. A new cabinet of 18 members has been named.

and women who are Christians or students tutored and trained in Christian schools and colleges, men and women who have since put into practice those same high ideals of Christ which have made them so much more honored and respected by their countrymen at large.

Even today many non-Christian parents, in spite of the growing antagonism against Christianity—some political party mouthpieces going so far as to decry: "Foreign Christian missions are at the core propaganda agencies of imperialism"—are trying one with another to get accommodation for their children in Christian schools. This must necessarily be because Christlike living as shown by consecrated American and native Christians in Burma is of a higher and sounder nature than that of any other given group in Burma.

The rise in the spirit of nationalism in Burma has also led to the cry for independence on the part of the minority races. Karen, Kachin, Shan, Chin, Mon, and Arakanese, each group desiring for itself the status of an independent state federated with Burma proper, and with internal autonomy. This has been the outcome of a desire for racial expression, tending to brew communal trouble when a crisis is reached.

Our country has been hard hit by the war: buildings and offices razed, and transportation and communications badly dislocated. Our Government has been handling a difficult task attempting to rehabilitate and to reconstruct much handicapped by labor strikes and political party squabbles.

The war had caused much disaster to our church and school buildings. The army in occupation, 1942-45, turned our churches into stables and soap factories, warehouses and brothels. They broke the windows and pews and burned them as firewood. Some of the bells they hauled down and broke into pieces: others disappeared altogether.

Allied bombing accounted for destruction of some church and school buildings, too, and when American and British troops retook Burma one of their first reconstruction jobs was to repair and rebuild churches for native Christians. But it will be a long while before most churches will be rebuilt and reconstructed, prices being sky high and building materials scarce in the market. So that in some churches worship services are being held with worshippers sitting on mats and singing from American Army and Navy hymnbooks. Organs and pianos have vanished from the churches and along

Inscription on the Judson Memorial Stone at Ava

1915 A. D.

In Memory of

Rev. Adoniram Judson and his wife,
Ann Hasseltine

American Baptist Missionaries

In the prison of horrors which stood here, Dr. Judson, sustained by his faith in the Lord Jesus Christ and by the devotion of his heroic wife, endured unrecordable sufferings from June 1824 to May 1825.

"These are they that came out of the great tribulation and they washed their robes and made them white in the blood of the lamb" (Revelation 7:14).

with them simple but precious choir music.

The war destroyed our church buildings but it has enriched our souls. Enemies of light arrested, imprisoned and slaughtered some of our church members, but everywhere our church members went they met and worshipped and taught even with deeper feeling. And since the cessation of war some 2,000 have been baptized in just two districts in the Irrawaddy River delta. Buddhists there have seen the quality of life lived by their Christian neighbors, particularly during the trying moments of the war, and have come forward to accept Christ by the whole village. So many converts have been added in these areas that the church has found it difficult to provide pastors and workers enough to take care of them.

It was 135 years ago when the first American Baptist missionary started to sow the seeds of the gospel. It was amid the most heartrending circumstances that he toiled for the master, and it took him long and trying years before he reaped the first fruits of his labor. But owing to the watchful and steady care of those who followed in his footsteps, supported by funds from America, the labor has borne much fruit, while the ever-ripening harvest certainly needs more and more reapers.

We feel grateful for the joy of the light that was brought to us from the West by your missionaries, along with all the material help you have constituted that this light might continue to shine in our country. We sincerely hope and pray you will continue to have room for us in your hearts, especially when you commune with Him.



Photo from "An American Mission"

One hundred thirty-five years ago the first American Baptist missionary started to sow the seeds of the gospel in Burma. His namesake believes the labor was not in vain.

Are Missionaries Needed in Brazil?

By David Gomes

In 1881, Southern Baptists sent Dr. Bagby and his wife to Brazil as their first missionaries. They had a hard beginning, but at the time of their death they had much joy in seeing the multitudes of believers throughout the land of the Southern Cross. They had the privilege of doing God's will in Brazil; Southern Baptists had the inner satisfaction of having sent them as messengers of light and life.

Southern Baptists now have sons, grandsons, and great grandsons as a result of your missionary enterprise in Brazil. You have sons in Brazil, grandsons in Portugal and Bolivia, and great grandsons at the Portuguese mission in Africa! "Give and it shall be given unto you." I am one of your sons, a result of missionary enterprise. As one of 80,000 Brazilian Baptists in Brazil I am thankful to you for the light I have.

Let us go a little farther and listen to the cry of a great need. Often I am required to answer the pertinent question, "Do you still need missionaries in Brazil?" I will try to make clear my answer. Brazil has about the same population as the territory of Southern Baptist Convention—around 48 million people in a country larger than the United States. You have about twelve million Baptists in the South, over six million in white Baptist churches. Brazil, with the same population, has all told about 80,000 Baptists. You have more than 26,000 churches. Brazil has not quite a thousand Baptist churches.

Southern Baptists have in Texas alone around 3,000 white Baptist pastors. Brazil has for 48 million people only 500 pastors, including your missionaries there. Southern Baptists could send one thousand missionaries to Brazil today and we would have only one-half as many pastors as Texas. My state in Brazil, Minas Gerais, has about eight million people, with fewer Baptists than the First Baptist Church of Dallas.

I heard an earnest preacher tell about the great need of workers you have in New Mexico. After the serv-

ices I told him, "As you were talking I was thinking of how much more we do need in Brazil today." With a population of half a million, New Mexico has 30,000 Baptists. We have one state in Brazil with about four times more people than New Mexico, and a little over 200 members in the Baptist churches. You have 120 pastors in New Mexico, while we have but two preachers in Santa Catarina—and no missionaries. We have other states more needy than this one! Yet, we must keep in mind that Baptists constitute the strongest evangelical denomination in Brazil. Do we need more missionaries there?

In presenting those figures I did not compare the equipment, the preparation of our ministers and yours, and the salaries. Furthermore, I did not tell anything about the shortage of Bibles in Brazil where millions never had one single Bible!

I was to speak in a small church where they have a big building campaign. I began my speech by saying, "Perhaps some of you are wondering about why I am here to speak about the needs in foreign fields, when you have so great need here. My answer will be short. I came to talk to you because the Great Commission was given even before any church build-

ing was built. Second, if we Brazilians had decided to start missionary work in Portugal and Bolivia after having our buildings, we would not yet have begun that glorious work."

Another question is in your mind now. If the Baptist work is such, what about the religion of the people in Brazil? Aren't they Christians? No. Let me illustrate with fresh news. I have before me two recent newspapers from Brazil. One is telling about Nossa Senhora de Nazare (Our Lady of Nazare), whose robe was found wet. They concluded the image had been crying. The crowd in large numbers congregated around the miraculous image of the saint. Another good newspaper published a front page story about a crippled boy who had his leg's difficulties healed by St. Anthony to whom the father will offer a candle of the boy's size in gratitude.

My people are superstitious and idolatrous. Those who are without religion are skeptical because they cannot believe in the Catholic religion.

Brazil's doors are open to missionaries. So are hearts. We need teachers, nurses, preachers. Can't you come and help us? "The Lord has no hands but ours."

We Paid a Visit to Baptist Missions in Palestine

(Continued from page 9)

as interpreter, Dr. Jernigan, our leader, told the congregation we were Christians on a good will mission. "We represent Him who made of one blood all races of men for to dwell on the face of the earth," he said. "We believe that right is greater than might. Hitler and Mussolini preached hate and in the end were victims of their own teaching."

The congregation applauded when he admonished them "not to lose faith. God is on the side of those whose cause is right and just."

Following the American greetings, a well-known Jewish lawyer was presented who thanked us for coming to Palestine at that time. Said he, "It

is an inspiration to hear these wonderful songs from a people who have suffered so much. We Jewish people have suffered too, but we are trying to build a new life in Palestine. Please give our greetings to the Baptists at Copenhagen."

The Southern Baptist Convention is to be congratulated for having a young couple in Palestine of the caliber and spirit of Mr. and Mrs. Lindsey. They love their work and have completely lost themselves in the work of Kingdom building. One would have to be consumed with his mission to be content in such a trouble spot of the world. We were grateful to find there Baptists from the U.S.A.

ADVANCE in Missionary Education

By Frank K. Means

"Missionary education," according to Harner and Baker in *Missionary Education in Your Church*, "is the sum of all our efforts to cultivate in children, young people, and adults a Christlike concern for people of every class, race, and nation; an intimate knowledge of how the Christian fellowship is being extended both at home and abroad; and a hearty participation in all endeavors to enlarge this fellowship through Christian faith and brotherhood until it covers the earth." The foregoing statement reveals what a tremendous task it is to educate our people along missionary lines.

Missionary education is not the responsibility of any one agency or group of agencies within the life of the local church. It is very intimately related to the church's total task.

The progress of our foreign mission program is closely related to the type of missionary education which is sponsored. Advance in missionary education, then, is indispensable to advance in our entire program. An informed constituency will give generously, pray intelligently, and work devotedly to see that our efforts are redoubled on foreign fronts. Where an effective program of missionary education has been carried on, the local church will not arbitrarily decide that it can have no part in the extension of Christ's kingdom abroad.

Advance in missionary education is dependent upon the following factors: (1) the enlarged effectiveness of existing missionary agencies, (2) the use of effective methods and techniques, (3) correlation of activities in denominational and local church life, and (4) dedication on the part of missionary education leaders.

Enlarged Effectiveness of Agencies

The organization of missionary education groups (W.M.S., Y.W.A., and the like) in churches where they do not exist represents distinct prog-

ress in a local situation. If this process were repeated in hundreds or even thousands of churches where these agencies are not now functioning, the interest of our Southern Baptist people in their foreign mission program would be greatly increased.

The gratifying increases in membership and contributions, as a result of the work of Woman's Missionary Union, are prophetic of even greater results which will result as these organizations continue and enlarge their ministries. It would be tragic if missionary education leaders should suddenly conclude that they have reached finality in the development of the agencies and organizations which are most largely concerned with the task of missionary education. That type of thinking tends to make these organizations static rather than dynamic. Unless leaders are careful, the organization becomes the all-important matter, and the objective which brought the organization into being becomes secondary.

Use of Effective Methods

The quest for new methods and techniques goes on incessantly. One is often tempted to emphasize the new methods to the neglect of the old. The old tried and true methods, however, may still be depended upon to reach our people with vital missionary information. The real test of methods and techniques lies at the point of whether or not they make missions "live." Naturally, some methods are more effective than others.

An alert missionary education leader will make the fullest possible use of the personality resources he has at his command. Addresses by missionaries, visits to mission lands, and first-hand contacts with guests from abroad, all have the effect of stimulating increased interest. Not infrequently the missionary visitor does his best work in intimate conversation with one or several people, rather than in a for-

mal address. This is not to suggest that the address should not be delivered. Instead, opportunity should be sought for fellowship with the missionary speaker either before or after his address.

Other techniques of proved worth include missionary books, films, slides, filmstrips, pictures, dramas (either performed or read), presentation of folk songs and customs, posters, maps, dolls, models, flags, and exhibits. These are numerous and diverse enough to provide that variety which makes for mounting interest in successive missionary programs.

