

# THE *Commission*



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JUNE 1948

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Dallas, Texas

# EPISTLES

## FROM TODAY'S APOSTLES

### *New Baptist Chapel Dedicated in Spain; People Overflow Spacious Building*

On Friday, March 19, the Baptists of Sabadell, through the help of their brethren in the Southern Baptist Convention, saw the realization of the great dream of their lives, the opening of a new church building which actually looks like a church. According to American standards, the building is rather small, but according to Spanish standards for Evangelical churches, it is large.

Unlike most other Spanish chapels, it has many windows and thus enjoys good light and ventilation. More than one person said on entering the building for the first time, "Why, this is a cathedral!" Of course I did not disappoint them by saying that there is probably not a single city in the southern part of the United States the size of Sabadell that does not have several Baptist church houses much larger and much finer than the one there.

On the day of the dedication about 700 people crowded into the building for the service. There have been few Evangelical congregations in Spain to equal this. The choir loft (in the rear of the church, where a choir loft ought to be!) was occupied by the choirs of Sabadell, Tarasa, and Barcelona, each composed of about thirty young people. The service, which consisted of greetings from the various churches, music by the choirs and congregation, a sermon, and the prayer of

dedication, lasted more than two hours, but no one complained. It is not every day that a new Evangelical chapel is dedicated in Spain.



J. D. HUGHEY, JR.  
Barcelona, Spain

### *Baptist Deacon Writes Missionary News of Chilean Church's Welfare*

The church is fine. The object of this letter is to inform you of our activities since you left on furlough and to let you know that we inaugurated our small chapel on the 15th with an eight-day revival in which there were twenty professions of faith and an average of eighty persons in each meeting.

We want you to know of something very special which happened at the inauguration. One hundred and fifty were present, among whom were all the missionaries of Santiago, except Mr. Wood, who is absent in Valparaiso because of

the work. But the most important of all the visitors whom we had, we were honored with the presence of Mr. Gill, secretary of the Latin American Missions. He was very much impressed by the work that was being done.

Also, an account of the cost of the work was given, as follows:

Total cost: \$1,700 of which \$550 was for the lot. Our chapel cost us \$1,150 of which \$300 were loaned us by the Building and Loan Board. That means that we raised among ourselves \$750 on the chapel. . . . The monthly income of the church is an average of about \$65.

We want you to know that the church of Cisterna has come to be the talk of about all of Chile, according to Miss Anita (Miss Anne Laseter), who during twenty-three years in Chile has not seen anything like what the church of Cisterna is doing. Instead of this making us feel proud, we have felt greater responsibility.

The church of Cisterna salutes you through its deacon,

(Courtesy  
I. A. Parker)

FRANCISCO PINTO  
Talca, Chile

Photos courtesy Vincenzo Veneziano



The orphanage family of seventy boys had a happy Christmas with American gifts.

### *Relief Goods Still Welcome in Italy; Home for Girls in Rome Now Promised*

Ever since the first of November gift packages have been arriving by the scores. Many of them came to us for distribution. Many of them contained useful and beautiful articles of wearing apparel and nutritious and delicious articles of food. Our only regret was that the senders of these things could not be with us to see the gratitude and happiness upon the faces of literally hundreds of men, women, and children whom we were able to help, directly or indirectly.

The father of two small children said, "Never before have I been able

to give my children anything for Christmas." . . . A young mother wept as she received a layette for her baby expected soon after Christmas. . . . The president of one of our missionary societies in Rome, who lives with three others in a small room and who, just before Christmas fell on the church steps and broke her leg, was given a "food package" and a warm bathrobe. . . . Two sisters, both ill from malnutrition and influenza, and their ninety-year-old father also received a food package and warm clothing. . . . A pastor was able to give a gift to each child of the Sunday school because we could supplement his Christmas parcels with warm clothes and candies from the supply sent us. . . . On two occasions we were able to make substantial donations of clothing and food to two community functions for the needy.

In one section the children were literally naked and therefore unable to attend school. In each of these cases, we explained that these gifts came from American Baptists because of their love for the Lord and that they were to be distributed without discrimination as to creed or political consideration. As you may know, just at this time there is great agitation and pressure along these lines.

The "family" at the George Boardman Taylor Orphanage had a happy Christmas. Many of the boys received boxes of food and clothing and toys direct from America. They had a special Christmas dinner and then a sightseeing trip around Rome in the afternoon. This "home" is now providing for seventy boys. It is a work of faith and depends for support upon Italian Baptists and their friends in America. The food problem is the most serious.

Italy's Baptist orphans' home is growing. Two good friends of foreign missions living in Washington, D. C. have made plans to provide the \$10,000 necessary for the building of the girls' orphanage. (Please turn to page 22)



Cornerstone laying for the girls' building was cause for celebration March 4 at the children's home near Rome.

# The COMMISSION

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Alfred D. Moore is secretary of the Committee on World Literacy and Christian Literature, Foreign Missions Conference of North America, with office in New York City. J. D. Franks, former Mississippi member of the Baptist Foreign Mission Board, now engaged in relief and reconstruction of Europe under Church World Service, is a resident of Geneva, Switzerland. Johnni Johnson, a student of Woman's Missionary Union Training School, is assistant editor-elect of *The Baptist Student*. Edgar F. Hallock, on furlough from Rio de Janeiro, lives at Norman, Oklahoma. Carl E. Halvarson, a veteran of Japan, is a missions volunteer at Oklahoma Baptist University. Jane Carroll McRae, of Winston-Salem, North Carolina, is Mrs. J. T. McRae, a regular contributor to THE COMMISSION.



Cover: This portrait of the daughter of Pastor and Mrs. Kiyoki Yuya of Tokyo was confiscated when Missionary Edwin B. Dozier displayed his Japan treasures at the Foreign Mission Board. Missionary Floryne Miller of Tokyo, a member of their church, furnished the snapshot of Junko in her everyday clothes with her parents in front of their home. We are indebted to a Baptist soldier-photographer with the occupation forces in Japan for making the photograph.

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By Alfred D. Moore



Methodist Prints

# Let's Teach the World to Read

**D**uring the past quarter century, two hundred million adults have learned to read, largely through three great movements: Soviet Russia's mass education campaign for a people inhabiting one-sixth of the earth's surface; James Yen's reading revolution in China, the most populous country in the world; Frank Laubach's championship of the illiterates of the globe.

When Jimmy Yen, a Y. M. C. A. worker, was teaching Chinese coolies whom World War I had brought to France, Frank Laubach was at work as a missionary in the Philippines. Several years later, Dr. Yen carried his literacy campaign to his homeland, and Dr. Laubach originated his now famous method of "lightning literacy."

One man attacking the illiteracy of two hemispheres—David against Goliath! But the shepherd boy and Frank Laubach held the same weapon of faith. Both could declare, "I come to thee in the name of the Lord of hosts," for Dr. Laubach's assault upon world illiteracy is unique in that it is inseparably linked with evangelism in its ultimate purpose. Literacy and love are twin values in the plan. "You must learn to love people," is Dr. Laubach's conviction, "not for what they are, but for what you know you can help them to become."

At the very beginning of his work with the Moros in the Philippines, Frank Laubach found that the first step was to make friends with them. In teaching them to read he found

the way. Maranaw, a Moro dialect, had never been put into print. Dr. Laubach began to study the language and how to teach it. With its phonetics adapted to the Roman alphabet, Maranaw could be written with four vowels and twelve consonants. The next discovery was that three commonly used words contained all twelve consonants. Those three words were the starting point, large charts were made and lessons began. In the market place, along the roadside, anywhere and everywhere, with one pupil or a dozen, the experiment spread rapidly through the "each one teach one" plan. This practical idea, which has since gone around the world, was not really Dr. Laubach's own, but the suggestion of a Moro chieftain. When told that the teaching could not go on for lack of funds, he shouted, "This campaign shall not stop for lack of money. Everybody who learns has got to teach. If he doesn't I'll kill him!"

**M**issionaries in other lands heard of the success of the literacy experiment in the Philippines and began writing to the Committee of World Literacy and Christian Literature of the Foreign Missions Conference in New York requesting that Dr. Laubach come and show them how to use his plan. From that time on he has spent year after year traveling about Asia, Africa, Central and South America, the Near East. He has worked with missionaries, govern-

ment officials, moving picture experts, and has enlisted the support of presidents and kings.

The basic principle of the Laubach method is the selection of key words which can be broken up into monosyllables, each constituting a commonly used word or the first syllable of another such word. The charts used in teaching are illustrated with simple drawings so that association with the pictures helps the pupil to remember the words. Soon he finds himself reading sentences. When he realizes that the mystery called reading he had thought so far beyond him is actually within his grasp, he is overwhelmed with surprise and joy.

**T**he method has proved adaptable to the language of every country where it has been tried. In Ethiopia, where Dr. Laubach went a year ago at the invitation of Emperor Haile Selassie, the oldest and most difficult alphabet in the world was reduced from 250 to 35 letters. Teaching plans were made, approved by the Government, and worked out in co-operation with the missionaries. "I want my people to learn to read the Bible," said the Emperor. In Egypt, in Iran and Iraq, Dr. Laubach worked tirelessly to further literacy campaigns. Traveling about the world, Dr. Laubach has found that each campaign has followed a similar pattern: missionaries have begun it, and

(Please turn to page 32)



# Europe Must Have a Baptist Seminary

A year's experience in the heart of Europe, on assignment with an interdenominational Christian agency, with special responsibility for Poland and Hungary, and headquarters in Geneva, has convinced me of the urgent need for a strong Baptist theological seminary on this continent. I offer seven reasons:

Europe's strategic position in relation to the rest of the world will not be questioned by any thoughtful person. As in the past, the peace and prosperity of the whole world will continue to depend largely upon how Europe conducts her affairs.

For centuries she has been the seed-bed of national and international confusions, wars and rumors of wars, which have deeply involved the welfare of all nations. In the last generation two world wars were born in Europe, engulfing humanity in bloodshed and misery. Europe today, although prostrate in her weakness from the devastations of World War II, still carries in her blood, her institutions, and her traditions the potentialities for world catastrophes.

She also holds in her bosom the potentialities for world blessing and peace. For what ends these latent powers shall be released, whether for the weal or the woe of humanity, will be determined by how quickly and how vitally her life shall be brought under the control of the Christian motive and dynamic. The spiritual liberation of Europe is a responsibility that shall have to be assumed largely by forces outside of Europe, chiefly by American Christianity, for this ancient continent is a pagan land today.

Baptists of America did and are doing their share in the political and economic liberation of Europe, giving tens of thousands of their sons and billions of their dollars; they must not fail to do their full share in Europe's spiritual liberation. They have an obligation in Europe which they dare not neglect, or attempt to evade.

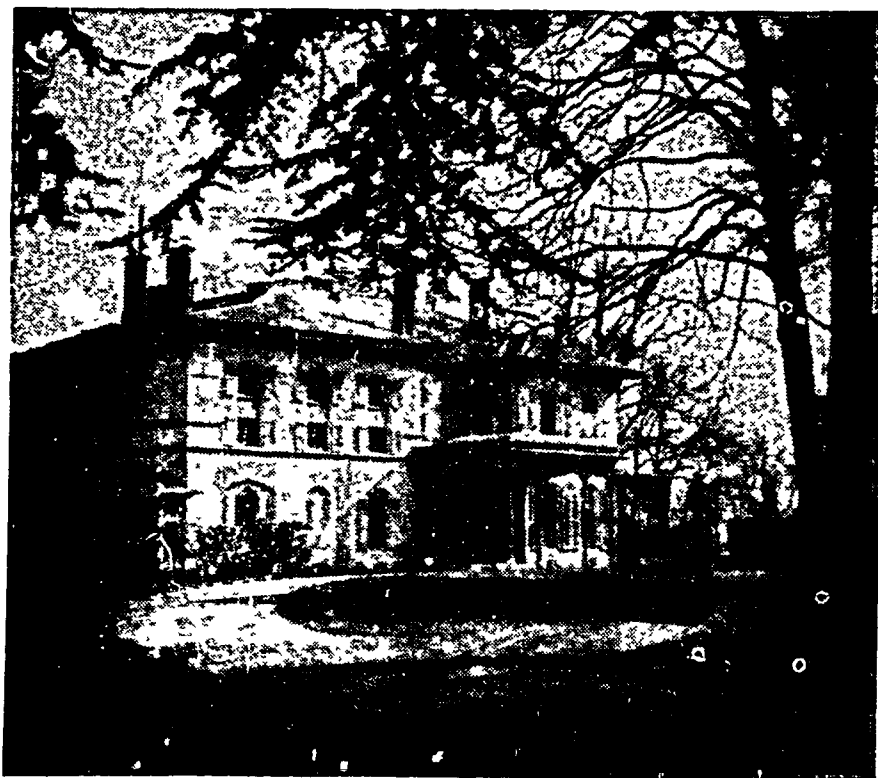
The chief offensive in the present warfare against Europe's spiritual desolation must be Christian education, and the spearhead of that offensive must be an educated ministry. A

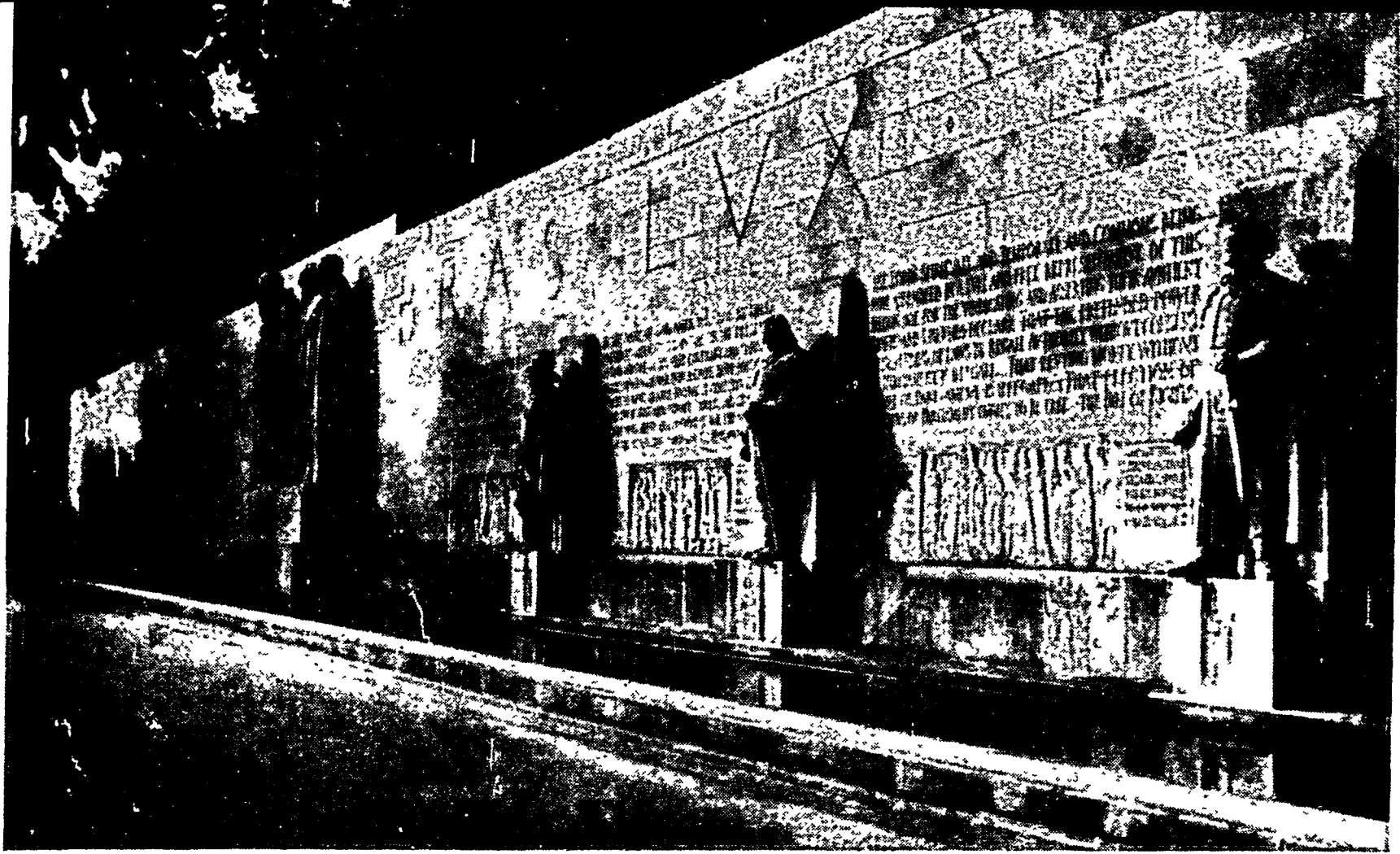
properly trained ministry calls for strong, wide-awake theological seminaries.

Europe's greatest spiritual need is an aggressive, vital, evangelical Christianity. The old confessional state churches which have dominated the religious life of European countries for centuries are tradition bound. They look too much to their church fathers of the fifteenth century and to their ancient confessions for authority for their ecclesiastical faith and practice, and too little to the Word of God, ever to be able to recognize the spiritual destitution of their people or to adopt the gospel measures necessary to save them from it.

If these historic old churches could only be freed from the shackles imposed upon them by their long alliance with the state, as I believe their leaders would like for them to be, they might be able to become their people's Moses in this dark period of Europe's religious history. But traditionalism, confessionalism, and sacramentarianism are too deeply en-

A new seminary would require such a property as Les Ormeaux, an estate near the League of Nations Palace in Geneva. Its spacious chateau (below and right) and the chalet on the grounds (right, below) could house both faculty and student body for the kind of institution the author sees for Europe.





Geneva is, in the opinion of Dr. Franks, the logical place for Baptists to open a theological seminary of postgraduate level. The International Monument of the Reformation, on the grounds of the University of Geneva, proclaims the Christian significance of the city. The great American Baptist, Roger Williams, appears in the monument. The author was photographed (left) at his feet.

PHOTOS COURTESY THE AUTHOR

By J. D. Franks

trenched to be loosened sufficiently for them to adjust themselves to the necessities of the new day that has dawned, which could be the great day of the Lord for them. However, the religious leadership and dynamic that will be required for the task does not seem to have appeared as yet on the European scene.

On the other hand, the minority free church groups, particularly Baptists, Methodists, and a few other vigorous churches, show encouraging signs of a new spiritual awakening. They are evangelistic. They are aggressive. They are not so hedged about by traditions that they are unable to adapt themselves to the new and changed conditions under which

they live. They show initiative, giving evidence that they are living spiritual organisms with power to function in the light of the needs of the times. They see the great masses of their people as lost, without God and without hope. They carry their message to the people where they are, instead of assuming the attitude of "here it is; come and get it, if you want it." They preach a gospel of personal salvation through Christ, calling for individual repentance and faith.

These small churches need every possible encouragement from their strong sister churches everywhere, especially in America. Particularly is that true of Baptists. In Europe Bap-

tists are not strong numerically and they are weak financially, but they are a determined, growing group. Adequate facilities for the proper training of their pastors and other church leaders are their great need. They are not able financially themselves to build and maintain the great seminary they need, and will not for a long time to come.

There are several small Baptist Bible schools in Europe, but these are as a rule poorly equipped and inadequately manned. They cannot be classified as educational institutions with seminary rank. They are doing a wonderful work under great handicaps, and must continue to do so. Their services will continue to be needed. There is no substitute for these schools, when they are strengthened to render better service, but they are not prepared to carry the training of their ministers far enough.

Last January two Baptist young ministers from Bulgaria made application to the scholarship committee in Geneva to attend a Baptist theological seminary. For special reasons it must be in Switzerland. I was asked to recommend a Baptist seminary that would meet their requirement. There is none. Both of these students will have to attend seminaries of other faiths.

Europe has a background of edu-  
(Please turn to page 28)

# Two Big Issues in '48

By W. O. Carver

The deepest fears and the highest hopes of humanity seem, at this moment, to be coming to critical climax in the fields of both religion and politics. The definitive organization of the World Council of Churches is to be undertaken at Amsterdam at the end of August. As the hour approaches, the difficulties and problems facing the proponents and the passionate prophets of this effort to bring into evangelical Christianity a measure of unity and of co-operation and also to create a center of fellowship of experience and of world service become more and more evident. For three hundred years the denominations which evolved out of the Reformation era have gone on their way without any compelling sense of what is now called "the sin of division" or of compulsion toward what is erroneously called "reunion."

## Caution in Having the Urge to Unity

World conditions within the last fifty years have combined with new forms of the religious experience and thought within the churches to make possible, and inevitable, the growth of an ecumenical movement which seems about to come to consummation in a Council which is to combine such sentiments and such activities as command the allegiance, the hope, and the experiment toward unity and unification of a very large number of the denominations.

Yet the imminence of decisive action naturally and properly bring forward within each of the denominations a consideration of its reasons for existence and of its responsibilities toward its own convictions. Thus serious-minded Christians face the paradox between the divine challenge to unity and the obligations of loyalty to truth, tradition, and institution.

In the political world the eager enthusiasm for unity and co-operation among the nations of the earth is chilled by the realization of differ-

ences so very deep among the peoples and especially among the "powers" of the world as to produce a pessimism almost despairing. Indeed, one writes such observations as these with the definite thought that it is altogether possible that by the time his words are seen in print, open conflict may have been engaged between the two groups of peoples aligned with the only two actually "great powers" in the political world today.

The divine challenge and call for unity among the nations along with the passionate need of the multitudinous peoples of the earth for the means of existence and of any worthy life are brought face to face with the terrible fact of sectional, racial, and imperialistic selfishness and ambition.

## Human Weakness and Sin

Thus in both spiritual and political spheres the tensions reveal the ignorance, the weakness, and the failure and sin of our human nature. Thirty years ago our first World War came to its close. It was quickly followed by idealistic movements in both the spiritual and political spheres. The statesmen set about constructing a league of nations. A group of religious leaders undertook a league of denominations. High hopes were centered in both these movements.

The league of denominations was much less seriously thought out and much less comprehensive in purpose than the League of Nations. The league of denominations never really got going. It very soon became evident that it was an abortive undertaking. However, it did represent a sentiment and a need which did not die with the failure of the movement, but served to stimulate the feeling for unity and fellowship and for co-operation in work which for at least ten years had been taking increasingly definite shape along four rather distinct lines. The present ecumenical movement is in a real sense a continuation of efforts to solve the needs

and desires which were formulated in "The World Church Movement," the technical name for what I have called a league of denominations.

The League of Nations had undertaken a far more difficult task and was directed and led by the best statesmanship, possibly, of the day. Best, that is, in the sense of ability, experience, and technical understanding. There were not a few even at that time who believed that the organization of this body involved elements and principles which foredoomed it to failure, unless a higher statesmanship rooted in belief in God and reverence for his plans and purposes in the world could rescue the league from the factors of selfish nationalism and imperialistic ambition which actually dominated the form in which the organization was undertaken.

Now a new effort in that direction has been undertaken. It is motivated largely by a much further development of the sense of the oneness of humanity and by a much deeper desire for actual brotherhood among the peoples of the world. At the same time the elements of weakness which foredoomed the League of Nations to its failure and debacle entered into the new organization in dangerous degree. Thus already we are facing the question whether there is any hope for the United Nations.

It would be very far from just to write it down already as a failure. There is no ground as yet for utter pessimism. It is all too evident that the nations are not united. The factors and forces which destroyed the League of Nations are powerfully at work in the new body. Unless ethical idealism and religious conviction can be brought powerfully to bear, we shall not long have the United Nations.

## Theocracy and Democracy

In both these movements, for Christian union and for political union, we see in vaster arenas than ever before those basic conflicts in human history between unity and diversity; between the rights and the needs of the group and the rights and demands of the individual; between unity and diversity; between efficiency and freedom.

In its deepest sense, the conflict is between theocracy and democracy.

(Please turn to page 30)



One page is not enough for this subject.  
but you deserve some mission facts on

# Can Communism Take China?

Through eight hard years of war with Japan, the people of China looked forward to the day when the war would end and peace would reign, but the end of hostilities with Japan was followed by a terrible civil war. Large quantities of captured Japanese war materials are alleged to have been turned over to Chinese Communists by Russia. The vast area of Manchuria became a battleground.

Various efforts have been made to bring about a settlement of the civil war but all have failed. Fighting has spread. Now not only Manchuria but North China and provinces as far south as the Yangtze River are in the war area. These disturbances have brought great suffering upon the already impoverished Chinese nation. Farmers in particular have felt the brunt of the suffering as their produce is taken by passing armies. The people as a whole are war weary, and have no enthusiasm about promoting a civil war wherein they kill their fellow countrymen.

Wherever the Communists have extended their influence, the problems of the people have been multiplied. The policy has been to deal gently with the populace upon the first arrival of their armies, but as soon as they have become sufficiently established, they undertake to bring all phases of life under their control.

Land distribution is one of their first steps. To own a few more acres of ground than the Communists think is proper is to prove oneself immediately an offender. The land is taken away from the owners, and is given to poor people, who realize they must either accept what does not belong to them or else risk incurring the disfavor of new masters. Upon receiving their allotment of land they soon come to realize that they are working this land in the interest of the forces which have given it to them. Their condition is but little improved, and perhaps becomes worse than before.

In order to eliminate all possible opposition, and to bring the area into

By Baker James Cauthen

complete control of the communist program, all groups of people are organized so as to advance the purposes of the new regime. Even little children are indoctrinated with propaganda, and are taught to spy upon their parents and elders. Life in the communist areas is extremely tense, because one never knows what chance remark may be reported by a child, and be used by the new masters for the bringing of vengeance upon some man or woman.

Punishment is meted out through a "people's court." To some public meeting place, the people are summoned. All who are ordered to come realize that they must either obey or else offend the rulers. In the meeting house, the person who is to be accused is made to stand upon a platform facing the audience and accusations are hurled at him. In most cases, the victims realize it is best to say nothing, but regardless of what they say, the judgment has already been agreed upon by a small group of leaders, who at the proper moment call out before the audience a suggested

condemnation, and all the people attending join in this cry.

The victim is often subjected to a huge fine, which leaves him destitute. He may be ordered to be beaten or to be hanged by his thumbs. He may be strung up to a rafter by his hands tied behind him. Many are subjected to death by being dragged through the city behind an animal, being buried alive, being beaten to death, or having the members of their bodies amputated little by little.

Cities adjacent to communist-dominated areas are filled with refugees. One is impressed in China by the fact that refugees come from the communist areas to throng the cities controlled by the Government, but refugees do not leave the Government-controlled areas to take up abode among the Communists. This fact is indicative of what the communist movement means to the common man.

The people who are tried and condemned by the people's court are not all criminals. In many cases, the dependable citizens of the area who have been the backbone of the community are made the victims. Many Christian people, including pastors and leaders have been subjected to this trial.

Communists have had an attitude of contempt for all religion. They regard religion as an opiate, and those who engage in it as parasites, especially preachers who are considered non-productive, and their activities to be scorned.