In certain sections of our territory, Missions Sundays are being observed once a quarter. The pastor usually invites some outstanding missionary speaker to occupy his pulpit on that day. Woman's Missionary Union's special seasons of prayer for state, home, and foreign missions, and the annual Church School of Missions offer additional opportunities for heightening missionary zeal.

By utilizing the old methods and by experimenting with the new, the inevitable result will be a degree of advance in the missionary education of the church membership.

Correlation of Activities

Missionary education is a task which involves the whole church and all of the churches. Pastor, deacons, Sunday school officers and teachers, Training Union officers, and W.M.U. leaders are, or should be, interested in this undertaking. Future advance will depend upon the success with which all of these leaders are able to correlate the separate programs in the over-all task of reaching all of the people with a missionary challenge.

Missionary education may be accomplished through the worship service, through private or class study, by means of fellowship with other groups who are not like ourselves, and through channels of Christian service in undertaking definite missionary projects.

The great missionary churches within the territory of the Southern Baptist Convention are churches which are missionary from the pulpit to the most obscure member of the congregation. It is no accident that these churches are liberal in their giving, since they are constantly sub-

(Please turn to page 21)

In Central and South America, Mexico and Cuba, are more than one thousand radio stations. In 1940 there were one and one-half million radio sets in Central and South America alone, serving over six million people. The coverage is vastly greater now. Although figures are not available for all countries where Baptists have missions, it is safe to say that radio is a great force in almost every land, a tool for the spread of the Christian religion which is not to be ignored.

This increasing presence of radio sets in homes throughout the world offers a direct challenge to missionaries both in our own and other countries, to make use of this modern messenger to the children of the world. We say children because it is a well-known and indisputable fact that if the children in any family are reached, the whole family is ultimately touched; and because, already, much has been done in the field of religious broadcasts beamed to adults. Programs like "Victorious Living," "The Baptist Hour," "The Presbyterian Hour," carried by major networks in America; like the "Old Fashioned Revival," and "The Lutheran Hour," broadcast by short-wave overseas, and many local programs of the same type, are serving a wonderful purpose in reaching many who are hungry for the Christian message. But most of these programs, except for the music, are over the heads of the children, just as often sermons in churches are not designed for juvenile understanding.

Here at home the matter of obtaining time for religious broadcasts is a simple one. Networks and local radio stations are usually more than generous in allocating free air-time to church-sponsored broadcasts; and where this does not hold true, many churches allow funds for "buying" time. In this country, too, since radio is not state owned, it is not dominated by ecclesiastical favoritism. Hence, our only real problem here is that of offering suitable programs, well presented, that young people will like and understand.

In other lands the problems of obtaining time-on-the-air, and getting around religious prejudice in those countries where radio is state-controlled, are matters that individual missionaries and mission boards must work out. We can only suggest that time be obtained, if possible, by gift

or purchase, and that most of it be used for children's programs.

In many of the fields where Baptists have missions it is not the needy children who are most ignorant of the evangelical Christian message, but the children of more well-to-do families. The needy ones are the first to apply for the ministry of the missionaries, and are thus the first to hear the Christian story; while those in the upper income brackets are often neglected in missionary service. This is where the use of radio for Christian broadcasts can serve a great audience that otherwise might remain untouched, because the better-off families are the ones that usually own radio sets; where there are radios in the home, the children are sure to listen to whatever comes over the air.

Since children are very much alike the world around, the problem of what to offer them on a religious broadcast is essentially the same overseas, as it is at home—suitable programs, well presented, that youngsters will like and understand.

Most radio programs are designed for units of fifteen minutes. Supposing that we have obtained this amount of time once a week for a children's religious broadcast, how shall we use it? Shall we offer a sermon, music, drama, straight storytelling, an audience-participation program, or what? And what shall our subject be?

With the great truth before us that "Where there is understanding, there is brotherhood," we have our subject matter already in hand. Let us offer the children understanding of other people and nations by means of song, story, poetry, and drama. Children are always interested in their contemporaries, though their skins may be of different colors.

Little Cherry Blossom likes to hear the songs that Mary Jane sings, learn the games that Mary Jane plays, hear the stories that Mary Jane loves, just as Mary Jane likes to hear of Cherry Blossom's customs. And each, hearing and learning, understands the other better. Rama of India is just as interested in Jack of Richmond as Jack is in Rama. Ping of China, Giovanni of Italy, Marita of Mexico will thrill to the same poems, stories and songs of the Bible and church that delight Susie and John, and Mary here in their own Sunbeam bands, and vice-versa. You see, the possibilities of spreading



Radio programs designed for juvenile listeners bring the gospel into well-to-do homes overseas.

Open Another Door for the Children

By Julia Street

understanding among the children of the world, by way of carefully planned radio programs, are unlimited.

Instead of programs on world-friendship, you may want to change at times and give a dramatized life of some missionary, or native Christian—everyone loves to hear about people they know—or you may want to give missionary news broadcasts. These can often be combined with other types—indeed they should be, for news straight, unless entertainingly presented, can be very dull to children. Then there can be Bible Quiz programs, hymn-singing, dramatized stories from the Old and New Testaments. As you can well see, the subject matter for children's religious programs is so abundant that it is difficult to choose from the great store.

Perhaps you have always had an idea that preparing a radio broadcast is a very specialized affair, and one

that can be handled only by experts, but this is far from the truth. Radio-writing is a specialized form, but one that can easily be learned in a short time. There are books on the subject of script-writing that are excellent; and any community that boasts a radio council will be more than glad to send literature and suggestions for preparing programs. In Winston-Salem, North Carolina, is such a project, that has done an excellent job of developing directors, writers and actors for the purpose of publicizing, via radio, all kinds of community affairs, and for acquainting the listening audience with community agencies. Many other cities have similar radio councils, and all have much good advice and instruction to offer.

If your station is reasonably well-staffed, and co-operative, your difficulties of music and direction are solved; but if you have to be your own director and musician, that only

adds to the challenge. At first you will want to put on only the simplest of broadcasts that involve you alone, but as you become more of a "radio expert," you will want to include one or two of your more dependable and talented children.

Gradually you will expand, with experience, until one day you find yourself with a studio full of bright-eyed, eager youngsters raising their voices in song, or thoughtfully answering questions on a Bible quiz. Naturally most of your broadcasting will be in the tongue of the land, but for variety and interest to your small listeners, you will occasionally insert phrases, and sing songs in your own language. The unknown has a great appeal.

The very simplest type of missionary program, and one that you can handle single-handed, or with the aid of the staff musician, is the straight-narrative type, with music. It is quite effective, too. If you play an instrument you can make your own music, and need not require any help from the station. We give you an outline of explanation for a program of this type.

	NAME OF PROGRAM
MUSIC:	THEME—the musical theme or signature of a radio program, is a selection played or sung each time that particular broadcast goes on the air, and serves to "trademark" that special program.
OPENING:	The openings and closings of most programs on American stations are given by the station Announcer—who may or may not want you to write the script for his remarks.
MUSIC:	Planned, and maybe played and/or sung by you.
NARRATOR:	(This is you) Reads or tell story of the day.
MUSIC:	Planned, maybe performed by you.
CLOSING:	Station Announcer.
MUSIC:	THEME—

Translated into a concrete example, such a program as that outlined above.

designed for a fifteen-minute block, might read as follows:

The Open Door

MUSIC:	THEME—"OPEN THE DOOR FOR THE CHILDREN" (Played on whatever instrument the station affords)
ANNOUNCER:	Are you listening, children? Of course you are. When you hear that music you know what it means, don't you? It means that your very own program is on the air. THE OPEN DOOR, brought to you every Thursday afternoon at five o'clock by (Baptist Mission) and (radio station name) of (name of city) when you can hear the stories and songs you love. As a special treat for this Thursday, we have right here in our open door, Miss Martha Martin from the..... Station, who will sing some hymns for you, and tell one of your favorite stories. Here is Miss Martin.

MISS MARTIN: Hello, boys and girls of Mexico. This is Martha Martin from the..... Mission Station, come to tell you a story that I think you will like—Perhaps you've heard it before—and to sing some songs for you. Maybe you would like to sing along with me, wouldn't you? Well, let's see, what shall we sing first? All of you must know "Jesus Wants me for a Sunbeam," so what say we sing that? All right?

MUSIC: "Jesus Wants Me for a Sunbeam" (Played and sung by M.M.)

MISS MARTIN: It's fun singing together, isn't it? And now for the story I promised you. (Tells story of "The Good Samaritan" in manner suitable for child audience, but following Bible version.)

MUSIC: FEW BARS AS BRIDGE

MISS MARTIN: That was a good story, wasn't it? You know boys and girls, oftentimes (Please turn to page 30)

No Time to Lose

A little while before Matthew T. Yates died he said with deep emotion to the young missionary, R. T. Bryan, who was sitting by his bedside: "So much work and I can't do any of it." So much to be done and so little time! Never in history has there been such appalling need—material, spiritual, and moral. The call comes to every one of us, as someone said recently, to live to the maximum.

We have been reminded many times in recent months of the teachings of Jesus. Note the urgency of his mission: "I must work the works of him that sent me while it is day: the night cometh when no man can work." "Say not ye, there are yet four months and then cometh the harvest. Behold, I say unto you, lift up your eyes and look on the fields, that they are white already unto harvest."

We must hasten to carry the message of God's redeeming grace to all the world, for we have the only remedy for sin. There is no other name given under heaven among men whereby we must be saved. A missionary to China was asked by a Chinese convert to the Christian faith, "How long have you known about Jesus, the world's Saviour?"

The missionary replied, "All my life."

"Did your father know about him?"

"Yes."

"Did your grandfather know about Jesus?"

"Yes."

"Then why didn't they come and tell my people?"

We must be in a hurry for men are dying everywhere; we must not fail to give them the good news of salvation. Every day we see men rushing to catch trains, or to get to banks or other business houses before the doors are closed. We have committed to us the most important business in the world, that of leading the lost to Christ. There is no time to lose. We must hurry before it is too late.

Men and women are delaying in their appointed mission because of ignorance, or indifference, or lack of vision or of a sense of responsibility, or selfishness, or greed. Whatever the reason, we shall not be excused in the Judgment, for to whomsoever much is given, of him shall much be required.

We need to read again and again the parable of the talents, the story of the man who hid the one talent committed to him and did nothing with it. Someone has said that one of the greatest and most common sins is the sin of omission. In the story of the Judgment in the twenty-fifth chapter of Matthew, Jesus condemned those on his left, not for what they did, but for what they failed to do: "Ye did it not . . ." The rich man did nothing about feeding Lazarus. The priest and the Levite saw the man left half dead by the roadside, but did nothing about it. In his first

EDITORIAL

epistle, John tells us, "Who-so hath the world's goods, and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?" To him that

knoweth to do and doeth it not, wrote James, to him it is sin. We shall have to answer for our failure to measure up to our opportunities and our obligations.

Too frequently we have failed because we gave priority to secondary things. We have frittered away our resources and our strength on the nonessential affairs of life. Recently we had a letter from one of the great businessmen in the Southwest who wrote: "As I grow older I am more and more convinced that the ordinary yardsticks applied by most of us to determine success in life are of little value." We must learn to put first things first. Having put our hands to the plow of service in Christ's name, we must not turn back.

Sometimes we may become discouraged because of apparent failure. The Apostle Paul had a word which we all need, "But let us not be weary in well doing for in due season we shall reap if we faint not." Adoniram Judson labored seven years before he baptized the first convert to Christ, but he never gave up. William Carey before him had a similar experience, but he never turned back. David Livingstone, when entreated to leave Africa and return home, said that he could not leave the black men to whom he had dedicated his life, and turned back into the forest to continue his testimony to his Saviour and Lord. The pioneers in the Telugu mission fields in Southeast India labored for years without visible results, and American Baptists, more than once, were thinking of abandoning that field. Forty years passed, then came the outpouring of the Spirit of God, and in one day 2,222 converts were baptized.

On every mission field there have been similar experiences. Faithful men and women continued in their labors, believing that God would give the harvest.

A few days ago we read again the story of the cable which came from Japan to the International Student Volunteer Convention in 1908, "Japan is leading the Orient, but whither?" We were so slow getting into Japan! We sent few laborers into that field of rich opportunity. We failed to enter open doors. We now know the tragic consequence of that delay.

God has again opened doors to us, not only in Japan but in other nations. We must do with our might what our hands find to do. We must work the works of him that sent us while it is day, for the night cometh when no man can work.

There is no time to lose.

The Power of the Gospel

The most powerful force in the world is not atomic power but the gospel of Christ. The inventions and devices of men cannot transform corrupt human nature and cleanse the hearts of evil men. Civilization apart from the grace of God never rid the Pacific Islands or the jungles of Africa of cannibalism. The Fiji Islanders whose ancestors were cruel savages now have the largest ratio of professed Christians of any country in the world. That change was not wrought by gunboats or armies but came as the direct result of the simple, sincere testimony of God's faithful witnesses whose lives matched their faith.

In almost every community is some man or woman who is a trophy of God's amazing grace and a demonstration of the transforming gospel which has power to save the chief of sinners. No social or economic or cultural or political program, as helpful as it may be, can effect the miracle of peace and purity and power. Greece and Rome with their glorious traditions and significant achievements could not take Saul, the bitter persecutor, and make him the apostle of righteousness and peace.

The only power available in the world to bring peace to human hearts and to national and international councils is the good news of God's redeeming grace in Jesus Christ. Let us give that power a chance throughout the world.

Answering the Call

Recently a young layman and his wife were being examined for appointment to service in Africa. When asked why they wanted to give up a comfortable home and an income several times as large as a missionary's salary, they replied, "Because we believe that God has called us to Africa."

Such an experience is not unusual. Here in Richmond we hear every year many similar testimonies. Young people, with life out before them, with alluring prospects in the homeland, deliberately and joyfully respond to the call of God to witness in distant lands. Each can say, with the Apostle Paul, "The love of Christ constraineth me."

This explains why a young doctor with an assured practice netting him \$10,000 a year goes to the Niger Delta on a salary of \$1,000 a year. The letters which come back home reveal a joy in fruitful service and in a healing ministry which the world cannot give.

The hundreds of Southern Baptist missionaries who have gone to difficult fields on every continent have accepted the commission of the world's Saviour who bade them follow him. These heroic men and women have been sustained, like David Livingstone, by the sense of the presence of Jesus Christ who gave them his word that he would be with them all the way.

When our missionaries come home on a greatly

needed furlough they are eager to return to their chosen fields. To them, China, not America, is home. Or Africa, or South America, or Europe is home—wherever God has bidden them minister in his name. Nothing can take the place in their lives of the constraining and sustaining grace of God.

If that call comes to any friend today, do not be disobedient to the heavenly vision. There is no greater joy than that of turning the people from darkness to light and from the power of Satan unto God who alone is love and life and liberty.

Against the Twentieth Century

One of the most illuminating volumes we have seen on the question of the attitudes and activities of the Catholic Church is a very recent volume, *The Catholic Church Against the Twentieth Century* (C. A. Watts and Company, Ltd., London, 18s) by Avro Manhattan. He describes the strategy of the Vatican in the various countries of Europe, particularly in recent years, covering both world wars, and closes with three chapters of special significance, one on Soviet Russia, one on the U.S.A., and one on Latin America, Japan, and China.

The unyielding opposition to Soviet Russia by the Vatican roots in the age-old conflict between the Roman Catholic and the Russian Orthodox Church. "It should be remembered that in each of these major events [referring to the background of the Second World War], the Vatican had played its hand either directly or indirectly with a set purpose of stirring forces and countries toward its fixed goal: war on Russia." He says that the Vatican has continually rejected proposals to discuss with the leaders of Soviet Russia religious freedom and related questions.

The Catholic Church is increasingly active in strengthening its bridgehead in the United States of America. It has made long strides in the field of education and has been increasingly insistent that it share in public funds for the maintenance of its schools (there being 769 colleges and universities in addition to the 193 seminaries). It has a powerful nationwide organization directing its innumerable activities—namely the National Catholic Welfare Conference. In 1942 the 332 Catholic Church publications in this country had a combined circulation of 8,925,665. For instance, *The Catholic Missions* had a circulation of 930,000; *Our Sunday Visitor*, 480,000; *The Young Catholic Messenger*, 420,000. Their publications reach all cultural and political stratas.

The main instrument for the conversion of Negroes is education, thousands of nuns being engaged exclusively in education of Negro children. Almost one-tenth of the 86,000 American citizens who are annually converted to Catholicism are Negroes.

In 1945 Catholicism stood foremost in the number of its church members in thirty-eight out of the fifty

largest American towns. The chapter on the Vatican and the American continent closes with a discussion of the appointment of the personal ambassador of the President to the Vatican.

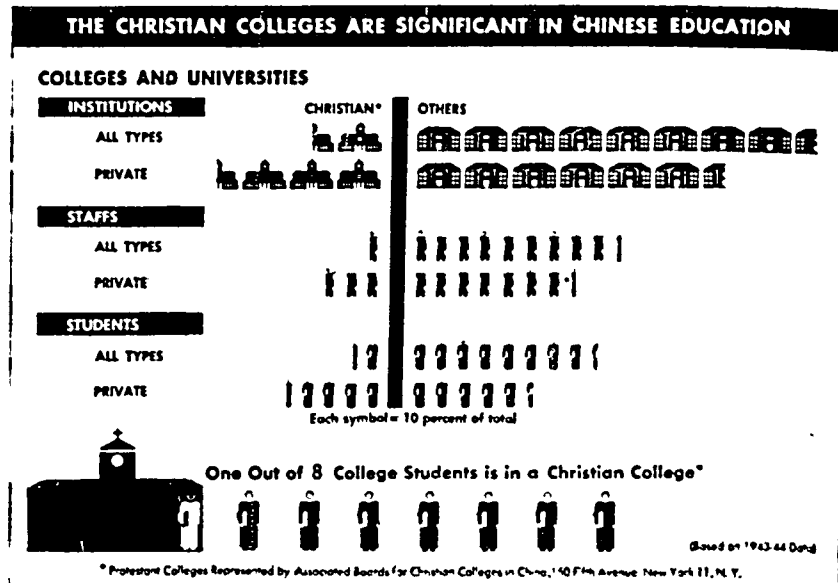
We make two observations. The first is that any indictment of the Roman Catholic Church as a religio-politico system is not an indictment of individual Roman Catholics, for there are many good men and women classified as Roman Catholics who are better than their creed, men and women who in spite of the system are devout Christians.

The other observation is that the activities and long-range programs of the Vatican should stimulate the evangelical forces to do far more in propagating their faith than they are now doing. We should give more attention to our schools and to our literature. Instead of having a much smaller circulation of church publications, the evangelical denominations should have a much larger circulation than the nearly 9,000,000 reported by the Catholic Church in the U.S.A. We should be much more diligent in our missionary efforts to win not only our own country, but all other lands to the gospel of God. The only force which can save the world from another war more destructive than we have ever known is a virile spiritual faith and practice in harmony with the teachings of the Word of God, rather than with the creeds and counsels of any religio-politico system.

Christian Colleges in China

The courage and persistence of the Christian colleges of China during the tragic years of the war constitute one of the most thrilling chapters in Chinese history. Practically all of the institutions located in east China were forced to move west. Thousands of teachers and students went on the long trek to reopen their classes beyond the armies of the enemy—with a larger enrolment!

One of the thirteen Christian colleges and universities in China is our own Shanghai University which was enabled through its School of Commerce in Chungking to keep its organization intact. The



university, of which an honored alumnus, Dr. Henry Lin, is president, is now back in Shanghai with a large student body.

He writes (December 11, 1947), "A Chinese Baptist Alliance will soon be organized to discuss ways and means of making adequate preparation for the Baptist World Congress, scheduled for 1950, and through it an official invitation on behalf of all Baptist bodies in China will be sent. The board of directors of the University of Shanghai has resolved to offer the use of our campus for the congress."

The 11,000 students enrolled for the fall semester in the thirteen colleges, including such schools as Shanghai, Ginling, Lingnan, St. John's, West China, Nanking, Foochow, and Hangchow, are but 10 per cent of the total who applied for admission.

Concerning Christian progress in China, Ambassador V. K. Wellington Koo said recently: "The Christian movement which was started by Protestant missions in the early years of the nineteenth century has left a most impressive record in the development of modern China. The introduction of modern medicine and scientific thought, for example, was initiated by the missions. The establishment of a modern education system in China also was accelerated through the co-operation of the missionaries. The Christian missions in China have fully justified their existence in a foreign land."

One of the most interesting women in China, a product of Christian missions, is Dr. Wu Yi-fang. Ginling College, China's first woman college president, and the first woman to sign the United Nations Charter. She was the head of the Chinese delegation to the Madras International Missionary Conference in 1938. While a student in Ginling she was won to Christ through the beautiful Christian life of her roommate's mother while visiting in that home.

Our Christian schools in all of our mission fields are among our greatest assets. We are reminded over and over of Adoniram Judson's statement that if he had a considerable sum of money he would put it into a Christian college, for such institutions, he said, are the seed corn of Christian missions.

THE FIRST PRIVATE COLLEGES		
IN CHINA		FOUNDED
HANGCHOW		1845
CHEELOO		1864
ST. JOHN'S		1865
YENCHING		1867
HUA CHUNG		1871
SOOCHOW		1871
LINGNAN		1874
FUKIEN		1880
NANKING		1888
SHANGHAI		1906
WEST CHINA UNION		1910
GINLING		1913
HWA NAN		1914
1ST NATIONAL INSTITUTION (TUNG WEN KWAN)		1862
PERCENT OF FIRST PRIVATE COLLEGES IN CHINA, 1946-47		
GRADUATES	12%	
STUDENTS	12%	
IN THE UNITED STATES		FOUNDED
HARVARD		1636
WILLIAM AND MARY		1693
YALE		1701
U OF PENN.		1740
MORAVIAN COLLEGE FOR WOMEN		1742
PRINCETON		1746
WASHINGTON AND LEE		1749
COLUMBIA		1754
BROWN		1764
RUTGERS		1766
DARTMOUTH		1769
COLLEGE OF CHARLESTON (S.C.)		1770
SALEM ACADEMY & COLLEGE (N.C.)		1772
1ST STATE INSTITUTION (U OF VIRGINIA)		1819
PERCENT OF FIRST PRIVATE COLLEGES IN U.S., 1946-47		
GRADUATES	12%	
STUDENTS	12%	

Protestant Colleges Represented by Associated Boards for Christian Colleges in China, 150 Fifth Avenue, New York 11, N. Y.