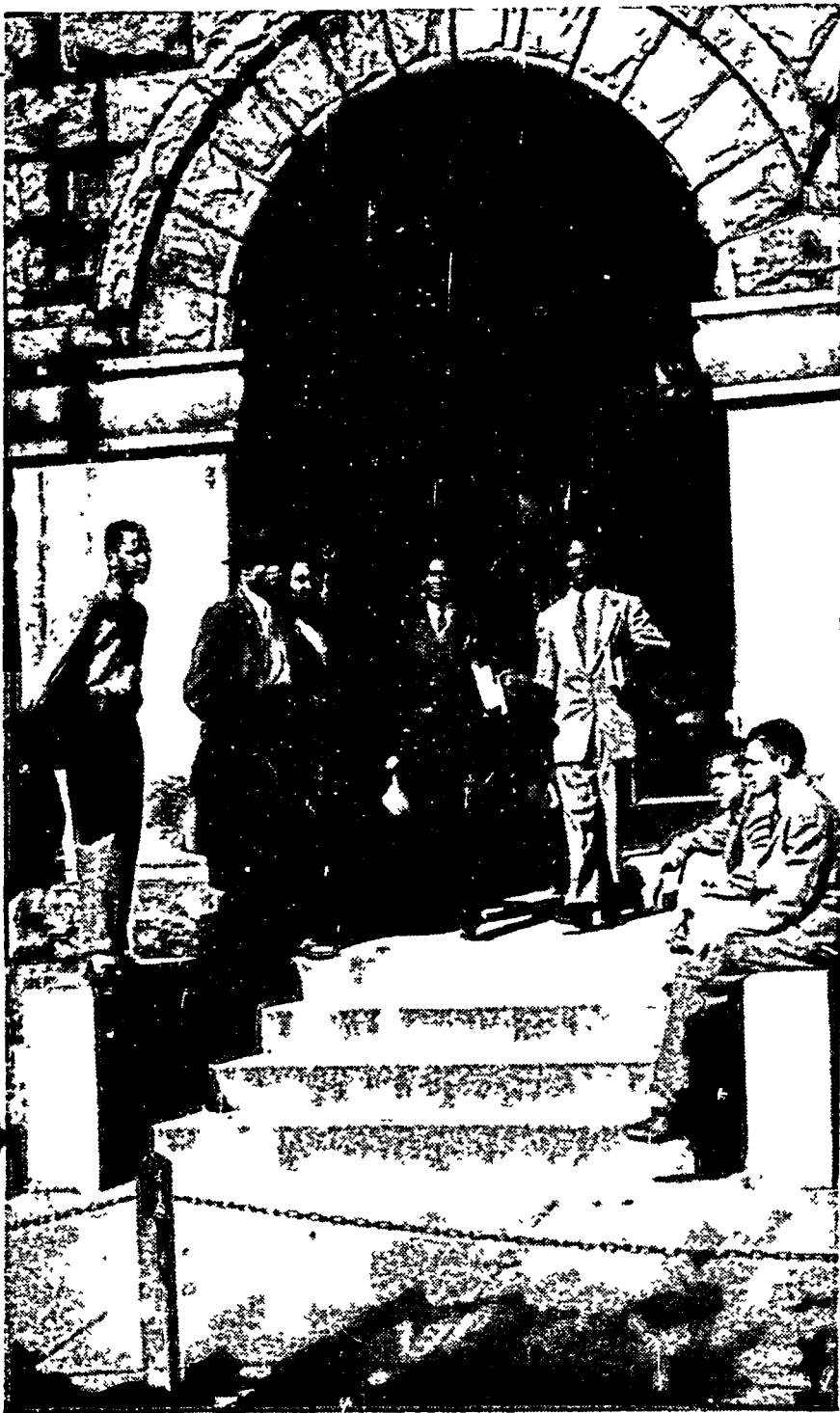
Upon the Christian there comes a great deal of disfavor. The people are constantly told by the Communists that the enemy of China is Chiang Kai-shek. They are then reminded that the friend of Chiang Kai-shek is America, and the real strength of America is Christianity. Hence, for any Chinese to be a Christian is to be disloyal to the interests of his own country, and therefore he is under disfavor.

(Please turn to page 24)

Mary Lucile Saunders



When Dr. Cauthen left China in March, Mrs. Cauthen, Carolyn, and Ralph saw him off. He returns late in May.



Two Baptist ministerial students from Nigeria are freshmen at Virginia Union University in Richmond this year. After class in the administration building they leave the campus for their room at 1418 West Clay Street. They chose a scholarship to an American rather than a British school.

No two men ever left their native state with more ardent prayer that they return safe and sound. America does amazing things to Africans, sometimes for good, sometimes for tragedy. Nigerian Baptists have known Africans to become enamored of the materialism of the United States and lose their love of their own country. They have seen men return to Africa, bitterly disillusioned in the biracial society of the far-famed "Christian America", only to exploit their fellowmen. They have had to nurse back to mental and spiritual health Africans who "cracked up" in England and America.

These two Baptists, so long separated from their churches and their families, could fail to make good unless they were committed to God's care. The missionaries and the Ayo-rindes made an effort to prepare the men for what they could expect in the States, and they counted strongly on their maturity.

Mr. Akingbala has been pastor of the St. Paul Baptist Church in the Moslem center of Kaduna—he prefers to call it the Kaduna Baptist Church—for the past five years. Graduate of the Baptist day school in his home town, of the Baptist Boys' High School in

## "Students of the Baptist Way"

Two of the more regular visitors to the Foreign Board's home office for the past nine months are a couple of West Africans enrolled at Virginia Union University, the Northern Baptist school in Richmond, a few blocks away. They come for news from home and for their allowance.

Their choice of school was influenced by an alumnus, Pastor James Tanimola Ayorinde of the First Baptist Church, Lagos, Nigeria, who with his wife returned in 1946 after eight years of study and teaching in the United States. "Only in America," he said to the Nigerian Convention, "can one learn distinctively Baptist meth-

ods and church polity. We ought to send two of our best men there for training."

On scholarships financed jointly by that Convention and the Nigerian Mission of the Southern Baptist Convention's foreign mission agency, Emanuel O. Akingbala\* and Samuel A. Lawoyin\*\* resigned their salaried positions, left a wife and four children each to the watchcare of churches and missionaries, and with the assurance of no funds except for their expenses, boarded a plane for Accra and New York City.

\*"Ah-king-bah-lah."  
\*\*"Lah-wah-yeen."

Abeokuta, the Baptist Academy at Lagos, and the Nigerian Baptist Theological Seminary, he has already demonstrated his ability as a preacher. In 1931 he married the young woman whom his older sister recommended to his parents as a worthy wife for him, and to please them, he allowed himself to be married according to the native rites instead of the British ceremony, because they distrusted legality. In 1945 before he was ordained he and Mrs. Akingbala, whom he calls Victoria, asked for a legal marriage ceremony.

His personal testimony rings true. "When I had memorized the Angli-

can catechism," he told me, "I convinced my church I was ready for membership and was baptized, but seven years later I confessed my own faith for the first time, and asked for a real baptism." He adopted for himself a name which he found in the Old Testament "because he liked its meaning: God with us."

Mr. Lawoyin, former headmaster of his alma mater, the Baptist Boys' School of Abeokuta, has a different background. The son of a polygamist, he is the youngest of five children of his mother, and one of fourteen children of his father. Dr. B. L. Lockett, in visiting the Yoruba village where he was playing one day, saw the little boy and arranged to take him home with him to attend school. The child's mother was distressed at being separated from her baby, but later when she visited the school and saw how well he was being cared for, she was reconciled to his absence from home and his opportunity to get an education.

On his first vacation, the lad, whom Dr. Lockett had lovingly renamed "Samuel," would not eat with his family. When his mother asked why, he said, "I cannot eat food which has been offered to idols." This was her introduction to the strange new faith which two of her sons were later to follow to places of influence and service. Spiritual as well as physical separation from the youngest child was an intolerable state for her, and the

## By Marjorie E. Moore

PHOTOS BY THE AUTHOR

Yoruba mother asked to be taught about the true God. When she died last year, a few months before Lawoyin's departure, she was a Christian.

The Nigerian Convention chose well when they awarded the scholarships, but the first year has made profound impressions, both good and bad. In the midst of the excitement of arriving in New York non-stop from the Azores, the Nigerians remember a stretch of twenty-four hours without food—although they were full-paying passengers of an airlines which is famous for its meticulous care of its guests.



Emanuel O. Akingbala and Samuel A. Lawoyin know how to study and want to learn.



Mrs. Ernest Moore rented her sons' room.

Snow was a strange experience of chill and thrill. American food is much too bland for the African taste, but the Nigerians soon abandoned their habit of bringing pepper to the table for seasoning the food their landlady served, and learned to like Southern cooking. With four children each back home, the men would suffer acute homesickness, except for occasional opportunity to play with American youngsters and the hospitality offered them by the missionaries' friends.

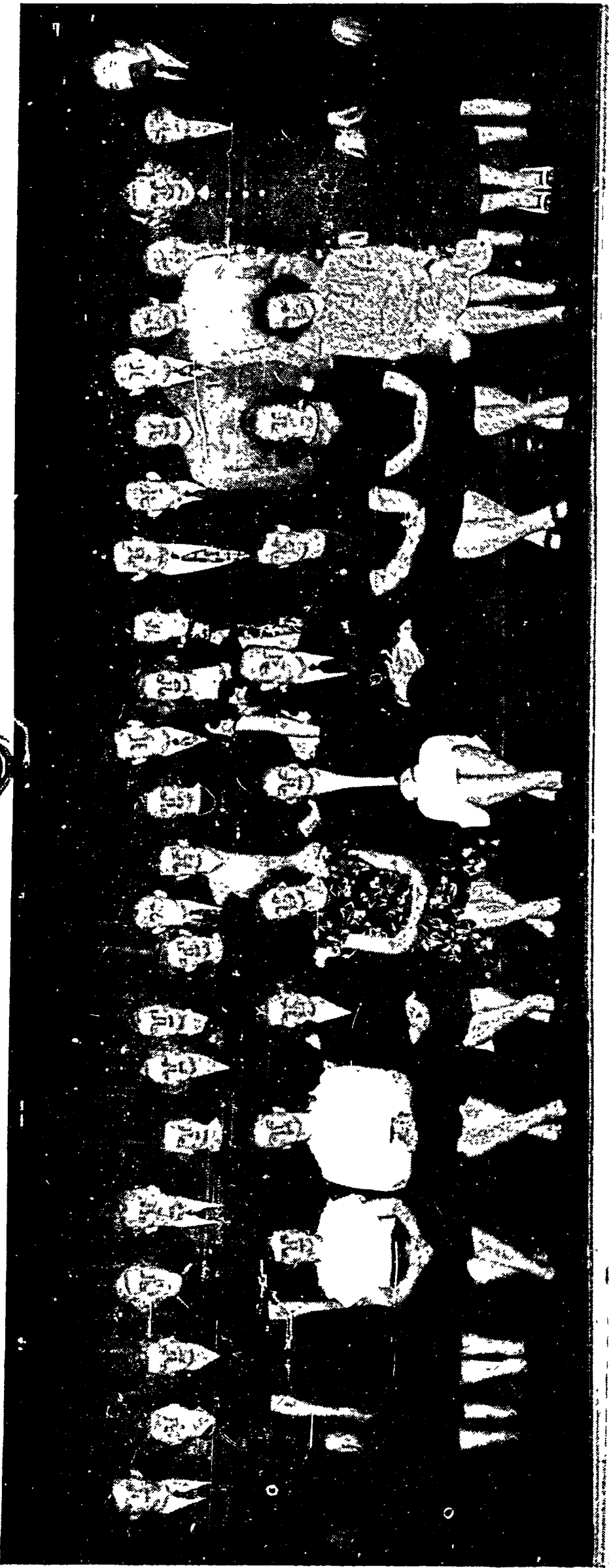
After matriculating as freshmen at Virginia Union, they were fortunate to be able to get a double room in the home of the widow of one of the University's staff, not far from the school. Their landlady, Mrs. Ernest Moore, who has two grown sons and two daughters, is interested in their happy adjustment to American life. "I try to encourage them to keep their room nice," she told me, "and to help them learn how to be useful around the



Schoolteacher Lawoyin loves children.

home. They are intelligent but they haven't had a chance to tinker with electric wiring and fix things that get out of order like American boys do. They are very good boarders; they don't give me any trouble at all. I tried to get them to let me serve them special food but they say they like the meals I prepare."

On discovering that no Yoruba knows his age or his birthday, she  
(Please turn to page 25)



Dement Studio, Richmond

## APPOINTEES-IN-WAITING

**T**hirty-three missionaries were appointed for life-time service overseas by the Foreign Mission Board April 6. They bring to fifty-one the total for 1948, and the year's goal is 100.

### Seated:

Mary Catherine Adams of Ocala, Florida, for Nigeria;  
 Alma Jean Bach of Florence, Kentucky, for Nigeria;  
 Anna Lucille Cowan of Urich, Missouri, for Palestine;  
 Ona Belle Cox of Redford, Missouri, for Brazil;  
 Mary Elaine Crotwell of Tuscaloosa, Alabama, for China;  
 Nathan Hoyt Eudaly and Marie Saddler Eudaly of Grandfalls, Texas, for Mexico;  
 Gladys Elizabeth Farmer of Waco, Georgia, for Hawaii;  
 Mary Frances Gould of Covington, Kentucky, for China.

### • Second row:

James Dewey Hollis and Corinne Dickson Hollis of Huntsville, Alabama, for China;  
 James Edward Humphrey and Rachel Thompson Humphrey of Durham, North Carolina, for Nigeria;  
 Lois Eleanor Linnenkohl of Dearing, Georgia, for Japan;  
 Helen Iola McClellan of Hannibal, Missouri, for Palestine;  
 Ruby Miriam McCullough of South Birmingham, Alabama, for Mexico;  
 Archibald Memory McMillan and Margaret King McMillan of Valdosta, Georgia, for China;  
 Bonnie Mae Moore of Atlanta, Georgia, for Nigeria;  
 James Everett Musgrave and Jane Everett Musgrave of Fort Worth, Texas, for Brazil.

### Third row:

Carrie Victoria Parsons of New Glasgow, Virginia, for China;  
 Erlene Paulk of Ramer, Alabama, for Hawaii;  
 Jean Evelyn Prince of Camden, Arkansas, for China;  
 Lois Josephine Roberts of Maryville, Tennessee, for Brazil;  
 D. Rudolph Russell and Joy Day Russell of Dallas, Texas, for China;  
 Dan N. Sharpley and Doris Allred Sharpley of Corsicana, Texas, for Brazil;  
 John Watson Shepard of Atlanta, Georgia, for China;  
 Robert Charles Sherer and Helen Mitchell Sherer of East St. Louis, Illinois, for Japan;  
 Mabel Miller Summers of Bardstown, Kentucky, for Palestine.

THE COMMISSION



Orientation for thirty-three fledging missionaries was the business of the home office staff April 8. Luncheon at a tea room gave them a chance to know some of the men and women they will be working with by correspondence. A lengthy session for detailed instructions about finances, relations to fellow missionaries, to the national Baptist Conventions, and to the Board filled the morning, and similar sessions with regional secretaries took the afternoon. Now they are off!



Mr. Seay talks transportation with the two Hawaii missionaries: Gladys Farmer (left) and Erlene Paulk. Dr. Means talks Southwestern with Doris and Dan Sharpley, appointees for Brazil where Dan saw Naval duty.



President Jenkins congratulated Victoria Parsons, once Army nurse in the Pacific, on appointment for China.

PHOTOS BY MARJORIE E. MOORE

How to provide housing, food, fuel and lights, medical service, and language study facilities in postwar Japan for the three new appointees, and the nineteen who are waiting to go, is the problem of Dr. Cauthen, Missionary Edwin Dozier, and Dr. Rankin. Seven six-room prefabricated aluminum houses have been ordered for immediate shipment along with seven prefabricated church buildings.



Twelve per cent of the resident student body of Woman's Missionary Union Training School were appointed in April.





# Brazilians Like the Sunday School

By Edgar F. Hallock

A distinctive characteristic of Southern Baptist missions in Brazil is the determination to obey the whole commission that our Lord left us. We go not only to make disciples and baptize, but to teach them to observe all things.

The study of the Word of God has made Baptists a great people. The Sunday schools, through their promotion of this study, are the agency that have been used by divine hands to evangelize and indoctrinate our people of Brazil. Someone has said that the growth of Baptists in Brazil is one of the great mission miracles of all time. Naturally, many factors are responsible for this growth. The people are responsive, pioneer missionaries laid the foundation well, and there has been fidelity to the Word of God in preaching the whole gospel of our Lord. Sunday schools in which the people could meet to study together the Bible have been a determining factor.