MISSIONARY *Tidings*

One of the most valuable features of THE COMMISSION is the page by Dr. W. O. Carver, "Kingdom Facts and Factors." Dr. Carver, as the watchman on the wall, has not only been able to discern world trends, but to give the Christian interpretation of world conditions and activities. He is in some respects the most versatile man among us. Recently when Professor Harold W. Tribble of the Southern Baptist Theological Seminary resigned to accept the presidency of Andover-Newton, Dr. Carver was elected acting head of the Department of Theology until Dr. Tribble's successor could be secured. Dr. Carver is at home in every phase of the seminary curriculum, whether it be theology, Christian missions, church history, New Testament, Old Testament, or Christian ethics and sociology. He was supposed to have "retired" several years ago but he is still more alert physically, mentally, and spiritually than many men who are still counted on the "active" list.

★ ★ ★

Missionary Tom Clinkscales writes from Londrina, Paraná, Brazil, that two new churches have been organized in that field, one while he was on furlough and another in September. "Every time a church gets about 225 members they decide that it is about time to organize another church," he says.

★ ★ ★

Missionary Oleta Snell of Santiago, Chile, reports the dedication on September 20 of the church building in Blanqueado. The people were happy to be inside their own building after worshipping out-of-doors for four years.

★ ★ ★

Recently word came from Rio de Janeiro announcing the organization of the sixty-third Baptist church in that city. In 1884 Dr. and Mrs. W. B. Bagby removed to Rio and the first Baptist church was organized that year. Sixty-three Baptist churches in sixty-three years; an average of one new Baptist church in Rio per year. What hath God wrought!

My Growing Impressions

(Continued from page 11)

campus and am now raising the money required for adequate buildings and equipment. I am seeking to find someone to help us minister to the peoples of the five villages around our campus. This village project for service to the farmers near-by will give students of the University of Shanghai additional opportunities for personal investment of themselves in direct and real service. Our hope is that this conviction and project may receive public support. Other schools can do the same and we hope that may begin at once.

But to carry out such a vision, China needs America. We need a better understanding and more sharing of our culture and blessings. Many American soldiers and women in national service have spent some of the past decade in China. They have returned to tell their families and friends of what they have seen. From the perspective of the army it was difficult for them to see the real China of the centuries. They may have missed much of our culture, our philosophy, our traditions. We wish that many of them could come back as teachers and agriculturists and share with us the rehabilitation of our nation.

Likewise, we wish that many of our own best youth might come to the States to study. Most of the college and university scholarships offered Chinese students for study in the States come from the Northern institutions. We wish the South could do as much. It would do our youth good to know the Southern Baptists at home. It will weld us together in a fellowship of understanding and perpetual peace if our young people study together and become trustworthy friends, one of another.

I hope that we may some day have at least two students studying yearly in every Baptist college of America. In turn I hope as soon as possible to work out plans by which exchange scholarships may be offered. At present not all of the required courses are taught in English. The language, therefore, bars the English-speaking exchange students. But eventually we hope to have available for English-speaking students, one or more major courses leading to degrees. Then, our idea for exchange scholarship students can be realized.

In the meanwhile, we welcome guests and all those who will come to teach and help us improve our fields of service. We shall not only receive from them, but we shall share with them whatever there is of culture in our own nation.

Because I found very little evidences of Chinese culture in the South, I proposed to President Pat M. Neff of Baylor University that he found on his campus a China Institute and Museum. When he approved, I further promised to send him the initial collection. My wife and I are now at work assembling a typical beginning. Other colleges may want to do likewise. And some may like to establish such an exchange of exhibits of tokens of our respective contributions to world culture and scientific achievements. There should be an American room in our own library.

I cherish the snapshots and pictures I collected while I tarried in America. They are reminders of the impressions that daily lifted me and painted memory pictures in my mind forever. In the afterglow I am adding to my collection as I recall persons and moments that impress me now even more than when I met them. So I think my impressions of America shall continue to grow always.

Advance in Missionary Education

(Continued from page 15)

jected to a steady flow of missionary information and challenge.

Dedication of Leaders

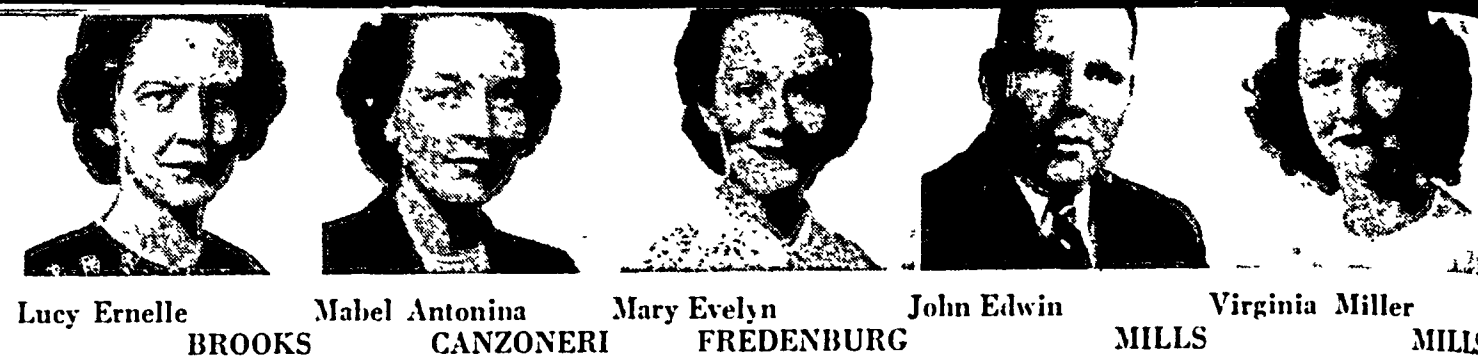
Finally, advance in missionary education is dependent upon the personal dedication of missionary education leaders to the God-given task of pointing out world needs, suggesting possible solutions, and challenging our Southern Baptist people to attempt the solution of the problems brought to light. If, as the Apostle Paul suggests, there can be no believing without hearing, no hearing without preaching, and no preaching without sending, those who serve in the cause of missionary education are engaged in a task of the first magnitude.

65 Passports Granted

since July 15, 1947
for new missionaries
of your Foreign
Mission Board.

To Nigeria

TEN



Lucy Ernelle
BROOKS Mabel Antonina
CANZONERI Mary Evelyn
FREDENBURG John Edwin
MILLS Virginia Miller
MILLS



Cora Ney
HARDY Elsie Renfro
KNIGHT Enid Pate
WHIRLEY Carlton F.
WHIRLEY Mary Ellen
YANCEY

To Mexico

ONE



Katherine Ruth
SKINNER Evan Festus
HOLMES Josephine Haney
HOLMES Charles William
WHITTEN Nella D. Mitchell
WHITTEN

To Colombia

FOUR



Ardis Ward
CROSS Eugene Mosley
CROSS Mary Lee
ERNEST Ruth Miller
HALTOM William Earl
HALTOM

To Hawaii

FIVE



Dorcas Hawk
FOWLER Franklin Thomas
FOWLER Benjamin Ray
LAWTON Patsy Patterson
LAWTON

To Paraguay

TWO

To Brazil

SIX



Charles William
DICKSON Juanita Jo Wilcox
DICKSON Maxie Crawford
KIRK James Palmer
KIRK Sophia
NICHOLS Etta Josephine
WITHAUER



Theresa
ANDERSON Sarah Kathryn
BIGHAM Irene Thelma
BRANUM John Nelson
BRYAN Leta Rue Riddle
BRYAN Margaret Saye
COLLINS



Margaret Lawrence
CRAWLEY James Winston
CRAWLEY Charles Philip
COWHERD James Alcorn
FOSTER Zelma Van Osdol
FOSTER Irma Pearl Mangels
FRANK



Victor Leroy
FRANK Ann Kilman
HARRIS Clifton E.
HARRIS Ruth Everley
HAYES Gladys Geneve
HOPEWELL Alcie Pettigrew
JOWERS



Sherman Clyde
JOWERS John Glenn
MORRIS Polly Love
MORRIS Ann Snyder
PETTIT Max Edward
PETTIT Mary E. Jones
QUICK



Samuel Gardner
RANKIN Ella Enloe
SOLESBEE Willie Alsberry
SOLESBEE Helen Nobles
TURLINGTON Henry Eugene
TURLINGTON Catherine Berryhill
WALKER



Alfred Leigh
GILLESPIE Viola Boyd
GILLESPIE Mary L. Gulley
MEDLING William Robert
MEDLING Frances
TALLEY

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

police arrived at the scene, caught Mesa as he was running away, and arrested him as the murderer. He was so drunk he couldn't remember whether he had killed the man or not. There he was, awaiting trial, filled with bitterness and remorse.

One sister was a Christian; she came to see us in her trouble, and said, "I want you to help me pray that if he is innocent he may be set free, but if he is guilty he may bear his punishment like a man." A cousin of his, a member of our church, went to see him, gave him a Bible and told him to read it, promising that she would pray for him. Rolando Mesa was born again in that prison. He was soon set free, and six months later he was baptized. Now he is married, and the father of two baby girls.

The girl beside him has the expression of one who has gone through much. Her name is Ernestina, but it could well be Magdalene, for her story is the same. Her child did not live to suffer the indignities of a nameless heritage. When we heard the news, we were stunned. Our first duty was to convince Ernestina herself that she had committed no unforgivable sin. God would forgive her if she truly repented.

One evening, she came to our house with her sister Rosaura, and said that she wanted to speak to the deacons and pastor who were meeting there that evening. The tears were streaming down her cheeks as she went into the room, but she bravely raised her head and said, "I have sinned against God and he has forgiven me. I have sinned against you. Will you forgive me?"

There was dead silence, then one of the deacons started praying, but he was overcome with emotion before he could finish. There was not a dry eye in that room that night. After the prayer, one by one the deacons and the pastor shook hands with Ernestina. She has been faithful ever since, and is now a tither of her small salary.

Sitting in the choir's place behind the organ is a young mother who is expecting her first baby. Behind her sits her soldier husband. Both are faithful singers in the choir. Hermosina was converted before she got married, but she was engaged at the time and she immediately brought her fiancé to church. Someone asked her one day when she was going to get married and she said, "When Humberto is saved, too."

"But," they said, "what if he is never saved?"

"Then I won't marry him," she said.

And so it was. They were married a few weeks after his baptism.

Now look over to the left side of the church to those middle benches. A dark, dried-up looking little woman sits there. Her eyes are bright and intelligent, her whole attitude one of deep, earnest meditation. That is Senora Carola, one of our Sunday school teachers and Sunbeam Band leaders. Carola can say truly, "Lord, I have given up my husband and my loved ones to follow thee." Because of the gospel she is all alone in the world. But she says the Lord has given her a place in his great family so that she doesn't feel lonely.

Before the service begins, let me introduce the deacon who will speak. He has no seminary training and very little Bible "learning," and yet the Lord called on him to carry the responsibility of the church, for Antofagasta has been without a pastor or a preacher missionary for more than a year. As he gets up to lead the service and to preach, you will understand how it was that Jesus made great preachers out of simple fishermen. Truly God has done marvelous things among us this past year. We have grown spiritually and the church has not declined in any way.

We still need a pastor who will carry us on to greater triumphs for the Lord.

Portrait
Unavailable

LAURA H. DISSELKOEN
Antofagasta, Chile

Women Medical Missionaries Observe Christmas in February in Nigerian Bush

We told you that we live five hours by canoe beyond the end of the road—Well, "that ain't half of it!" We live so far out of the world that it took Christmas two months to catch up with us! We had Christmas in February!

Last Saturday some of our Christmas packages arrived. We found in one of them a very fine little sure-enough Christmas tree with all the trimmings, including icicles and a stocking full of nuts. We just couldn't let such a fine tree go unused until another Christmas. Josephine Scaggs, who was away, was expected home on Tuesday night, so we decided to celebrate her homecoming with a Christmas dinner.

We had many fine presents on the tree with its icicles and gay balls: balloons, combs, bobby pins, bath powder, tooth brushes, books, some articles of clothing, and believe it or not—the cowboy boots given us by the church, which have

crossed the Atlantic Ocean three times.

For three days we looked forward to Christmas. That was just the right length of time to have a tree up before Christmas "Day."

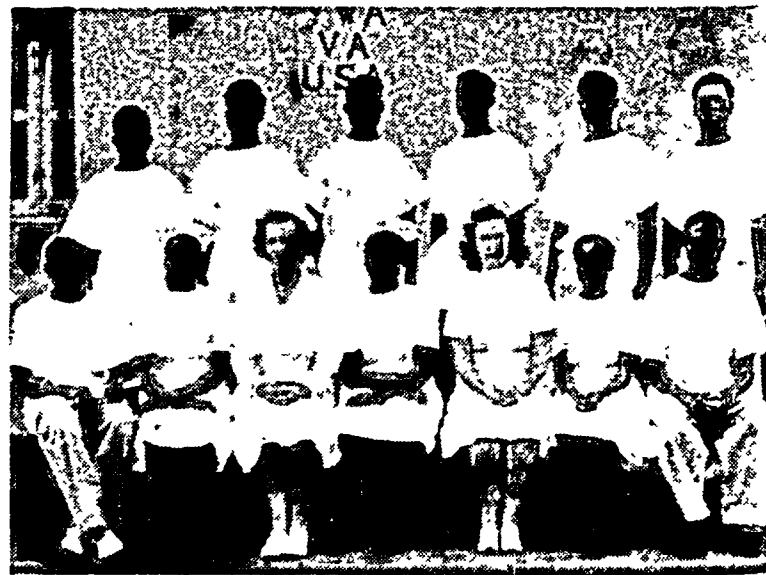
We invited the forestry officer who is staying in these parts to have Christmas dinner with us. We asked him to come for a duck dinner and bring the duck, but he brought antelope instead—so we had antelope with dressing, and cranberries, and everything proper for Christmas. It was really elegant! Miss Scaggs was slightly delayed and arrived only in time for dessert and then she was so stunned by the sight of a white man in this house that she couldn't eat. We didn't warn her at all. It was fun after the food to call in all the boys and have the Christmas tree. Each one received a small box of matches or a colored handkerchief.

Christmas in February! Home is where the heart is, they say, and we say Christmas is when the tree arrives. We thought the dignified Englishman would be horrified by our playing Christmas, but when he got a popgun and some chewing gum off the tree he seemed to enjoy it as much as we did.

We have been impressed by the building program which the people have put on for the dispensary. When we arrived we found one mud-and-stick building with a waiting room, two small rooms for in-patients, a consultation room, and a store room. When we gave out-patients treatments the in-patients had to move out in the shade so their rooms could be used. We asked the people to build us two more buildings.

One Wednesday morning the second building was nothing but a bunch of poles stuck in the ground. Wednesday early about eighty men came from the town bringing sticks and ties, and they spent the day tying bamboo strips crosswise on both sides of the poles. The

Photos courtesy authors



"We are tremendously proud of our staff," says Nurse Manley (center left) and Dr. Cox, who supervise the Baptist dispensary in the country at Joinkrama, Nigeria.



Dr. Cox and Miss Manley drape the patient while the scrub nurse stands by for action. The operating room is still under construction—the window frames had just been placed and the whitewashed walls have to be retouched—but it is clean.

whole thing was tied and stripped by afternoon. We tried to get pictures of the different stages of development, but every time we tried to get a picture everybody stopped working and posed!

The next day men from another village came and although it looked like a great tumult to us, and sounded worse, the people quickly dug a hole and began to make mud and the first thing we knew the walls were all made of mud. Then came the women, about forty of them, most of them with babies on their backs, and with specially prepared mud, by hand they plastered the walls until they were smooth as could be.

In the meantime, men put on the roof, and by the end of the week the building was ready to be left to dry until such a time as it will be ready for the second coat of mud on the walls.

Now comes our part. We will have a cement floor poured, and some windows and doors put where they belong. We will try to get some screen wire for the operating room and work room, and will whitewash the inside of the building.

Then we will have the finest clinic in this part of the country—if it is the only one! The second building will cost about \$100. We hope soon to get a ward built so that we can care for about ten patients; our part in this will amount to about \$200.

We are tremendously proud of our African staff. It consists of two graduate African nurses (men) whom we pay the British equivalent of about \$1.3 a month; seven boys whom we are training as attendants, whom we pay about \$2.50; and we expect to have a midwife before long. These young people work hard with little place to work and little to do with, but having never been

accustomed to many of the things we consider necessary they do wonderfully well with practically nothing. As soon as we can get our operating room ready we shall be doing as much surgery as we can find time to do.

One of our graduate nurses is planning to be married in April to one of the nurses from the Home for Motherless Children in Ogbomoso, and she will be added to our staff at that time.

We see so many people who are trying so desperately to get help. Many of them have been depending for years on the works of the native medicine men, because there was nothing better for them to try. We are glad each day that we are here. We feel sometimes that we do little good because so many of the people come for one or two treatments and then return home because no magic was performed to heal them immediately of a sickness of years' duration, but we see daily some results of our work which are gratifying indeed.

If you could see the long procession of little kids covered—literally covered—with sores of yaws who come to us each week for treatment, miserable little kids who are cross and crying and sick, and then see those same children a few weeks later without a sore on their bodies, healthy and happy, you would be awfully glad that we are here, too.

The kids are not all. Many people have yaws, and malaria saps the strength of others. People just cannot develop their country and serve God if they are sick.

Right now we are seeing this great river section, entirely untouched so far as medical work is concerned—an area where our Baptist work is strong—where no other missions are working and it is all ours. And we are seeing on our beautiful plot of ground facing the river the dream of an adequate hospital with adequate equipment to take proper care of the needs of the people. The sooner you can see this vision with us the sooner we can make it come true.



ROBERTA J. COX,

KATHLEEN MANLEY,
*Joinkrana via Ahoada
Nigeria, West Africa*

Domestic School Evangelizes Women, Offers Instruction in Child Care

I arrived from the States just two weeks late; school had opened on the first, and I arrived on the 15th, so I came off the plane literally running.

We have a school of two hundred

women. Classes every day but Saturday and Sunday. On Saturdays we change the school into a church and Sunday we have all the church organizations here at the school. The church is growing. It has had a property for over two years, but on account of housing conditions, we have been unable to get into it. Monday morning before day, all hands are at work, turning the church back into a school. My office and classroom is a Sunday school room on Sundays. This is the place where I talk to women from Monday to Friday.

We are doing extension work among the most underprivileged women of the

Willard Price



Kate Cox White is the only "white head" in her school of domestic science.

city. We go to the Baptist churches, using their back yards. We set up the most primitive of kitchens—just like those women have. We take a small model house, similar to the houses those women live in. With this we teach hygiene in the home. We cook just the things the very poorest can buy.

Last week we had classes every day in one of those districts, with God's blue sky as our canopy. Child care, diets, and home nursing were also taught. Nearly two hundred women, most of whom could not read, attended. We make posters, using visual aids of all kinds. What we need is a motion picture projector. We used the Office of Co-ordinator films, but it has folded up.

Into these classes come many, many non-Christian women. The evangelistic opportunity is great. The churches receive new life through this work. We leave these places with our hands and arms burned, with our bodies worn out, but with our spirits flying high. May the Lord give us physical strength and "holy gumption" to keep on.

In July the Government decreed a month's mid-year holiday for the schools. Remember this is winter down here. So we (the Domestic School) decided to invite the pastors of the state to be our guests for their conference. We fixed up everything that would serve as a bed; we borrowed beds; we made beds on

(Please turn to inside cover page)

BOOKS

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

A good atlas is indispensable for mission study, and Baptist church and home libraries can well invest in such a book as *Hammond's New World Atlas*, a 343-page book fourteen inches wide and twenty inches long (Garden City, \$16.95). In addition to a variety of political maps, including one for each of the United States, each country, and each continent, the book contains population statistics as of 1947, physical, economic, and historical maps, a ten-page section on "The Races of Mankind," and an illustrated gazetteer of the world.

A very unusual volume for preachers is *The Protestant Pulpit* (Abingdon-Cokesbury, \$2.75) by Andrew Blackwood, well-known professor of homiletics at Princeton Theological Seminary. Dr. Blackwood has selected thirty-nine sermons which he rates as great messages by master preachers from the Reformation to the present. Among the preachers represented are George Whitefield, Jonathan Edwards, Frederick William Robertson, Charles Haddon Spurgeon, Phillips Brooks, Dwight Lyman Moody, George Washington Truett, Karl Barth, George Arthur Buttrick, Clovis Gillham Chappell, Arthur John Gossip, Clarence Edward Macartney, Martin Niemöller, Paul Ehrman Scherer, and Ralph Washington Sockman. Every preacher who makes proper use of this compilation should find it helpful.

The Revolt of Asia by Robert Payne (John Day, \$3.50) is on the whole the best book on the Far East since the end of World War II, in the opinion of Missionary J. B. Hipps of Shanghai. It deals with the uprising of the masses of people in Indonesia, India, Indo-China, Burma, Korea, China, and the Philippines. It is an attack upon the imperialism of the West in the Far East and supports the "Asia for the Asiatics" theory. It is a plea for the self-determination and independence of the so-called backward nations. The author overemphasizes the importance of this revolt and has decided sympathy for the Communists in China. Holding in mind the author's bias in these matters, the reader will find this book a valuable contribution to his knowledge of Asia at this time.