One indication of this growth is seen in the number of Sunday school quarterlies printed. The edition for the first quarter of 1940 was 47,000. For the first quarter of 1948 the total was 85,000; and we are confident that the 47,000 will have doubled by the first quarter of 1950. Baptists are the largest evangelical denomination in Brazil, and when a major group doubles its number in ten years that is news.

The national Baptist convention of Brazil showed prophetic insight when it founded nearly fifty years ago its Sunday School and Publications Board. The Sunday school department of this board is responsible for the organization and promotion of Sunday school work in Brazil. One of its principal activities is the preparation of the quarterlies. At present, five different quarterlies are published in Portuguese. One, *Christ's Jewels*, is for Beginners and Primaries. Another is for Juniors, and one for all the teachers. The International Sunday School Lesson outlines are used, but all comments are prepared by Brazilian Baptists. Editors for each quarterly send their material to the Sunday school department office

where it is put into final form for the printers. These quarterlies are then sent out throughout all Brazil, some going thousands of miles to tiny churches in the extreme corners of this great republic. These quarterlies have unquestionably played a most important part in the evangelization and indoctrination of Brazilian Baptists.

In the same way, the publishing house for Spanish literature in El Paso, Texas, is also one of the greatest influences for evangelization that Southern Baptists have provided for Latin America. This literature in Spanish has penetrated to the farthest points, and many have become Baptists through the study of their Bibles, guided by this literature.

Another phase of the activities of the Sunday school department of Brazilian Baptists is its organization of promotional materials for the Sunday schools. We have our six-point record system, with slight alterations from that used by Southern Baptists. Attendance at the preaching service has never been a general problem in Brazilian churches, and that point is not included. In its place we have a point requiring the daily reading of the Bible passages indicated in the Sunday school quarterlies as supplementing the Sunday school lessons.

We have in Brazil our standards of excellence for use in bettering our organization. Because of the great diversity of churches we have three standards which we call the basis, the average, and the superior standards. The subdivisions are principles of organization upon which any Sunday school can base its work. As soon as a church reaches the basic standard it goes on to work toward the average, and finally toward the superior.

One of the greatest needs in Brazilian Baptist Sunday schools is teachers. In some places we find Sunday schools where only a few can read and write. In such circumstances we also often find an active campaign against illiteracy. Those who have

only the basic rudiments have a spirit of willingness to lead others into a more perfect knowledge of the Word of God, and they do their best to teach.

In Brazil there is a great lack of trained teachers. But there is no lack of willingness to work. It is inspiring to see people with practically no formal education, but with hearts full of love for Christ and a desire to manifest that love in service, standing before their classes Sunday mornings teaching the Word of God.

In order to help meet this need for trained workers the Brazilian Baptist Sunday School Board has maintained a teacher training course for many years. In 1943 this course was revised with a new classification on grouping of books and with the publication of new books. The response on the part of the Sunday school workers was inspiring. In 1943, 380 people received awards for the study of these books. In 1944, the number practically doubled when 750 awards were given. In 1945 the total number of awards was 1,800—more than doubling the total of the previous year.

During the past two years it has remained about two thousand. Many are studying by correspondence, and a good group has already completed the study for the first diploma and all its seals.

The course includes *The Sunday School Manual* and books divided into seven groups; Old Testament, New Testament, doctrines, evangelism, teaching, administration, and the Christian life. When a person studies for the first time one of these books he receives the diploma and the seal corresponding to the group in which the book is included. For the other books he receives the seal of each group. With the last book he receives that seal and another indicating he has completed the course. The diploma for the "superior course" is being prepared, and those workers who finish the first diploma will still have a higher step before them. This means is being used to prepare workers with an experimental knowledge

(Please turn to page 32)

# Christian Women in the East

By Johnni Johnson

"**H**ad you known the China of thirty years ago," said Peter Lee, "you would be surprised to know that today women contribute more to the welfare of the church than men."

"Emancipation has come to the women of China because of Christian influence," Mr. Chao declared. "In old China, and still in interior provinces," he continued, "girls are taught three 'follows': single girls follow their father; married women, their husband; widowed women, their son."

"But in the Christian home in China," interrupted Mrs. Chao, a trifle exultantly I thought, "husband and wife are partners, equals under Christ."

"Of course," cautioned David Sheng, "we five are not in position to speak for all of China."

I understood that very well, for Lydia Chang had reminded me of the three co-existent social systems in China today—capitalism, feudalism, and socialism. I knew something of the traditional position of women in Chinese life; I knew that Western culture had made an impact upon China socially as well as economically. And I wondered just what place women were allowed in Christian activities in China.

The six of us were talking in the Chaos' apartment in Manley Hall at the Southern Seminary, Louisville, Kentucky; rather, I was the interested listener as five Chinese friends discussed something more familiar to them than to me.

Mr. and Mrs. M. C. Chao came to

Louisville in September, 1947, as did David Sheng and Miss Lydia Chang. Several months later they were joined by Peter Lee. These five, now all Baptists, and students in the seminary and at the School of Church Music, know of the work of three evangelical groups in China: Methodist, Presbyterian, and Baptist. Graduates of the University of Shanghai are Mrs. Chao, a third-generation Christian reared in a Methodist family, and her husband, whose father is a deacon in the First Baptist Church, Shanghai, where his grandfather was pastor for a number of years.

Lydia Chang, the daughter of an elder in the Presbyterian Church, holds degrees from the University of Shanghai and Nanking Theological Seminary. David Sheng worked in the University Baptist Church, Shanghai, before coming to Louisville. And Peter Lee, pastor of the First Baptist Church, Kaifeng, Honan Province, recently returned to the seminary to do graduate work in religious education; he earned the Th.M. degree in 1937.

"But what are Christian women doing in the churches in China?" I asked.

More women than men attend worship services, they told me; women contribute generously for frontier missions; they observe seasons of prayer for world missions; they are extremely interested in what the

women in the Southern U.S.A. are doing in their churches.

"What about organized work among the women?"

"Woman's Missionary Union does good work, steady work," declared Pastor Lee. All of them agreed that W.M.U. was an integral part of the program of the churches there.

"In our churches in China, we have deaconesses," volunteered Mrs. Chao. And from Lydia I learned that a deaconess fills the same position in the church that a deacon does. In fact, I learned that in many churches the deaconesses do more work than the men. They visit sick and distressed people and seek to bear a personal testimony for Christ wherever they go.

Mr. Chao, the most articulate of the group, told the story of an old Bible woman, Mrs. Zee (widely known as Zee Ta Ta) in Kunshan Baptist Church where he was pastor before coming to the States. Now seventy-eight years of age, she is still active in Christian work; at present she is in charge of Kunshan Baptist home which cares for some forty-five orphaned children. For many years she went regularly into all the area around Kunshan preaching and teaching.

And then there was Mrs. Chao's grandmother, a lay woman in the Methodist church, not under salary. She went out from her home to teach and did so until the work proved too great a physical strain for her, resulting in death at the age of seventy-seven. (Please turn to page 32)

Miss Chang

Mr. Chao

Mrs. Chao

Mr. Lee

Mr. Sheng



Photos courtesy Southern Baptist Theological Seminary

Because Baptist missionaries to the Orient got stranded in Honolulu in 1940, Bill Sugimoto came to know Christ. He sauntered into the highway chapel at Wahiawa one day, and the pastor invited him to organize a Boy Scout troop. Today he is a G.I. student in a Baptist college on the mainland preparing for Christian service.

## Bill Has a Job in Hawaii

By Carl M. Halvarson

**W**hen the Japanese attacked Pearl Harbor in 1941, young Bill Sugimoto of Hawaii was beginning life as a new convert to Christ.

Now a freshman in Oklahoma Baptist University, Bill represents the product of Baptist mission work at the crossroads of the Pacific. He is one of many Hawaiian students now studying in Baptist colleges on the mainland.

"At seven o'clock in the morning on that December 7, I jumped out of bed as I heard explosions at adjacent Wheeler Field, near Pearl Harbor," Bill says. "Seeing the planes in the sky, I thought they were Americans on maneuvers, but soon I saw bombs fall and smoke rise into sky. When I saw the airplanes diving and strafing, I gazed in horror at the emblem on their wings and knew they were Japanese. Then I saw flames rise from Pearl Harbor, and realized they were bombing the U. S. Navy."

A rather inauspicious beginning for a Christian life, for the next four years, Bill served his country, both in and out of uniform.

Southern Baptists didn't wait for

the senate to confirm Hawaii as the forty-ninth state, but entered the islands in late 1940. As the work progressed, missionary appointees for the Orient, temporarily stranded in the Islands because of the war, increased the missionary staff for the territory. The mission work doubled and tripled with their help.

Making Honolulu their central base, the newly-organized churches were soon reaching thousands of Oriental and Occidental peoples with the gospel. Mission points were established throughout the islands, and missionaries became circuit-riders over hundred of miles.

The response of the Hawaiians to the gospel was terrific—Sunday schools overflowed, classes met under trees, and churches held services in garages and houses. Homes of Japanese Buddhists were entered, Chinese houses were visited, and scores of native Hawaiians were won. The Hawaiian Baptist Convention, organized during the war, was a strange, but strong amalgamation of many peoples serving a common Saviour.



*Photos courtesy the author*

**B**ill's hometown is Wahiawa, a city of 10,000 people about fifteen miles from Honolulu. A Honolulu church established a mission at Wahiawa, calling it the "highway chapel."

Bill's grandparents were Buddhists, his parents believed nothing, and Bill, himself, had never heard the plan of salvation for his life.

"I went to the highway chapel mainly out of curiosity," stated Bill, "but I liked the services very much."

Soon afterward, the mission was organized into the Wahiawa Baptist Church and a house of worship was built in 1941.

"How would you like to organize a Boy Scout troop in our church, Bill?" asked James Belote, pastor of the Wa-

hiawa Church at that time, an appointee for China.

Being a Scout leader in the local schools, Bill gladly accepted the offer and organized a troop in the church.

"The Lord must have brought all of this about," remarked Bill, "for through my starting Scout work in this church, I was won to Christ by Mr. Belote and baptized by him shortly before Pearl Harbor."

Bill worked for the U. S. Engineers in Honolulu during the war years, and eventually entered the U. S. Army in the spring of 1945.

Upon his discharge in January, 1947, Bill realized that his church and the other Baptist churches of Hawaii were stronger than when he first began his Christian life. In a few short years, the Hawaiian field had grown to a major Baptist mission project.

With nine churches now in the Baptist Convention, and several missions soon to become churches, the Foreign Mission Board has more than twenty missionaries assigned to Hawaii.

Church gifts for all causes exceeded \$70,000 in 1947. Convention church membership is approaching 1,000, while over 2,500 are enrolled in Sunday schools throughout the islands. The Sunday school enrolment is more than two and a half times the church

membership—which is the reverse of the situation in most churches in the South.

Vacation Bible schools reach hundreds of children of every racial stock each year, and Training Unions and W. M. S. organizations flourish in many churches and missions.

Students of all nationalities, including Japanese-speaking young people, attend the growing Baptist Bible School in Honolulu. Approximately 1,000 pupils receive Baptist-promoted religious education in the public schools of the Islands. In addition, many churches conduct kindergartens during the week.

A Convention book store in Honolulu has sales amounting to more than \$20,000 a year. Also in Honolulu, the "Baptist Hour of Hawaii" broadcasts thirty minutes every Sunday morning from one of the strongest radio stations in the city.

Baptist student work was initiated in November, 1946, under the leadership of Missionary Josephine Harris, instructor in the Bible School. The Honolulu B.S.U. received a mighty impetus in December when a city-wide youth revival was conducted by a Stateside gospel team. Student Secretary W. F. Howard, of Texas, and William Hall Preston, Southwide associate student secretary, accompanied the team and helped expand and develop the student work.

The B.S.U. has been recognized by the University of Hawaii, and is coordinating the Baptist students in the University, Bible School, and nursing and business schools in a program of enlistment and evangelism.

As Bill witnessed the phenomenal growth of the Hawaiian field, he turned his eyes toward the States early in 1947. He wanted further Christian education in a Baptist college in the South. Other Hawaiian students had gone to the mainland for study, and he also wanted to prepare himself better for his life's work.

"My chief interest was photography," Bill said, "and I wanted to study professional photography in a Baptist school, if I possibly could."

Bill studied for a short time in a private photography school in Fort Worth. While there, he made the Broadway Baptist Church his church.

It was not long, however, until Bill heard of Oklahoma Baptist University's new school of photography, and the professional courses offered. He lost no time in going to Shawnee, and is now on the school's photography staff and busy in every phase of the technical work.

When asked what his future will be, Bill was emphatic as he said, "My first aim is to serve the Lord. Photography is just my means of support. I want to go back to Hawaii and work wherever the Lord leads me!"

Bill was more interested in the future of our work in Hawaii than he was about his own future as he stated, "That field is wide open for missionaries!"

"The opportunities are far beyond our present possibilities" was the recent remark of a missionary now working in the Islands. Thousands of dollars are needed to build adequate church buildings to accommodate overflowing churches and missions.

New missionaries need to be added to the present insufficient, overworked staff. The B.S.U. work should be expanded to reach thousands of students in the Honolulu area. The Baptist Book Store needs a new building to serve thousands of people adequately. A Baptist college for the island's young people needs to be established.

The Hawaiian field is no longer an advance base for our appointees to the Orient. It is a mission field, itself, as ripe unto harvest as its golden pineapple fields.



Wahiawa Baptist Church became Bill's home when he professed his faith in Christ and was baptized by Pastor James D. Belote. Now he is in training in the U.S.A. for evangelistic service as a Christian layman, with photography as his means of livelihood.



# THE NEW WORLD MUST BE A BETTER WORLD

## A FREE WORLD

God has made man for something higher and holier than homelessness, hunger, preventable disease, unemployment, poverty, insecurity, segregation, fear, and so we seek, under His guidance, for a road that will lead all mankind into the dawn of a better tomorrow. . . . There are places to begin today, places as close as the church we attend and as near as the community in which we work and play and live.

## A LITERATE WORLD

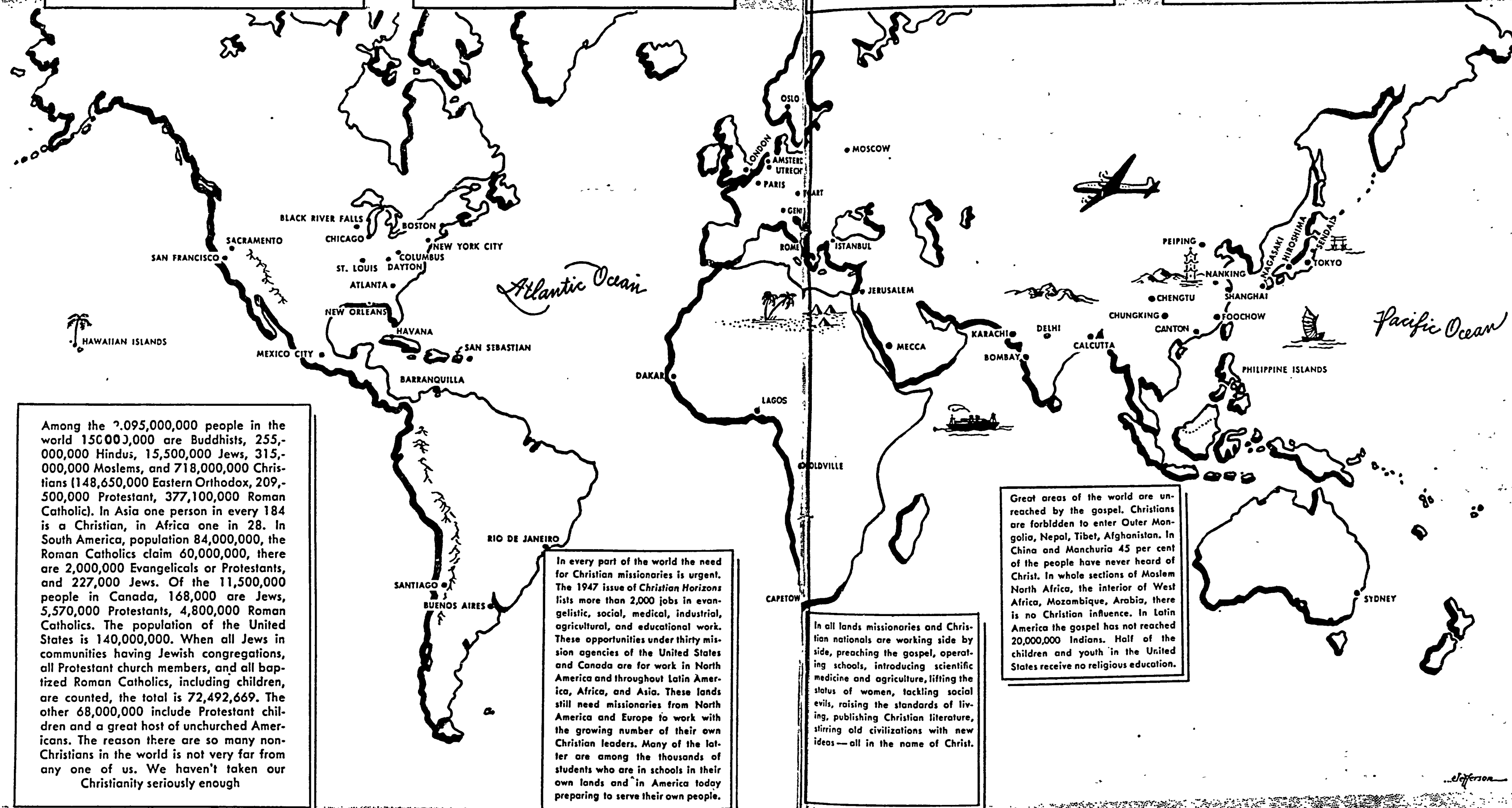
A billion people in the world, three out of every five, cannot read or write. Millions more have a very limited education. Dr. Frank C. Laubach, world leader of literacy campaigns, says that 500,000,000 new readers will step out of the silent ranks of illiteracy in the next fifty years. Better schools, adequate adult education, Christian education, and Christian literature are musts if the new world is to be a better world.

## A FRIENDLY WORLD

Is the world ahead to be one of discrimination, snobbery, special privilege, exploitation, imperialism, nationalism, war? Or one of friendly dealings between different class, labor, economic, racial, and national groups? Life falls short of its intended meaning unless all people everywhere learn how to live together happily as members of one family, citizens of a friendly world, a world at peace.

## A CHRISTIAN WORLD

The vast majority living today, almost two thousand years after Christ, are living as if he had never come. Some day all the peoples of the world must realize the truth in the inscription on a mural in Rockefeller Center, New York City: "Man's ultimate destiny depends not upon his ability to learn new lessons, nor to make new discoveries or conquests, but upon his acceptance of lessons taught two thousand years ago."



Among the 2,095,000,000 people in the world 150,000,000 are Buddhists, 255,000,000 Hindus, 15,500,000 Jews, 315,000,000 Moslems, and 718,000,000 Christians (148,650,000 Eastern Orthodox, 209,500,000 Protestant, 377,100,000 Roman Catholic). In Asia one person in every 184 is a Christian, in Africa one in 28. In South America, population 84,000,000, the Roman Catholics claim 60,000,000, there are 2,000,000 Evangelicals or Protestants, and 227,000 Jews. Of the 11,500,000 people in Canada, 168,000 are Jews, 5,570,000 Protestants, 4,800,000 Roman Catholics. The population of the United States is 140,000,000. When all Jews in communities having Jewish congregations, all Protestant church members, and all baptized Roman Catholics, including children, are counted, the total is 72,492,669. The other 68,000,000 include Protestant children and a great host of unchurched Americans. The reason there are so many non-Christians in the world is not very far from any one of us. We haven't taken our Christianity seriously enough.

In every part of the world the need for Christian missionaries is urgent. The 1947 issue of *Christian Horizons* lists more than 2,000 jobs in evangelistic, social, medical, industrial, agricultural, and educational work. These opportunities under thirty mission agencies of the United States and Canada are far work in North America and throughout Latin America, Africa, and Asia. These lands still need missionaries from North America and Europe to work with the growing number of their own Christian leaders. Many of the latter are among the thousands of students who are in schools in their own lands and in America today preparing to serve their own people.

Great areas of the world are unreached by the gospel. Christians are forbidden to enter Outer Mongolia, Nepal, Tibet, Afghanistan. In China and Manchuria 45 per cent of the people have never heard of Christ. In whole sections of Moslem North Africa, the interior of West Africa, Mozambique, Arabia, there is no Christian influence. In Latin America the gospel has not reached 20,000,000 Indians. Half of the children and youth in the United States receive no religious education.

In all lands missionaries and Christian nationals are working side by side, preaching the gospel, operating schools, introducing scientific medicine and agriculture, lifting the status of women, tackling social evils, raising the standards of living, publishing Christian literature, stirring old civilizations with new ideas—all in the name of Christ.



## Valedictory

Five years ago, in response to the call of the Foreign Mission Board, I came to Richmond to serve as editor-in-chief of THE COMMISSION. From my sophomore year in the University of Texas when I joined the first volunteer band organized in that institution, foreign missions had been to me a theme of primary interest. The way had never opened for me to go to the foreign field, but through the intervening years I had read and written and prayed about this vital matter of world missions. God had called one of our daughters to be a foreign missionary. At the request of the Foreign Mission Board I had prepared a mission study textbook covering all of our work in other countries. Through long service as a Baptist editor I had sought to magnify the great commission of our Lord to make disciples of all nations. So, the invitation of this board, though wholly unexpected, found me ready and eager to undertake this new and significant assignment.

These five years have been filled with many of the richest and happiest experiences of my forty years of activity as a Baptist journalist. Yet we have been brought face-to-face every week with the tragedies of a war-torn and disillusioned world. We have heard in the watches of many a night the cries of millions of suffering, starving people. We have listened to the angry shouts of selfish leaders in deadly strife—Hindu and Moslem, Jew and Arab, Dutch and Indonesian, Chinese Nationalists and Communists—men who, after a wasting global conflict, should have been seeking the ways of peace. Now and then we have caught gleams of hope as representatives at the council tables of the United Nations have sought agreement on difficult and delicate matters involving every area and activity of life—economic, political, governmental, religious, cultural, social, and industrial. We have listened with dismay as political leaders in every nation, including our own, have seemed to forget the principles of Him whose name is Wonderful, Counselor, mighty God, everlasting Father, and Prince of peace, and in their deliberations and discussions have forgotten or forsaken the ways of righteousness.

Through all the stress and strain, the conflicting ideologies, the national and international struggles, the trials and triumphs, we have sought to interpret the meaning of it all in the light of the purposes and promises of Him who made the world, in whom all things hold together. Our hearts have found strength and assurance as, above the roar of the storm, we have heard the voice of our living Lord as he declared: "Fear not, for I am the first and the last, and the Living One: and I was dead and behold, I am

# EDITORIAL

alive forevermore, and I have the keys of death and hell." He must reign until he has put all his enemies under his feet. He who has bidden us to keep on asking and seeking and knock-

ing—and witnessing—will reward our faith, our fidelity, and our fellowship. He will open doors which no man can shut. He has power to remove all iron curtains. Through him men of every nation shall be made one. This confidence is our reward and our joy. This is the victory which overcomes the world, even our faith.

By the terms of the fair and just plan of retirement adopted by this board three years ago, I have come to the end of my active official connection with the board, effective the fifteenth of May. I thank you for your unfailing co-operation, for the glorious spirit of fellowship, which has characterized our relations. I shall evermore cherish the memories of these five eventful years as we have labored together in the glorious cause so dear to our hearts. I shall pray daily for you and for my successor and shall continue, in every way possible, to promote the interests of this great world mission agency.

While I retire from active participation in administering the details of this missionary organization, I am not retiring, so long as God gives me strength of heart, mind and body, from active participation in Kingdom affairs. I plan to keep on preaching—God called me to be a preacher—, writing, praying, living, rejoicing, wherever he leads me.

As I leave THE COMMISSION I am very happy that the Board has elected Dr. Frank K. Means, secretary of missionary education and promotion, as acting editor and business manager. His practical acquaintance with the printing business, his knowledge of world missions, his experience as professor of missions in Southwestern Baptist Theological Seminary and his devotion to the foreign mission program of Southern Baptists equip him in superlative measure for this position.

Miss Marjorie E. Moore who has been with THE COMMISSION five and one-half years will continue as managing editor. Her keen sense of artistic values, her skill in portraying through pen and picture world missionary activities and achievements, and her resourcefulness in making available through many channels of publicity information concerning unprecedented missionary needs and opportunities are all dedicated to the enlistment in our great missionary enterprise.

We are confident that in the hands of these two skilled craftsmen THE COMMISSION will continue to grow in attractiveness and in its appeal to Southern Baptists in behalf of the supreme business which our Lord has committed to our hands and hearts.

My first press run, given to our printers five years ago, was 48,000 copies of THE COMMISSION. The press run for March, this year, was 96,000; for April 99,800; for the May issue now on the press, 101,000. Let us make it a quarter of a million the next five years.

Faithfully yours,

*EC Routh*

## The World Can't Wait

The Foreign Mission Board of the Southern Baptist Convention, in its semi-annual session April 6-7, faced resolutely the threat of imminent world perils which can be averted only by spiritual forces.

Realizing that the day of opportunity may soon be passed, the Board responded to the call and challenge to advance with a missionary program beyond anything Southern Baptists have yet undertaken.

We have the resources, material and spiritual, if we would only use them as faithful stewards of the Lord Jesus Christ. The goal of 1,750 missionaries and an annual budget of \$10,000,000 for foreign missions set before us as an ultimate objective is not a visionary scheme. Last year Southern Baptists gave for all purposes \$132,000,000. A \$10,000,000 world mission budget would be less than a tithe of what we are now giving for all purposes. This goal for world missions is less than the total goals for state objects set last year by twenty Baptist state conventions.

If we gave as much per capita as American Methodists are giving, we would reach the \$10,000,000 mark. If we gave as much per capita for foreign missions as Southern Presbyterians are giving, we would give each year, not \$10,000,000, but \$13,500,000, for the most important business in the world. If we equalled the giving of the Nazarenes for foreign missions, we would give more than two and one-half times the \$10,000,000. As a matter of fact, in a list of twenty-one evangelical denominations, Southern Baptists, with a per capita gift to foreign missions of 60 cents, are next to the bottom of the list. Our average for all religious purposes is only about one-third of a tithe of our income.

During its session the Board appointed thirty-three new missionaries: five to Nigeria, eleven to China, three to Japan, six to Brazil, three to Mexico, three to Palestine, and two to Hawaii. This brings to fifty-one the number of new missionaries appointed since January 1 this year. The total number of active missionaries now under appointment is 663.

But with vast areas in the world where the name of Christ is not known, we are only touching the fringes

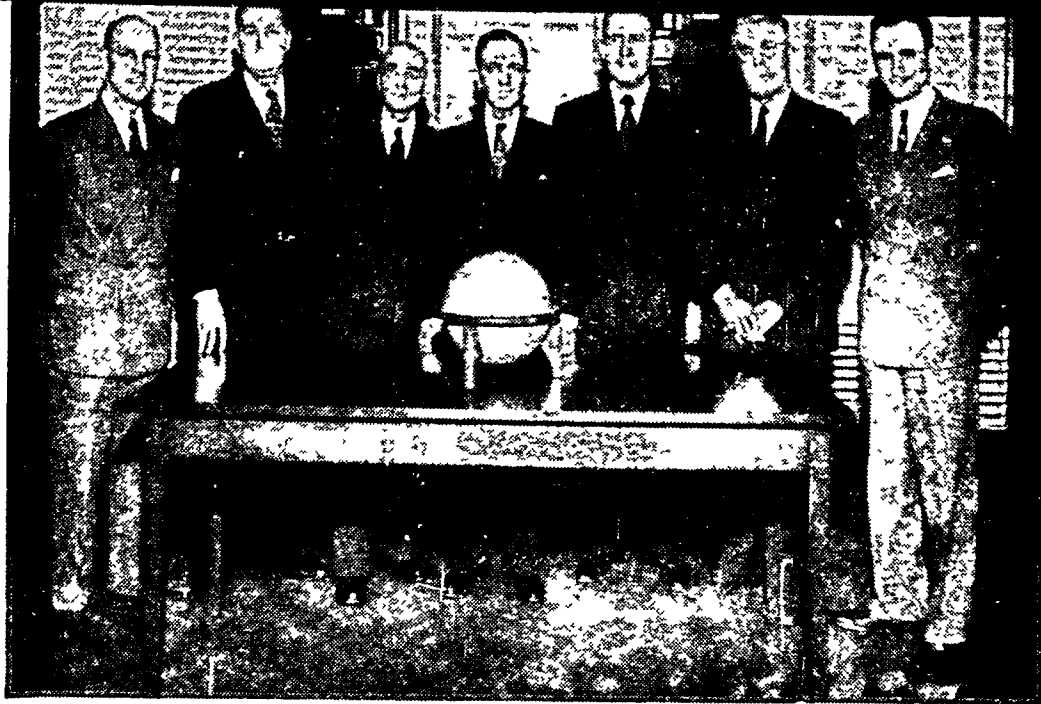


Photo by Dementi

Reporting in person for the April meeting of the Board were these men: Latin American Secretary Everett Gill, Jr., Personnel Secretary Samuel E. Maddox, Editor Routh, Executive Secretary M. Theron Rankin, Missionary Education Secretary Frank K. Means, Africa-Europe-Near East Secretary George W. Sadler, and Orient Secretary Baker James Cauthen, all of whom take orders from the Board.

of our task. In an advance program we must not only develop and enlarge our work in areas already occupied, but we must enter new fields. Our attention was called to the urgent need for us to send missionaries to unoccupied areas in India, Siam, Indo-China, Belgian Congo, Union of South Africa, Liberia, Peru and Ecuador.