Primer for Protestants by James Hastings Nichols (Association, \$1.00) is an informing but not altogether satisfying study of Protestant groups.

The Willow and the Bridge (Association, \$1.50) is the joint work of Toyohiko Kagawa, well-known Japanese Christian, and Franklin Cole, a chaplain in the U.S. Naval Reserve during the war, typifying the Christian brotherhood of all nations and races. The book is divided into three parts. Two groups of poems, one by Kagawa and the other by Cole, are carved out of their experiences during the war. A group of meditations by Kagawa reveals his deeply Christian outlook on various problems.

One of the most stimulating books we have read recently is *Precious Secret* (Winston, \$2.75) by Fulton Oursler, once a skeptic, now a believer who is telling us: "The greatest force ever bestowed on humankind streamed forth in blood, sweat, and tears, and death on Calvary . . . That power can be summoned between one pair of folded hands. . . . The hope of the race lies not in physics but in prayer." Not all will agree with what he says in the first two or three chapters about evolution, but if they read the book through they will not doubt that he has learned the power of God's grace through personal experience.

One With God Is a Majority (Putnam, \$1.00) is a brief but reverent message by Congressman Sol Bloom on Truth, Faith, Love, and Service as they find their highest expression in God.

Medicine for Moderns by Frank G. Slaughter, M.D. (Messner, \$3.50) is an illuminating study of the intimate relations of emotional and mental tensions and reactions to physical illness. A clear understanding of such relations will aid in the diagnosis and treatment of many physical disorders.

A group of youth leaders in several denominations have prepared a study course in world evangelism for young people. Their little booklet, *That All May Know* (Friendship, 40 cents) seeks to inspire church youth groups to lift their organizations from mere social clubs to dynamic evangelistic centers.

Why Church? (Friendship, \$1.00 cloth, 75 cents paper) by Marguerite Harmon Bro, a collection of true stories of people who have helped spread the gospel around the world, woven into the activities of a high school group, is an ideal book for young Christians.

Modern Nationalism and Religion (Harper, \$5.00) by Salo Wittmayer Baron, editor of *Jewish Social Studies* and professor of Jewish history, literature, and institutions, is a creditable study of the interrelations of nationalism and organized religion.

A practical volume for pastors is *Physicians of the Soul* by Charles F. Kemp (Macmillan, \$2.75). It is one of the most helpful treatises on pastoral counseling we have examined. He refers to masters of the art of pastoral care—such men as Phillips Brooks, George W. Truett, Roy Burkhart, and Harry Emerson Fosdick.

Explaining the Atom (Viking, \$2.75) is the revelation of a mystery the majority of people never expected to understand so well. By tracing from the beginning the thinking and experiments that led to the release of atomic energy, Selig Hecht, in everyday terms, gives the lay reader an understanding of the fundamentals of the atom and its power. He makes it clear that the only secret of the atomic bomb "is that there is no basic secret."

The Ranks of Death by P. M. Ashburn (Coward-McCann, \$5.00) is of special interest to students of medical history, for it relates to the conflict with disease which the founders of America encountered. It deals with those early-day battles with malaria, yellow fever, eruptive fevers, respiratory diseases, intestinal infections, and other maladies of mankind.

Many churches of old New England, the architecture of the buildings, the preachers and the people, are described in the attractively illustrated volume *Churches of Old New England* (Macmillan, \$3.75) by George Francis Marlowe, with photographs by Samuel Chamberlain. It is worth a trip to New England to see these historic buildings. Next to such a trip, in interest, is this portrayal of historic churches which had a large part in developing a sturdy people.

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By Frank K. Means

TOOLS *for Missionary Education*

Church School of Missions

Perhaps the most effective tool used in missionary education is what is commonly called a Church School of Missions. The name itself is comparatively unimportant. If more interest in your week of mission study can be stimulated by using some other name, it will be well to change. The alternatives include School of World Friendship, World Fellowship Week, and others.

In order to assure the fullest degree of success, due attention should be given to (1) preparations, (2) program, and (3) products.

A copy of the Church Schools of Missions manual is available free upon request from either Southwide mission board.

Preparations

1. Set the date far in advance of the school. Church and associational calendars are usually arranged several months in advance of the current date. Where several churches are involved, long-range planning is imperative. Textbooks are frequently not available on short notice in Baptist book stores.

Popular missionary speakers are forced to project their plans several months into the future. At certain seasons of the year (Foreign and Home Mission Weeks of Prayer), it is absolutely impossible for the Home and Foreign Boards to meet all of the requests for missionary speakers.

2. Appoint a director and the necessary committees. The pastor, W.M.S. president or mission study chairman, or some other qualified person, should be selected as director (general chairman). The number, size, and types of committees will vary with the needs of each local situation (general, books, classes, entertainment, publicity, radio, transportation, and finance).

3. Plan all details with the utmost care. Details are frequently the cause of success or failure in a Church School of Missions. Definite schedules for travel, addresses, and entertainment, and concrete plans for financing your school should be worked

out well ahead of the accepted date.

4. Work your plans. The best plans which may be devised are of little value if they are not put into operation.

Program

1. The program may vary in specific details. The usual school of missions runs for five nights in the week, just like any other study course. Some leaders find it advantageous to link this period of missionary emphasis to the Sunday worship services, either at the beginning or the end of the week. This is done very effectively by means of a timely missionary address or sermon. Three-night and week-end schools of missions are growing in popularity.

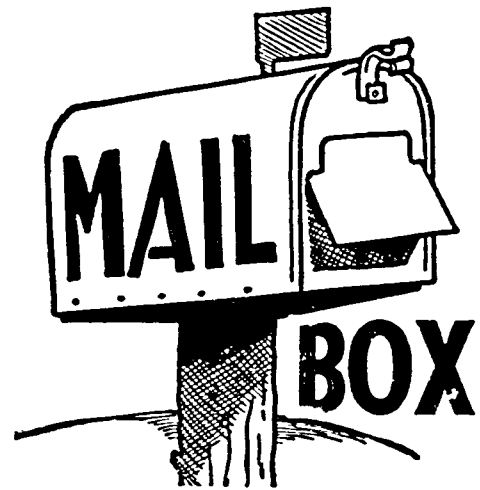
2. It must be all-inclusive, yet simple in outline. A church school of missions, to be all-inclusive, should be completely graded. It is often advisable to have a separate class for men. Men are interested in missions, but this is not always apparent when they are a distinct minority in a large adult class.

Simplicity of detail permits a program which may involve hundreds of people to run smoothly with a minimum of confusion. A simple outline for each night's program is as follows:

- 40 minutes—Class study.
- 10 minutes—Assembling, reports, announcements, praise.
- 40 minutes—Inspirational Period.
Featured speakers, films, slides, etc.

3. It should include study as well as inspiration. In the past, some schools have majored on textbook study, while others have been given wholly to inspirational features. Either method is inadequate by itself. Textbook study is given a new meaning when a missionary discusses actual experiences on the mission field.

4. It must respect the time limits which have been set. Failure to run classes on time may waste valuable time which belongs to the missionary. Many missionary addresses have been ruined because they were too long.



Q. *Would it be possible for you to send us a cut about one and one-half inches square . . . of the following missionaries: (names given)?*

A. Unfortunately, individual cuts are not available, but one-column newspaper mats of some fifty missionaries are. We hope to publish a foreign missionary album or directory during 1948, and would like to know how many Southern Baptists would be interested in purchasing this publication at a price not to exceed \$1.50. The album will contain photographs and biographical sketches of active missionaries, missionaries emeritus, and administrative staff members. Indicate your interest in this publication on a penny post-card.

Q. *Will you please send the names of the officers of the Foreign Mission Board?*

A. The list of Foreign Mission Board officers and members appears on the contents page of each issue of THE COMMISSION.

Products

The school of missions is not over after the close of the inspirational period on Friday. That is a most appropriate time for taking stock of the results. "Stock taking" will include the following activities:

1. Making and filing records and reports. These are gauges of progress.

2. Adjusting financial accounts.

3. "Following up" young people who may have surrendered their lives to the Lord's service in a consecration service on the last night of the school. The importance of this cannot be overemphasized.

4. Pointing out the strengths and weaknesses of the school. Experience is the teacher of us all.

5. Discussing, in broad outline, the plans for next year's school.

Molly the Moth

Molly Wiggletail was as happy as a lark. She had just eaten a sizeable hole in Minnie Manycoats' plaid jacket. Minnie Manycoats never wore the jacket anyway, for it was too small, and Molly Wiggletail just loved nice wool jackets, as all baby moths do. All night Molly had chewed and chewed until she was so fat she could hardly wiggle any more. Slowly she crawled along to find a deep pocket to sleep in.

Every day Molly Wiggletail had the same dream. She dreamed of being a grown up moth and having beautiful soft yellow wings instead of just being Molly Wiggletail and having to crawl about like a worm. When Molly found the pocket, there was barely room for her to squeeze in, for a little booklet was tucked away there and took up all the space. Now Molly didn't like paper in the first place, for she couldn't chew it as she did wool. But she couldn't keep from noticing the words written across the bottom of the fold:

IF YOU CARE, THEN SHARE

There were pictures of little children in Europe who had no warm jackets, no blankets, no suits, nor overcoats. Molly looked at each little face. There were tiny babies and tall boys, children of every age, wearing only thin shreds of clothing. Below the pictures was the address to which used clothing could be sent to be packed up and shipped to Europe. Molly Wiggletail read every word, and the more she read, the more ashamed she became. That lovely plaid jacket she had eaten could have helped to keep some child warm. And there were many other nice wool pieces tucked away that Molly had planned to eat sometime soon.

Molly Wiggletail didn't sleep much that day.

She looked through all the clothes in the closet and picked out Minnie Manycoats' Very Best suit. Then she deliberately crawled right out on the sleeve where Minnie would be sure to see her. Now Molly knew better than to do such a foolish thing. She had been carefully trained to eat only the things that were not in use and of course to stay in dark corners where she wouldn't be noticed.

But Molly had a plan. That afternoon Minnie Manycoats came rushing in to the closet to get her Very Best suit. And there sat Molly Wiggletail, right on the sleeve, looking just ready to take a bite any minute. Minnie Manycoats was most unhappy. She thumped Molly Wiggletail onto the floor and marched away to get that Terrible Moth Spray. She took out every piece in the closet and sprayed and sprayed until no moth could possibly have lived through it. Poor Molly Wiggletail gasped for breath, she held her nose, she closed her eyes, but the Terrible Moth Spray was too much for her. She was so sick she could hardly see whether her plan was working. Then she remembered something her mother had taught her. Deep into the carpet she burrowed and began to spin a little shell about herself from the wool she had eaten. She was making herself a tiny cocoon where she would be safe from all harm.

When Minnie Manycoats came to the plaid jacket, she sprayed on every side, inside and out, and even in the pockets. And there was the little booklet. Minnie read the words written across the bottom of the fold:

IF YOU CARE, THEN SHARE

She saw the pictures of little children in Eu-

rope and Asia who had no warm jackets, no blankets, nor overcoats. She looked at each little face. She saw the tiny babies and tall boys, children of every age, wearing only thin shreds of clothing. Minnie Manycoats read every word, and the more she read, the more ashamed she became. That lovely plaid jacket that was too small could have helped to keep some child warm.

Minnie Manycoats didn't rest much that day. She looked through all the clothes in the closet and picked out everything she was not using. She gathered a great pile of coats and suits and blankets and sweaters and took them to the relief center. Then she ran from one neighbor's house to another to remind them to share their nice warm clothes with someone who had none.

Now the next time anyone saw Molly Wiggletail, she had left her tiny cocoon and was flying about with beautiful, soft yellow wings, for she had become Molly the Moth! And never again did she eat another wool jacket. Molly the Moth only flew up out of dark corners in closets to remind people to share their nice warm clothes.

Photo from C.W.S.



These little girls have clothes because somebody shared.

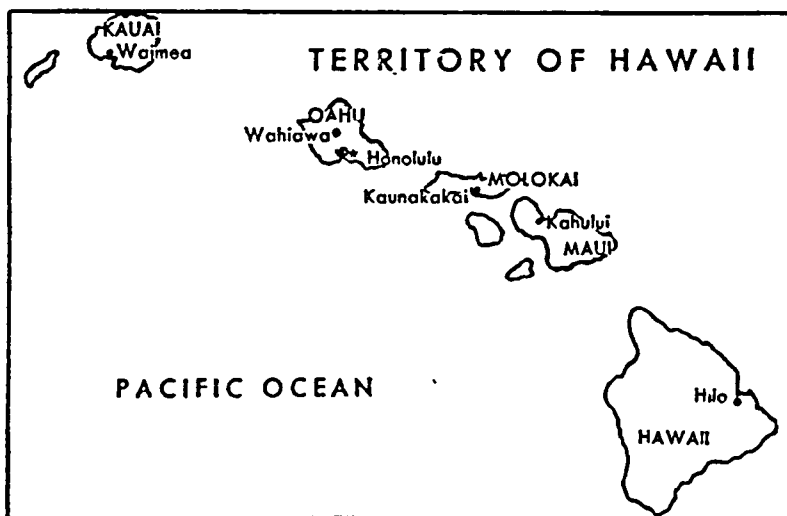
Know Your Baptist Missions

HAWAIIAN MISSION

Established 1940

AREA: About half the size of Maryland; 12 islands, 8 of them inhabited. 2,000 miles from the mainland. First discovered in 1542, became United States Territory of Hawaii in 1900. Chief products: pineapples, sugar, fibre products.

POPULATION: Half million, with racial ancestry as follows: 15 per cent Hawaiian, 34 per cent Caucasian, 32 per cent Japanese, 10 per cent Filipino, 6 per cent Chinese, and 3 per cent other stock.



MISSION STAFF: 28 missionaries at work through 7 churches with a membership of 1,221. Sunday schools have enrolment of 2,170, Baptist Training Unions 484; gifts to missions beyond the local churches totalled in 1946, \$20,664.

Honolulu (territorial capital, population 180,000), the only seaport of the islands, Pearl Harbor. 3 churches, one Bible school, one bookstore, 14 missionaries.

Wahiawa, one church, 2 missionaries. Both cities on the Island of Oahu, population 359,000.

Kahului (on island of Maui, population 45,000), one church, 4 missionaries.

Hilo (on Island of Hawaii, population 70,000), one church, 4 missionaries.

Waimea (on Island of Kauai, population 35,000), one church, 2 missionaries.

Kaunakakai (on Island of Molokai, population 5,000), a mission of the Hawaii Baptist Convention, 2 missionaries.

This is the last of the column giving statistics of Southern Baptist Missions abroad. For your copy of the pamphlet "Know Your Baptist Missions" compiling the material which has appeared in this column, write the Department of Literature and Exhibits, Box 5148, Richmond 20, Virginia.

MARCH BIRTHDAYS OF MISSIONARIES

1 Mary Mills Dyer (Mrs. R. A.), Carrier 63, Winston-Salem, North Carolina; Bernice Neel, Rua Conde de Bomfim 743, Rio de Janeiro, Brazil.

2 Frances Allison Bryan (Mrs. N. A.), Baptist Hospital, Yangchow, Kiangsu, China; Anita Summerlin Low (Mrs. Joe Edwin), Vint Hill Farms, Warrenton, Virginia; Augustus Y. Napier, Clayton, Alabama; L. Bun Olive, 2820 Mayview Road, Raleigh, North Carolina.

3 Anna Cloud Christie (Mrs. A. B.), 740 West Center Street, Pomona, California; Donal Jones Culpepper (Mrs. C. L., Jr.), College of Chinese Studies, Peking, China.

4 Evelyn Wells Hughey (Mrs. J. D., Jr.), Tavern 15-1°, Barcelona, Spain; Ernest O. Mills, Box 6325, Seminary Hill Station, Fort Worth, Texas; Mary Lee Oxford Underwood (Mrs. J. B.), Caixa 67, Campina Grande, Paraiba, Brazil; L. D. Wood, Casilla 3388, Santiago, Chile.

5 Annie Briggs MacLean (Mrs. E. G.), Cody, Queens County, New Brunswick, Canada.

6 Margie Hammond Allen (Mrs. J. R.), 28 Ackley Street, Greenville, South Carolina; Kitty Thomsted Anderson (Mrs. M. J.), 20 In Ton Road, Tungshan, Canton, China; Mrs. Nannie Sessoms Britton, 204 Buchanan Boulevard, Durham, North Carolina; Anna Hartwell, 40 Chase Street, Newton Center 59, Massachusetts.

7 Leila Memory McMillan (Mrs. H. H.), Baptist Mission, Soochow, Kiangsu, China.

8 Thomas N. Clinkscales, Caixa 338, Londrina, Parana, Brazil; Grace Cisco Taylor (Mrs. W. C.), Caixa 320, Rio de Janeiro, Brazil.

10 Charles L. Culpepper, Baptist Compound, Pao Shing Road, Shanghai, China; Vivian Nowell, Wendell, North Carolina.

15 Blanche Bradley, Stout Memorial Hospital, Wuchow, Kwangsi, China.

16 J. L. Galloway, 12 Calçada do Monte, Macao, Kwangtung, China; Margaret Stroh Hipps (Mrs. J. B.), 5815 Kensington Avenue, Richmond, Virginia.

17 Miriam Thomas Rankin (Mrs. S. G.), American Baptist Mission, 22 Yin Ton Road, Tungshan, Canton, China.

19 Ardis Ethel Ward Cross (Mrs. E. M.), Box 2869, Wailuku, Maui, T. H.; Coleman D. Clarke, Box 18, Waimea, Kauai, T. H.; Ida Deaver Lawton (Mrs. W. W.), Ridgcrest, North Carolina; Daisy Hicks Jester (Mrs. William L.), Baptist Seminary, Ogbomosho, Nigeria, West Africa.

20 Elizabeth N. Hale, 1302 Washington Street, South Boston, Virginia; Homer R. Littleton, Box 118, Baptist Mission, Kumasi, Gold Coast, Africa; Callie Perrin Wilcox (Mrs. E. G.), 1307 Center Avenue, Brownwood, Texas.

21 Ruth Kersey, Baptist Mission, Ogbomosho, Nigeria, West Africa.

22 Robert L. Bausum, 5608 Tramore Road, Baltimore 14, Maryland; Ethel Singleton, Cotton Valley, Louisiana; Hazel Irene Smith, General Urquiza 186, Buenos Aires, Argentina.

23 Finlay Morrison Graham, Box 34, Nazareth, Palestine.

24 Beatrice Glass, Baptist Goodwill Center, 801 Tazewell Avenue, Roanoke, Virginia; Ethel M. Pierce, 308 West Chandler, Brownwood, Texas.

25 Emma Williams Gill (Mrs. Everett), Wake Forest, North Carolina; Victor Koon, 3165 Oahu Avenue, Honolulu, T. H.; Mary Bryson Tipton (Mrs. W. H.), 706½ Eastwood, Houston, Texas.

26 Elizabeth Clark Callaway (Mrs. T. N.), 4503 Park Avenue, Nashville 9, Tennessee; Burton de Wolfe Davis, Caixa 300, Fortaleza, Ceará, Brazil; Alice Wells Hall (Mrs. Harold), Baptist Mission, Chinkiang, Kiangsu, China.

28 (Miss) Waller Ray Buster, Caixa 352, Rio de Janeiro, Brazil; Franklin Thomas Fowler, M. D., Casilla 286, Asunción, Paraguay; Margie Shumate, Shiu Hing, Kwangtung, China.

30 Vernon Leroy David, Cerro Las Rosas, Cordoba, Argentina.

31 Bessie Estelle Councilman, Bear Creek, North Carolina; Lois Davie Napier (Mrs. A. Y.), Clayton, Alabama; Fay Taylor, 466 Rue Lafayette, Shanghai, China.

Open Another Door

(Continued from page 17)

we have an opportunity to be good Samaritans ourselves. Suppose I tell you that same story all over again, with different people, like this: (See page 92 of *A Manual for Sunbeam Band Leaders* by Jane C. McRae, and adapt story to country of audience.)

MISS MARTIN: And now we have a few more minutes left, Let's sing another song. This is one you are sure to know.

MUSIC: M.M. PLAYS AND SINGS "FROM GREENLAND'S ICY MOUNTAINS."

ANNOUNCER:

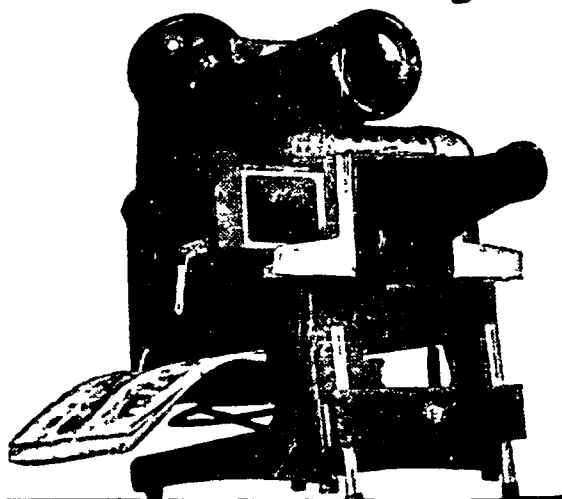
That was your favorite story-teller, Miss Martha Martin, brought to you by the (Baptist Mission) and (radio station) of (name of city) in Mexico. Listen again next Thursday afternoon at five o'clock for your very own program THE OPEN DOOR, when we will bring you another group of songs and stories that you like to hear. If there is any story or song that you especially want to hear on your program, won't you write and tell us?

MUSIC:

THEME.

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PARA NEWS Flashes

Weddings

The wedding of Gene Newton, daughter of Dr. and Mrs. William Carey Newton of China and Richmond, Virginia, to the Rev. Thomas Eugene West of Boston will take place at noon Saturday, January 31, 1948, at Ginter Park Baptist Church, Richmond. After a six-weeks' wedding trip to South and Central America, Dr. and Mrs. West will be at home, 2 Hastings Street, West Roxbury, Massachusetts.

Missionary Mildred Cox of Recife, Brazil, became the bride of Missionary John Mein, also of Recife, December 10, 1947.