The Board adopted the recommendation that 71 missionaries be secured for Japan by 1950, bringing the total for that country to 100. Dr. Cauthen reminded us that Japan is waiting for a Voice. Will that voice be the voice of a preacher, or the voice of a military leader?

Dr. Cauthen, who stirred every heart as he described conditions in Japan and China, reported that there are now 152 Southern Baptist missionaries in residence in China, with urgent need of 465 missionaries in China alone. He described tremendous difficulties experienced in China due to confusion, inflation, and civil war. But we never had so many open doors in the Orient. So with other areas which Southern Baptists have already entered. Latin America, for example, is in urgent need of 350 additional missionaries.

The missionaries appointed this year constituted one of the finest groups ever sent out as Southern Baptists. These young people all have a healthy outlook on life, are deeply spiritual, yet are intensely human; they have a sympathetic understanding of the people to whom they are to minister. A large percentage of our missionaries are coming these days from the small churches. Nearly all of the appointees were converted at an early age. Most of them grew up in homes that were conducive to their spiritual, mental, and physical development. However one missionary said she never heard a pastor preach a missionary sermon until she was a student in college. All of them expressed a desire to work in difficult places. All of

them accepted unhesitatingly the Scriptures as the inspired, authoritative revelation of the will of God. To them the Word of God is a living message, and they are eager for the opportunity to carry that message to the multitudes who have never heard of the Saviour of the world.

There are open doors, and many adversaries, around the world; we have never faced such challenging opportunities. The world can't wait. We waited too long in Japan, and paid a fearful price. If we wait much longer to give the saving gospel to weary nations the cost of such delay will be colossal—incomparably greater than any missionary undertakings already proposed. These young people are risking their lives in difficult places. Will not Southern Baptists risk their dollars as they commission these glorious young people to carry out Christ's commission to be his witnesses unto the ends of the earth?

### *Let Us Plan to Advance*

A conference of extraordinary missionary significance is called to meet in Columbus, Ohio, October 6-8, 1948. The sixty-six mission boards of evangelical denominations co-operating through the Foreign Missions Conference of North America are issuing an invitation to 3,500 missionary leaders chosen by their respective denominational groups to meet for consultation concerning urgent world mission needs and opportunities. Southern Baptists are asked to send six hundred representatives to this meeting.

In line with the purposes followed by the Foreign Missions Conference since its organization more than a half a century ago, any proposed missionary advance suggested by the Columbus conference will be directed by each of the denominations represented in that conference and not by any general organization.

The Foreign Missions Conference of North America is what its name implies, a conference of representatives of evangelical missionary boards who meet for consultation concerning missionary problems and tasks, some of which in these days of complex national and international relationships cannot be adequately handled by any one missionary agency alone. The Foreign Missions Conference has no legislative functions and does not presume to consider questions of ecclesiastical faith and order which represent denominational differences. Questions of organic union do not come within its scope. "The Conference," to quote from its constitution, "being a purely voluntary association of boards, neither it nor any of its parts has authority to commit boards to any position, policy, or course of action, except as such boards may request or authorize the Conference so to act and then only within the bounds of such request or authority."

For years the Foreign Mission Board of the South-

ern Baptist Convention has found most helpful its association with the Foreign Missions Conference. Such association has not embarrassed Southern Baptists for it has not in the slightest degree been concerned with the beliefs, policies, polity, decisions, or actions of Southern Baptist churches and co-operative relationships as expressed in associations and conventions.

But more than that, Southern Baptists have a contribution to make to any group of fellow believers, particularly where there is no suggestion of control from without and where such co-operative association does not imply any authority on the part of anyone else to speak for Baptists or for any other constituent evangelical body.

As we face a war-stricken world distraught with many acute problems with which our fathers were unacquainted, it is the part of wisdom to secure all information possible and to weigh every suggestion as we plan to enter open doors and face many adversaries that threaten the world missionary enterprise. We must advance. There is no time to lose. The fields are now white unto harvest. Tomorrow is already here.

More than ever, we must stress intercession, evangelism, Christian education, the healing of the sick—in every way emulate our Saviour and Lord who went about doing good. There must be renewed emphasis on the announced ministry of Jesus in his message at Nazareth: to preach the gospel to the poor, to heal the brokenhearted, to proclaim deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. This is being done and must continue to be done at an accelerated rate through aggressive evangelism, churches, schools, hospitals, the distribution of the Scriptures, the creation and distribution of other Christian literature, the building of Christian homes, and the strengthening of Christian ideals in every area and activity of life.

We can learn lessons in the future, as we have in the past, from our fellow believers in all nations, as we confer concerning urgent human needs and the design and desires of our Lord, and seek to bear the most effective testimony to the power of the gospel of Christ. Others can learn from us as we declare the living Word of God and attest our message by our manner of life.

We urge our fellow workers throughout the territory of the Southern Baptist Convention to have a part in this notable meeting in Columbus, to share experiences, to seek inspiration and information in carrying out the commission of our Lord, and to go from that conference with a deeper desire to bear witness on every continent to our Lord Jesus Christ, the Saviour of the world.

## The Spirit of Elijah

Sometimes missionaries grow weary and become discouraged like other people. After his victory on Mount Carmel, in his contest with pagan priests, and the consequent threat by Jezebel, Elijah was in the depths of despair in the desert. "I, even I only, am left," was his plaintive lament in reply to God's query, "What doest thou here, Elijah?"

God did not chide or rebuke the disheartened prophet. First, there must be food and rest. Then, God assured Elijah that there were 7,000 others who had not bowed their knees to Baal, probably many of them influenced by the message and ministry of the prophet. Next, came God's bidding to anoint a young man busy at his daily tasks, by way of preparation, not to emulate Elijah, but to do the will of God through his own personality. One of the greatest contributions which a missionary can make in Kingdom service, is to win and prepare others to carry on the work begun by the pioneers.

The story of Elijah did not end with the Old Testament records. Like a river which is lost in the sands for some distance, but reappears farther along as a refreshing stream, so Elijah after the centuries of the inter-biblical period, reappears, even as promised in the last words of the Old Testament. "He [John the Baptist] shall go before his face in the spirit and power of Elijah." Years later Jesus said of John, the herald of righteousness, "This is Elijah, that is to come." Elijah is not dead; he still lives. The spirit and power of Elijah rests upon true preachers of righteousness.

Men and women who were appointed by our Foreign Mission Board, years ago, have been numbered among the departed saints, but their works abide. Matthew Yates is gone but his spirit remains. China still feels the impact of his spirit and power; so with heroic missionaries who laid foundations in other lands. Sometimes they became sick in body and heart, but because of their labors there are thousands who do not, today, bow their knees to pagan gods.

As we write these words we are thinking of a young woman in missionary service who, because of physical strain due to crushing responsibilities, is compelled to rest awhile. Every prospect is that, courage and faith and strength renewed, she will soon resume her work. Our thoughts turn to still another, a missionary, now returned to her chosen field in a distant land, who wrote when called aside by illness:

The Lord called me to come aside one day.  
"Lord," I said, "the need is great; I pray  
For more strength to carry on Thy work.  
You led me here. I cannot leave; I will not shirk."  
"It's my will, child. Can you not trust me?"  
"Dear Lord, forgive. I submit to Thee."

Here a deeper life I have sought from Thee;  
A richer life Thou hast given me.  
All of this I sincerely prize  
As I give it anew to Thee and rise  
To follow Thee and do Thy will;  
My little place again faithfully to fill."

## The Missionary and His Bible

It is interesting, in studying the biographies of missionaries, to note how frequently they were sustained and strengthened by the Scriptures. For example, David Livingstone, in imminent peril when all his plans had been frustrated by the hostile tribes among whom he labored in Africa, was able to write: "But I read that Jesus came and said, 'All power is given unto me in heaven and in earth. Go ye therefore and teach all nations and lo, *I am with you alway, even unto the end of the world.*' It is the word of a Gentleman of the most sacred and strictest honor, and there is an end on't." It is interesting to note that this same Scripture was a constant inspiration to John G. Paton as he labored in the New Hebrides: "His words, 'Lo, I am with you alway, even unto the end of the world,' became very real to me and I felt his supporting power."

So with practically all other missionaries who have found their supreme strength in the Word of God which has been committed to them to declare unto men of every nation and tribe and tongue and kindred. It would be an interesting study for students of missions to examine the biographies of missionaries and note how frequently these witnesses found strength and wisdom and courage in God's Word.

But there is another intimate relationship which missionaries sustain to the Bible, especially those who carry the gospel to people into whose tongue the Scriptures have never been translated. Missionaries have been pioneers in translation. William Carey's supreme contribution to the Orient was his translation of the Scriptures into the various languages of India. Through all of his sufferings, Adoniram Judson's first thought was the preservation of the precious translation which he had made of the Bible into Burmese. Robert Morrison was never permitted to do much evangelistic work in China, but through translation of the Scriptures and the making of a grammar and lexicon he laid the foundations for all missionaries who have followed him.

On an average, some part of the Bible has been translated into some tongue every month for ninety years. Most of this work has been done by missionaries. The story of these achievements is found in such recent books as *The Shrine of a People's Soul* by Edwin W. Smith and *Great Is the Company* by Violet Wood, both published by Friendship Press.



# EPISTLES

## FROM TODAY'S APOSTLES

(Continued from page 1)

phanage. Two parties who visited Rome have pledged themselves to provide the \$4,000 needed for the chapel. How good is God!

You will be interested to know that Dr. Moore, representing Southern Baptists, went with American and Italian Government officials to Naples to meet the "Friendship Train." He and Dr. Lawton went to Sicily January 23 for the same purpose. The Italian people appreciate this help from America very much, and we have heard that plans are being made to reciprocate this generosity in some way.

The work of the Mission goes well. Our theological school is having classes and eleven young men apply themselves diligently to train for service as pastors or special workers. Lack of suitable living quarters for these men because of our inability to "liberate" our building due to wartime regulations still in force, and lack of textbooks and an adequate faculty make this seem an impossible undertaking. But the dire need of workers of every type compels us to push on. We look forward to the time when the great central European Baptist seminary will be a reality!

Woman's Missionary Union of Italy joined with their American sisters when they held their Day of Prayer and Christmas Love Offering Service on December 6. The offering given at that time many times surpassed in amount any love offering ever made by the Italians. Present reports show almost 400,000 lire or about \$600. (The number of adult Baptists in Italy is a little over 3,000. Prices on necessities are higher than they have ever been.) We feel that this offering represents real sacrificial giving!

A good part of it will go to the G. W. Truett Orphanage in Palestine, and most of the remainder toward paying for a small chapel in a mining town in north central Italy.

Our Girls' Training School, becoming every day more of a "must," is taking shape in our thoughts. We hope that work may be started soon on this building and that it may be ready for occupation and operation by October, 1948.

In the remodeled missionary home things go well. The Ben Lawtons with Benny and "Packy" have finally moved into the top apartment after many weeks of "boarding out" under not too favorable conditions. We, also, are enjoying a little more comfort after months of living "under construction" in first one

room and then the other. The winter was an unusually mild one, but there are occasional cold spells when the north wind blows freezing. Although we have a heating system in the house, we save the precious and expensive coal for the coldest weather. The wood-cookstove in the kitchen and the new open fireplace in the living room are popular spots.



ALICE S. MOORE  
(MRS. DEWEY)  
Rome, Italy

### *Fishbone Caught in Throat Compels Bigoted Chinese to Turn to Christianity*

As the Chinese new year was ushered in on February 10 with the noise of fire-crackers and the offering of food to ancestors, with dragon parade dances, and climbing poles for the dragon to snap at cabbage heads hung from the second floor verandas, a revival meeting was begun in the Baptist church here. Most of the Chinese shops were closed and scores of people strolled up and down the streets daily. Chinese friends visited one another and extended greetings. With so much leisure time for the people we considered it a fine opportunity to have evangelistic meetings.

I preached in my still crude Cantonese to a packed house every night during the week.

Just before the close of each service, Victor Frank showed slides on the life of Christ. As the theme of my messages was "This Jesus" the pictures selected were chosen to fit in with each sermon, and they added much to the meetings.

What a wonderful thing it would be if we had enough of these slides to show on many nights during the year. Crowds will come to see pictures and we can give them a good gospel message. God blessed the efforts that were put forth and we had a total of forty to come to the front accepting Christ as Saviour. The name and address of each who made a profession of faith was taken so that we can keep in touch with them and follow up with visits and teaching.

The preacher of the church and I visited in the home of a Chinese woman who was happily saved during the meetings. She told us that while she was telling her husband about Christ he rebuked her and said, "I do not believe in what you say. Furthermore, I do not believe in anything." At one of their meals the husband got a fish bone lodged in his throat. He made a desperate effort to get it out but failed. His face began to turn blue for the bone was choking him. A Chinese doctor was called in and he made an effort, also, to remove the bone but he could not reach it.

The husband, realizing that his condition was serious, said to his wife, "If you believe in this Jesus, pray for me." She did pray. Before long the husband's throat was at ease and some hours afterward the bone was coughed up. Then he wanted to know more about this Jesus.

The following Wednesday, prayer meeting night, he and his wife asked for the preacher and me to go to his home for a service. Upon our arrival there, we were led into his room. Soon a large crowd of his neighbors congregated there and seats were found for them. It was not long before he began to relate the story of the fish bone.

This paved the way for me to tell him about the healing power of Jesus, and his power to save. Both he and his wife listened attentively as I talked. Before the service was over, not only he, but twelve others put their trust in Christ. A few days later they took their paper idols and before our eyes tore them from the walls of their home, for they said that they had found the real blessings.



MANLY W. RANKIN  
Kukong, Kwangtung,  
China

### *Land Purchased for Baptist Seminary for Colombia, Venezuela, and Ecuador*

Have you heard about the purchase of land for the Baptist seminary for the republics of Colombia, Venezuela, and Ecuador? I am enclosing a photograph of the signing of the deed for the property. We feel that such a transaction is of interest to the people throughout the Southern Convention territory.



Courtesy the author  
Missionaries Schweinsberg and Moss signed deed for seminary property at Cali.

The piece of land is located just two blocks off the Pan American highway that is under construction, and at the foot of the great Western Cordillera (mountain) that joins the Andes mountains. It is just a few yards outside the city limits of Cali, and in the most promising residential sections of the city. Its front faces the city and is the kind of land that will lend itself to the purposes and



program of a seminary. The climate is delightful and fresh, which is an important item here in Colombia. All the workers in our Mission who have seen the land are thrilled with it. We feel that it has been a wise choice and buy.

Cali is to be the headquarters of the Colombian Mission later on when our work here has developed. There will be land enough for a school for the children of our missionaries and also for a language school for new workers. So we are looking forward to this project.



J. ULMAN MOSS  
Cali, Colombia

#### Montevideo Pastor Sees Missions in Colombia During Recent Visit Abroad

The growth and success of our work in Colombia in its early stages surpasses that of any other mission field that has come under my observation. While it is true that in Burma the first conversion occurred seven years after the work was begun, it was later that the revival took place; it is also true that in India in the province of Telugu 2,222 persons were baptized in one day. In Brazil also the work progressed rapidly, but in none of these countries, in the early stages of the work, has there been the marvelous growth that has characterized the Baptist work in Colombia.

Six years ago our first Baptist missionary arrived in Barranquilla and began to hold services in his house. Today we have in that city four organized churches and another large group soon to be organized, as well as numerous smaller groups. Three primary schools are operating regularly with an average attendance of 200 students each, not counting several classes of students specializing in music, domestic science, and Bible.

These are four good church buildings, three of which have suitable pastor's homes. These properties have ample grounds which will permit enlargement of buildings for educational or clinical purposes. Two of the buildings have been erected by the Colombian brethren without foreign aid.

Once a week they broadcast a half-hour religious program which is well received.

The Central Baptist Church of Barranquilla has a building with seating capacity of 400, but when I had the joy of visiting them in September, 1947, they were enlarging their building so as to seat 800. They also have a two-story educational building to accommodate a modern Sunday school of fourteen classes. The attendance at this Sunday school the day I was there was 258. Their monthly offering is about \$500. The



#### ← Missionary Teamwork

A PICTURE STORY BY ED GALLOWAY

Wuchow, Kwangsi, China, is a big mission field. It will be won to Christ by just such effective teamwork as these pictures show. Henry Chun, a Baptist seminary student, spent all last winter without a blanket; when Missionary Lucy Wright left for furlough, she gave him a blanket. Being able to sleep and work better, Henry began to use his spare time in the Bible schools with Missionary Jessie Greene (shown right in second picture).

Bible schools for children and adults are being held all over this Mission. Graves Theological Seminary students of Canton help conduct them. The W.M.U. of our church undertook to start mission Sunday schools all over the city. Mrs. Chan She Wing opened her home to the group in her neighborhood and Mrs. R. E. Beddoe was present to welcome two young men who want to attend the seminary.

Through the teaching, many people are won to Christ all over the province, and when I arrived in Wuchow I found little groups of people in many villages awaiting baptism. The last picture was made at Mong Kwong, a day's journey by boat from Wuchow, where I baptized a large group of believers.

church is well thought of in Barranquilla, a city of 180,000. Although this church has attained such marked success, far from being satisfied with its present status, we find it pressing forward eagerly accepting the challenge of new opportunities as they are presented.

How is this extraordinary growth to be explained?

This work was begun by a man of God who possesses certain characteristics which, for this type of work, spelled success. His conversion was quite different from that of the majority of Anglo-Saxon missionaries. He was born in a Catholic home in Australia and was converted in his youth by reading a New Testament which was handed him by an unknown person on the street. He is a man with a very pleasing personality which attracts people to him and obtains for him the co-operation of those with whom he is associated. As a preacher, he is decidedly evangelistic, and as a pastor he is kind and just and his people

love and respect him. As a missionary he is talented and tactful, building on the present with a vision of future possibilities ever before him. As a representative of the Foreign Mission Board he administers wisely the



Schweinsberg



Katherine Skinner

Two young women of Colombia (shown at corner of steps, above) are among the students enrolled at the Baptist Training School at Torreon, Mexico, this year.

funds at his disposal. His wife so ably assists him in all of his undertakings that without doubt a great part of his success is due to this good woman.

There is nothing extraordinary in their methods: preaching, personal work, Bible teaching, distribution of tracts, radio programs, prayer meetings, classes for new converts and an ample financial program to meet the needs and opportunities as they present themselves—all are used on every mission field.

Barranquilla is much less fanatical than many of the other cities in Colombia. The municipal government of today is conservative, but there have been times when it was very liberal. Similar results are noted in Cali and Cartagena. Another factor resulted from the fact that the gospel had been preached and taught by other denominations for several decades. Perhaps we find fulfilled here the saying of Paul: "One sowed and another reaped." But the Baptists are not carrying on a work of proselyting, and the vast majority of the members of our churches here are people who were won directly by the Baptists.

The ground was also prepared for the Baptists in another way. The denominations at work in Colombia, prior to the coming of the Baptists, had been using our Sunday school literature and tracts published in El Paso, Texas, because they found it to be the best they could get, and in this way many people had become acquainted with the name "Baptist" and were in sympathy with their methods and doctrines, so that when the Baptists arrived these people heard them gladly.

Certainly one of the things which con-

tributed to the success of the Colombian mission was the strong financial support from the Foreign Mission Board. Provisionally this new Mission was launched at the very moment that the Board had broken the shackles of debt with which it had been bound for years.

As to the methods used, they are not different from those we use in our churches in the Rio de la Plata Mission. On the other hand, our methods, especially those pertaining to propaganda, are promoted on a scale unknown in Colombia, for the simple reason that in Barranquilla the churches are filled almost without propaganda—so much so that when special services are held the pastor must request his members not to invite their friends as there would be no room for them!

R. ALVAREZ BLANCO, Pastor  
First Baptist Church

(Courtesy  
J. L. Hart)

Montevideo, Uruguay

#### *Estranged from Parents, Mexican Baptist Students Joyfully Prepare for Service*

Eugenia shouted for sheer joy even before the postman handed her the letter. She had received a letter from her father, who had not written her for a year because she is an evangelical. A money order fell out of the letter, but she said that the important thing was that her father had written to her, and she kissed the letter over and over.

So it happens many times here in Mexico when someone accepts the gospel—he has to give up his family ties.

Many of our young people here in the student homes never hear from their parents. In the case of Gloria and Reyna, their father has married again and has a large family and can't take care of them all. He sends them money occasionally, but they really have no family. Sarah received a letter after not hearing from home for four months, only to read that her widowed mother was giving away her little brothers and sisters because she couldn't support them.

Yet they awaken me every morning with their singing. They are happily growing in His grace, though often their countenances are saddened by the thought of parents or brothers and sisters who are still nominal Catholics.



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Guadalajara, Jalisco,  
Mexico

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## **Can Communism Take China?**

(Continued from page 7)

The strategy of the communist armies has been to overrun the countryside but to refrain from expending men and materials in capturing and holding major cities. For this reason, large cities have been left as islands in a sea of communism. Although the areas of the North China Mission and the Interior China Mission have been disturbed for many months by the civil war, missionary activities have continued in the cities.

Until a few months ago, American missionaries who were in places visited by the Communists were not subjected to great difficulty. There were questionings, and minor irritations, but nothing very serious occurred. Toward the close of 1947, however, the attitude of the Communists toward Americans changed decidedly. It is possible that the increased likelihood of American aid to China was responsible for it.

It is not advisable for missionaries to remain at their stations when communist armies take over. In the interest of the missionaries' lives, and in the interest of the Chinese Christian friends, it is wise for Americans to leave before an area falls to the Communists.

Most of the missionaries of the Interior China Mission have had to evacuate their stations. But there is no situation demanding evacuation of missionaries from China to America. The American Ambassador stated that the time has not come even to begin to think of such evacuation. There are vast areas in China undisturbed by the communist menace. The Central China Mission and the South China Mission carry on their work without interruption. There are whole provinces in southwest and western China where we have no work whatever. If we find it impossible to work in one area, we will simply move to another. The opportunities in China outside the communist areas for Christian work are brighter than they have ever been.

This is no time to retreat from that great land of need. It is a time to bear our witness wherever the door is open. If the Lord uses the sorrows of civil war to thrust us out into other sections where we ought to be serving, we will simply undertake to follow his direction, and accomplish his work.

Many people wonder what will be the outcome of this communist menace in China. It is the opinion of most missionaries that if the Chinese Government is given a reasonable amount of aid, it will be able to weather the storm, but disturbed conditions in China will continue many years. We will keep our eyes on a living Saviour and listen to his voice as he directs us in the building of his Kingdom in China.

## "Students of the Baptist Way"

(Continued from page 9)

promptly assigned Thanksgiving to one and Christmas to the other, and on those days she served a real birthday dinner—with gifts!

When snow fell in December, the Nigerians had a mild fit. Lawoyin talked with Dr. George W. Sadler, his old missionary teacher and track coach, at his home in Richmond. "How do you like this snow?" Dr. Sadler began.

"Oh, sir," said the former headmaster, slipping into the polite speech of his schoolboy days, "It is beautiful! It is wonderful! But sir, it is so cold!"

"Are you writing to the children about it?"

"Oh, yes, sir, but how can I describe it to them? There is nothing in Africa to compare it with!"

He had called to report the first semester's grades.

"Did you do well?" Dr. Sadler asked when the student hesitated.

"Very well, sir," Lawoyin replied, non-committally.

"Then what were your grades?"

"Four A's and a B, sir. We will see the dean about the B."

Subsequent reports have been equally good. President J. M. Ellison considers them excellent students. "We welcome West Africans to Virginia Union," he asserted, "because they cause the American students to do better work."

Congratulations for their scholastic standing only bring apology from Mr. Akingbala and Mr. Lawoyin. "We have come for no other purpose than to learn," they say. "We would be ashamed not to do better than the younger students."

The African Christians love people and they made friends fast at Virginia Union. They are spoken to by name when they pass fellow students in the halls or on the campus walks, and they can call the names of an incredible number of the thousand students enrolled this year. Not personal popularity but patriotism is their unconscious motive. "We are astonished," they confided, "at the ignorance of Americans about Africa. People here think we are all savages and heathen. Africa has a culture and a civilization that is very old. It is different but it is not inferior."

"We wish they would not feel shy about asking us questions because we can tell them the truth about our country. Unless they know it, they cannot appreciate what Christian missions have done for our people."

Lawoyin as a sort of cultural missionary to America is disturbed most about the half-truths people believe. "One day on the streetcar, the man I sat down by looked at my face and moved to another seat. This was strange and so I moved

with him. 'Why do you not like to sit by me?' I asked. 'Are you afraid of me?'

"What are those marks on your face?" he asked. 'Were you in the war?'

"These scars were put here by my parents soon after I was born to identify me as a Yoruba. We are proud of our tribe and we want people to know who we are. Centuries ago my people did not make gashes on the faces of infants but when the slave trade began, families were separated and the people adopted this method of identifying their children so that they would recognize them if they ever met again. It is done carefully and before the child is old enough to know it. The slave traders branded Africans with hot irons, and this is no worse. Most Nigerians have forgotten the origin of this custom but because they are proud of their tribe and wish to cultivate such pride in their children, they continue to mark them.' This man on the streetcar did not seem to mind me after he knew the reasons for my scars. I wish people would ask questions when they do not understand us."

Both Nigerian Baptist students at Virginia Union have had many invitations to speak in Richmond. After the first few minutes of each talk, they can be followed easily although their spoken English has the accent common to the British crown colony and the extreme inflections of voice of the Yoruba speech. They sometimes have difficulty understanding Americanese.

Akingbala says he embarrassed himself acutely after class one day when someone detained him to talk about a class assignment. "I listened for a time without being able to get one word, and before I realized it I had said, 'Would you mind speaking to me in English?'"

The worst adjustments have been in the field of segregation. Although warned of this kind of difficulty in the South, their background makes it impossible to comprehend the meaning of segregation before they experience it. They have encountered the inevitable inconveniences on overcrowded buses and streetcars and been sharply reprimanded for inadvertently violating the jim-crow laws.

True to their Baptist habits, the men joined the Baptist church in the next block to their home and they are accepting full responsibility as church members. At school, when a fellow student asks them about religion and hints at the inconsistency of Baptists sending missionaries to a people they won't accept in their home churches, Lawoyin and Akingbala defend the Baptists.

After the photographer for THE COMMISSION had visited the campus to make informal pictures of the men, a fellow



Another freshman, Dorothy Courtney, showed the Africans Union campus, which is dominated by the tower of the Belgian Building of the New York World's Fair, the gift of Belgium to the school. Mr. Akingbala is at left, Mr. Lawoyin right.

student asked, "Newspaper photographer?"

"No, she's working for the Baptist Foreign Mission Board," Lawoyin said.

"And she came out here to see you herself?"

"Yes," the Nigerian replied, "She is a Christian woman."

"He was very much impressed," Lawoyin told me, "that you would be interested in having pictures in the Board's monthly magazine of us."

When Akingbala went to Lynchburg to speak to the state W.M.U. Convention, he was met at the railroad station by the state secretary, who visited Nigeria in 1947. She hailed a taxi and the Nigerian was about to follow her into the back seat when the driver blurted out, "I don't ride niggers!"

"You'll take both of us or you won't take either," she said. The next cab that came along took her and her guest speaker to the church where he was to address the convention. "I was glad she did that," Akingbala commented. "It was very courageous and I was very relieved that she was a Christian."

Christmas was less lonely for the strangers because they were able to share the warmth and Christian love of the Sadlers' Richmond home for a while. "When someone at school asked us what kind of time we had during the holidays we told them, and one student was very much surprised. 'I didn't think missionaries practiced at home what they preach overseas,' he retorted."