Appointment

Elizabeth H. Lee of Palestine was appointed by the Foreign Mission Board in session December 11 for service with the George W. Truett Orphanage in Nazareth. A trained nurse, Miss Lee has been matron of the Scots Mission Hospital, Tiberias, with seventeen years' experience in the Middle East.

Arrivals

Alberta Stewart of Brazil is on furlough at 25 Seventeenth Avenue, North, Texas City, Texas.

The Rev. and Mrs. A. R. Crabtree of Brazil are on furlough, Box 218, Wytheville, Virginia.

Estelle Councilman of Paraguay arrived December 13 for furlough at Bear Creek, North Carolina.

Departures

Mrs. Rex Ray of China left San Francisco by boat December 6 for Kweilin.

The Rev. and Mrs. John E. Mills left New York by boat December 9 for Nigeria.

The Rev. and Mrs. W. W. Enete of Brazil left New Orleans by boat December 26 for Rio de Janeiro.

Births

The Rev. and Mrs. R. L. Carlisle of Argentina announce the birth of a daughter, Edwina Louise, September 30, 1947, at Montevideo.

Dr. and Mrs. Franklin T. Fowler of Paraguay announce the birth of a son, Franklin Timothy, November 25, 1947, in Asunción.

The Rev. and Mrs. Gerald Riddell of Colombia announce the birth of a son, Therrell James, November 27, 1947, at Bogotá.

The Rev. and Mrs. Vance O. Vernon of Brazil announce the birth of a daughter, Rebecca Ann, December 8, 1947 at Recife.

Transfer

Kermit J. Schmidt, missionary to Brazil, has accepted the position of business manager for Bacone College, Muskogee, Oklahoma. Mrs. Schmidt continues to recuperate after an illness which compelled them to return to the States in 1947.

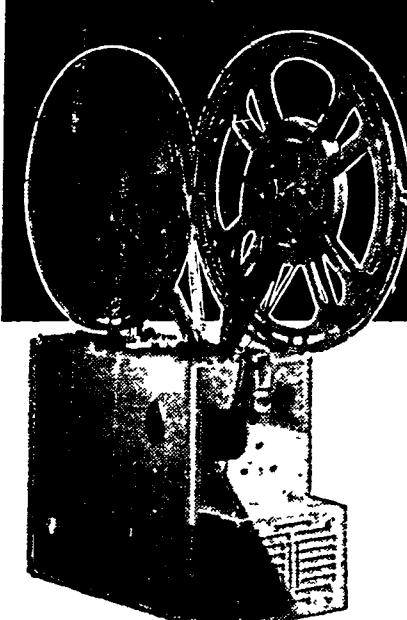
Appointments in Absentia



Finlay Morrison
GRAHAM

Elizabeth H.
LEE

Two missionaries of the Foreign Mission Board who belong to the group on pages 22 and 23 were already on the field when appointed in September and December, 1947. They are both in Palestine: Mr. Graham with his bride, the former Mrs. James Henry Hagood, soon to go to Transjordan, and Miss Lee to succeed them at the orphanage at Nazareth.



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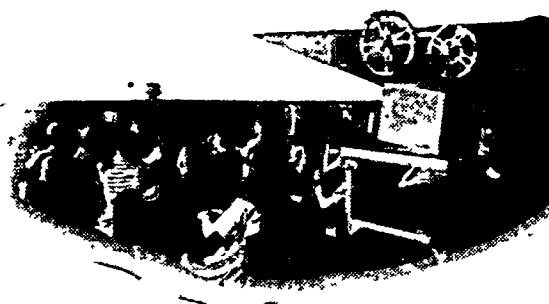
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The Light that Failed

(Continued from page 7)

"In the world of ideas, which is what governs sooner or later the world of human actions and social developments, there is appearing in Spain, and becoming more and more aggressive, a new enemy, which is adding its anticatholic and antinational action to the many adversaries which we have had and still have in the leftish intellectual realm—Marxist proselytism, which extends everywhere with more or less secrecy in its broad net; the naturalism of numerous literary productions; and the pagan immorality reflected in dramas, amusements, and exotic corruptions.

"The new enemy to which I refer is Protestantism, which has undertaken in many parts of Spain, as in this capital, a disturbing offensive against the Catholic Church and against the social and religious peace of our country. . . ."

Extremely Serious Spread

The extremely serious evil which such qualified persons have denounced reaches exceedingly alarming proportions. In the diocese of Barcelona alone there are sixty Protestant "chapels" open for public worship, besides various schools of instruction. And, if this should be little, this campaign of diffusion reaches the extreme, from all points of view intolerable, of promoting for the first of November, at five o'clock in the afternoon, in the "evangelical church" of Rubi, a so-called "United Meeting of Fellowship," under the general theme of "Fellowship and Evangelizing Activity." . . .

It Does Not Suit the Interests of Us as Spaniards

"It does not suit the interests of us as Spaniards, since, as Balmes warns, under this heresy can be hidden treacherous intrigues, dissensions, and dangerous politics, all contrary to the vital interests of our Country. Thus Monsenor Vizcarra understands it, in saying: "Not only have the former chapels and centers of propaganda of the Protestants been reopened, but newly founded ones have multiplied on a grand scale, VERY VALUABLE BUILDINGS IN STRATEGIC POINTS HAVING BEEN BOUGHT, WITH ABUNDANT ECONOMIC MEANS LAVISHLY SUPPLIED FROM OUTSIDE SPAIN, THE FULL PURPOSES OF WHICH WE DO NOT KNOW."

We Do Not Approve Nor Will We Consent

Therefore we wish that this anonymous voice of the Spanish Catholics may be in the first place a protest against the

extremely serious situation which we have reached as a result of a badly conceived tolerance resulting either from crass error or religious ignorance, and always in contradiction to the thought and feeling of the martyrs of our Crusade; and at the same time a voice of warning to all Spanish Catholics that they may in consequence get ready to work.

Upon all those who exercise the function of authority rests the responsibility of extirpating ruthlessly and to the roots this very great evil.

And may there remain at the same time a constant impression of the duty which falls upon all Spanish Catholics, and to whose fulfillment we engage ourselves, not to consent to Protestant activity in our national territory.

LONG LIVE CHRIST THE KING!

LONG LIVE CATHOLIC UNITY!

BARCELONA, OCTOBER, 1947

An almost endless number of examples of discrimination and persecution might be cited. One in addition to those which have been presented will be convincing. The Baptists of Alicante are ready to build a chapel.

We got an architect in Barcelona to sign the plans after the Jesuits in Alicante threatened all of the architects of that city with excommunication and even worse if they signed. It is necessary also to get the signature of what is called an *aparejador*, a kind of assistant architect. A man in Alicante signed, but when the Jesuits threatened him he withdrew his signature. The employees in the offices of the College of Architects are on our side, and they showed me the letter withdrawing the signature. We got a man in Valencia to sign, but I received a letter today stating that he had withdrawn his signature—supposedly for the same reason. I will now look for some one in Barcelona.

Before me is a photostatic copy of a paper published a few weeks ago entitled "Is This Spain?" Among other unbelievable statements this one appears: "Protestantism is a serious offense against God, and its presence in Spain is a crime of high treason against God and country."

It is not surprising that this man and Cardinal Segura and Monsignor Zacarias Vizcarra called Protestantism "a serious offense" and "a new enemy" and that they place it in a category with "many adversaries." Soon after my arrival in Barcelona

I spoke to about thirty pastors and laymen, and then I listened to their reports. This pastor related that there had been fifteen baptisms in his church recently, one had had twenty, another thirty and so on.

Everywhere I went I found enthusiastic groups made up of young persons as well as those of middle and old age. On the Sunday after I reached the country I participated in two services in which five pastors were ordained. In various parts of the country I met a number of the seventy-five men who are taking a correspondence course in Bible under the direction of our missionary representative.

One of the evangelical scholars of Spain told me that he observes signs on the horizon which are not different from those which appeared just prior to the Reformation. He stated that many young persons inside the state church are reading the revised Catholic Bible and are asking priests questions they cannot answer.

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Epistles From Today's Apostles

(Continued from page 25)

tables; we pulled out every sort of cover that would serve as a mattress.

When the boat came in that night, more came than we expected—so while some of us were in the kitchen and dining room, serving food to the hungry travelers, others were studying the bed situation. When I went upstairs, I found that "Red" White had moved upstairs with the preachers and my teachers were in my room. We got along fine, but if you want a very strenuous holiday, just feed forty preachers for five days!

We are getting out a paper for the school. We are seeing conversions all the time—not so many as we could wish but the training of new Christians is a job.

That, with the music of this church of youth (I am the only white head), keeps me out of mischief.



KATE C. WHITE
(Mrs. M. G.)
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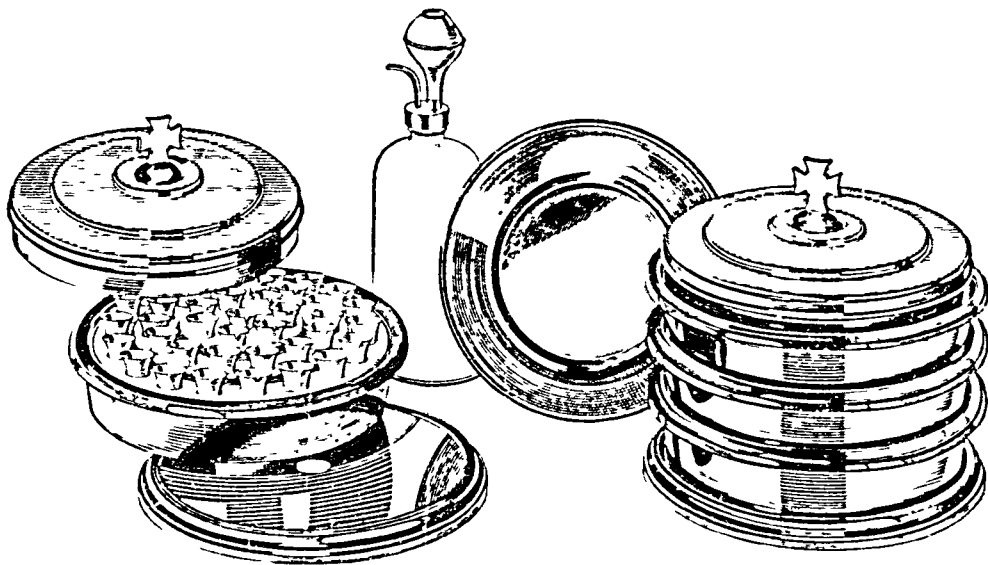
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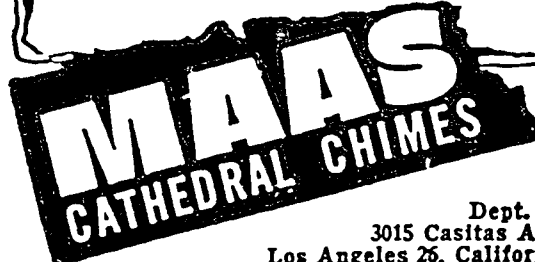
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