More than once the Nigerians have been embarrassed by the fact that they wear no foreign costume. Appearing at one large city church to participate in a program, they were being routed to a balcony door when the program chair-

(Please turn to page 26)

# BOOKS

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

*Africa, I Presume*, by Alan Reeve (Macmillan, \$3.00) is not a serious study of the vast continent and its many and varied problems. The author's only pretense to serious concern is found in the last chapter entitled "God's Step Children"—the near million mulattoes of South Africa. But the book is interestingly written and is highly entertaining. The drawings are as interesting as the essays; through them the individuals Mr. Reeve meets become real persons to the reader. As a travelogue of East Africa, the book serves the purpose of stimulating interest on the part of the total stranger to that continent.

*Halfway to Heaven* by Jean Hersey (Prentice-Hall, \$3.75) deals with life in Guatemala. This book takes the reader with the author into the quaint, interesting places in this little Central-American country. With maps and photographs to guide him, the reader can learn a great deal about the country whose name means "a region full of trees."

*A Daughter of Han* by Ida Pruitt (Yale University Press, \$3.50) is the product of a missionary home in Penglai, the city where the daughter of Han also lived. It is the story of a Chinese woman who was brought up in a good home but was married to an opium smoker. He sold everything in the home, including his youngest daughter, in order to buy opium. From begging on the streets to working as a servant in the home of wealthy officials, the mother eked out an existence for her family. Her experiences take the reader into the very heart of a Chinese community, where all the Chinese ways of birth, marriage, and death are followed. Published in 1945, the book is still in print and worth the price.

Almost any book on Europe these days is soon out of date, but *Continent in Limbo* by Edith Sulkin (Reynal & Hitchcock, \$3.00) is a highly personalized account of the continent by a young Russian-American who visited England, the Scandinavian countries, the Low Countries, Poland, Czechoslovakia, and Germany in the winter of 1946-47. Because of her linguistic skills she could share more of the intimate experiences of the people than most European reporters, and her book is valuable as a means to understanding both the spiritual and social problems with which the world has to deal.

*Liberia* by Charles Morrow Wilson (William Sloan, \$3.75) appears during the one hundredth anniversary of the founding of the republic of Liberia. The story of this West-African nation is described in a fascinating manner with particular attention to the development of natural resources. The rubber industry of Liberia is given a lengthy treatment.

The life on the ranches of Chile is presented in *Thirst*, a novel by Charles Lee Robinson (John Day, \$2.75). Although doubtless an accurate picture of the few remaining large estates where the owner has almost feudal power over his employees and of the new spirit of freedom coming to the workers from the outside, this is modern fiction with the emphasis on the sordid.

India is beautifully portrayed through the stories and sketches and color of a recent book *The Peacock Country* by P. Alston Waring (John Day, \$3.00). Says the author, "In India there is a bond between people and animals such as is rarely found elsewhere in the world. Most of the people are farmers and live in the countless villages. The wild animals all about them seem to be a part of their very lives. But this is also true for the great people, the Maharajah and the Maharani. . . . How could one understand the politics and economics of India without knowing something of these things?" The book is not a book about religion, but it reveals the warp and woof of Indian life, and that is full of religion.

Longmans, Green and Company has a series of popular histories for young people which should be useful in mission study. *The Pageant of Chinese History* by Elizabeth Seeger (\$3.50) is especially well done, according to Mrs. Frank K. Means, who reviewed three of the series. *The Pageant of Middle American History* by Anne Merriman Peck (\$4.00) is a good factual survey in readable style, but omits an explanation of the religious wars and political turmoil of the region. *The Pageant of Japanese History* by Marion May Dilts (\$4.00) neglects so much that

is vital to any true appreciation of modern Japan, it cannot be recommended, but it offers good selections from the early national writings to illustrate Japanese legendary history.

New translations of the Scriptures by discriminating scholars have value in revealing the riches of God's Word. One of the most helpful of the recent translations is *Letters to Young Churches* (Macmillan, \$2.50), by J. B. Phillips, a distinguished minister of the Church of England. We have read a number of these epistles in the new translation, and we find that the translator emphasizes the holiness and omnipotence of God, the sinfulness of man, and the glory of redemptive grace.

*The Living Christ in Modern China* by George Young (Carey Press 7/6 net) is a heart-gripping story of the triumphs of God's grace in Shensi province, communist area in North China. Seemingly insuperable obstacles were overcome by prayer and the way was opened for the Scriptures. Over sixty tons of Bibles had been taken out of enemy hands in Shanghai and transported over a thousand miles across the front lines to Sian.

## "Students of the Baptist Way"

(Continued from page 25)

man sighted them and intervened. "Oh, but I didn't know they were from abroad!" the usher stammered. They do not fully enjoy the kind of fellowship which is available on the basis of nationality.

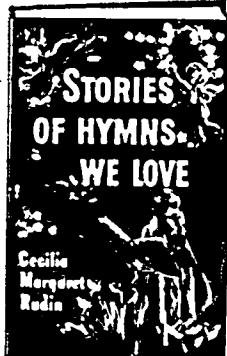
In the face of these and other temptations to give way to cynicism and homesickness, both are constantly reminded of an experience which is still fresh to Lawoyin but completely forgotten by the man who caused it. The Ogbomoshio Baptist school's track team participated in a track meet with St. Andrew's College and Wesley College in another city during Dr. Sadler's missionary career. Lawoyin was the last member of the team in the cricket ball throw and the score was a tie. His first ball was a total loss, and because the shot was so important to the school, Dr. Sadler walked down past the goal line, turned, and yelled back:

"Throw straight, my boy. Throw straight!"

Lawoyin threw the ball, made the winning points and won the honors for helping his team take the shield back to Abeokuta.

"I have never forgotten those words," he says. "Whenever I get discouraged or feel tempted to do wrong, I hear him say, 'Throw straight, my boy! Throw straight!' It always helps me to keep on the straight path."

## "Stories of Hymns We Love"



By Cecilia Margaret Rudin, M. A.  
WHAT is America's most popular radio hymn?  
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By Frank K. Means

## TOOLS *for Missionary Education*

### June Emphases

Woman's Missionary Union: "Training World Workers for World Missions"

Recommended literature: Missionary personnel pamphlets entitled "If You Want to Be a Missionary Overseas"; "If You Want to Be a Missionary Preacher"; "If You Want to Be a Missionary Homemaker"; "If You Want to Be a Missionary Teacher"; "If You Want to Be a Missionary Doctor"; "If You Want to Be a Missionary Nurse."

Baptist Training Union: "Christian Education."

Recommended literature: "Southern Baptists Can Make These Dreams Come True!"

The free literature referred to above may be obtained upon request from the Department of Missionary Education and Promotion, Box 5148, Richmond 20, Virginia.

### Editorial Assistant

Miss Genevieve Greer was recently added to the Department of Education and Promotion as editorial assistant. She will collaborate with other members of the staff in creating missionary literature for Southern Baptists. Before accepting this new position, Miss Greer served as Dr. E. C. Routh's secretary. She is an honor graduate of Oklahoma Baptist University. Graduate study in journalism at the University of Missouri, and a wealth of practical experience in the publications field, admirably qualify her for the position she now occupies.

### Foreign Missions at Ridgecrest

The Ridgecrest Foreign Missions Conference, which opens Thursday evening, August 5, will feature addresses by Southern Baptist foreign missionaries and guest speakers. Included among the latter are Professor Theron Price, professor of religion, Mercer University; Dr. Kenneth Scott Latourette, D. Willis James professor of missions and oriental his-

tory, Yale University; and Dr. John Maguire, executive secretary, Florida Baptist Convention.

Professor Price will lead the daily Bible study. Dr. Latourette is scheduled to deliver an address, Tuesday evening, August 10. The conference's closing message, given by Dr. Maguire, will highlight personal impressions gained during a recent tour of Southern Baptist mission stations in Latin America.

Three simultaneous conferences, conducted daily for men, women, and young people, will be under the direction of Dr. H. Leo Eddleman, pastor, Parkland Baptist Church, Louisville, Kentucky; Mrs. George W. Sadler, Richmond, Virginia; and the Rev. Samuel E. Maddox, secretary for missionary personnel, of the Foreign Mission Board.

The Baptist Brotherhood, editorial, and young men's missionary conferences will also be in session at Ridgecrest during the week. Special programs relating the work of the Brotherhood and the Young Men's Missionary Conference to the total foreign mission task are being arranged.

### Additional Reprints Now Available

"'A Region Full of Trees'—Guatemala," by Frank W. Patterson. A discussion of the area south of Mexico into which Southern Baptists are now beginning to enter.

"What about Roman Catholic World Missions?" by Frank K. Means. An analysis of the prospects and outlook for the Roman Church's missions in today's world.

"Thirst for Living Water," by Frank W. Patterson. A pamphlet on Southern Baptist publication work in Latin America.

"Expired Suddenly—Juju Poison," by Roberta J. Cox and Kathleen Manley. An account of the inevitable conflict between modern medicine and native superstition in West Africa.

"Joinkrama: Medical Mission Outpost," by Carrol F. Eaglesfield. A description of the ministry of a



## BOX

Q. *I need free literature for use in camps and conferences this summer. Do you have any suggestions to make?*

A. See the items listed under "Additional Free Literature" on this page, in this and the last issue of THE COMMISSION. Other materials will be published from time to time.

Q. *How can I get prompt information about the Board and its missionaries regularly?*

A. Ask that your name be added to the mailing list for "The Little Commission," a monthly mimeographed paper published by the Board for missionaries and Board members.

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Southern Baptist clinic in Nigeria. "Missionaries to the Coconut Islands," by Charles W. McCullough. A discussion of Christianity among the English-speaking inhabitants of San Andres and Old Providence near Nicaragua, written by the missionary assigned to this region.

"Power, Progress, and Program," by R. Alvarez Blanco. A pamphlet recounting the effect of the gospel upon individual lives in the First Baptist Church, Montevideo, Uruguay.

### Y. W. A. Film

Woman's Missionary Union has just released a film entitled "Publish Glad Tidings." It is a color film with sound, twenty-four minutes in length, which rents for \$3.00.

The film presents the story of young women in missions from the early beginnings of Baptist missions in America to the present. Judson College students and nurses at the Southern Baptist hospital, New Orleans, make the cast.

It is a pleasure to recommend this film to missionary groups in all of the churches. Requests for booking should be addressed to Miss Elizabeth York, % Woman's Missionary Union, 1111 Comer Building, Birmingham 3, Alabama.



## Europe Must Have a Baptist Seminary

(Continued from page 5)

cational history of which she is justly proud. Her state colleges and universities are known and recognized the world over for their able educators and for the thoroughness of their scholarship in many fields of learning, including theology and biblical subjects.

But Baptists have no such schools. They need a seminary that would measure up to the highest educational standards, one that would not suffer in comparison with other great European schools. This seminary would be prepared to give graduate work and to award the bona fide degrees offered by standard seminaries everywhere. No mediocre school anywhere in Europe would attract the patronage Baptists need to reach. It would be just one more weak, struggling school added to the present number of that type.

The people on the continent of Europe generally are perhaps more highly educated, judged on the basis of their general culture, than any other people in the world. Ministers must have and must demonstrate in their leadership ability and training a general culture of the highest order. If they would have the influence in Europe that their position as church leaders requires.

4 A great Baptist seminary located in some neutral European country would be in position to serve not only Baptists but other evangelical groups as well. It would, in my judgment, draw students of all nationalities, of all Evangelical faiths. Through this channel Baptists would make a much needed contribution to Christianity on the continent.

5 The school here envisioned would give major emphasis to evangelism. Europe's greatest religious need today is for a vital evangelistic faith. To have this faith the churches must have an evangelistic leadership. That leadership can only come from the educational, particularly the theological educational background of the pastors. A strong evangelistic spirit throughout the school, this seminary would have.

6 After evangelism (or does it come before?) is the need for

training in the field of religious education, in which European churches, Baptists included, are very weak. Their Sunday schools are feeble. Training organizations, women's and laymen's missionary organizations are practically nonexistent. Such a thing

### No God?

Forsythia's golden laughter—

The willow's long green tears—

Wood violet's dusky shadows—

The peach tree's deep pink cheers—

Spirea's long white music—

The quickly greening sod—

That must have been a fool, indeed,

Who said, "There is no God"!

—ANTONINA CANZONERI, missionary to Nigeria, in "Thistledown."

as graded, departmentized work in these fields of service is an almost unheard-of thing. The Sunday schools seem to make little or no effort to reach any other groups than children from about six to thirteen years of age. The idea that older young people and adults are fit subjects for enlistment in Bible study through the Sunday school is not considered seriously. The continental idea of Sabbath observance complicates the problem.

Nothing in my judgment would so stimulate the life of these churches, encourage them in New Testament evangelism and quicken the momen-



The League of Nations Palace in Geneva.

tum of the spiritual awakening that seems to be beginning, as a thoroughgoing program of religious education adopted by the churches. That will come only through a pastoral leadership trained in this field. Baptist churches cannot afford to wait to grow a new generation of leaders for this educational program. The seminary here contemplated would be prepared to promote through correspondence, conferences, and other means effective leadership training for the present generation of church leaders already in the work.

7 As I have intimated, the seminary proposed would be well located, which means that it would be on as nearly neutral ground as it is possible to find in Europe. These small European sovereignties, as a rule, are very nationalistic in their sympathies and outlook. They have come by that weakness quite naturally. The many wars, counter-wars, and internecine strifes which they have through the centuries experienced, added to their different languages and cultural backgrounds, have accentuated this intensive spirit of nationalism. Unless the school were founded on neutral soil it would not receive the general support of all the countries. Properly located it could and, I believe, would become a very effective influence in breaking down, Christianizing, and internationalizing their national jealousies, prejudices, animosities, and pride. It would become a unifying force in the life of the European nations.

Now is the time for Baptists to build that great seminary. The need is urgent and immediate. Europe is going through a period of reconstruction along all lines. She needs a Baptist school of the prophets at this critical period, an institution worthy of our Baptist emphasis of the New Testament doctrines of freedom, the importance and dignity of the human individual, a free church in a free state, and all the other democratic corollaries of our Baptist faith. The necessary dollars and efforts required to make a success of this proposal would be the most far-reaching Kingdom investment that could well be imagined.

By Jane Carroll McRae

# Water Boy

David was not lazy. He was just a dreamer. But he sat so still on the well-house bench that even the June bugs forgot he was there. The rest of the Little family was already at work. Peter was driving the cows to the pasture. John was already half way to the field. Even little Julia and Benjamin were busy shelling peas.

David was thinking about the verse of Scripture Papa Little had read at the breakfast table: "Let those who are thirsty come—and take the water of life freely." Papa had said that Jesus was the Water of life and those who told others about him were God's water boys. David was dreaming of being God's water boy and helping to tell all the people in the world about Jesus.

"David!" Mamma Little called.

But David dreamed on of guiding a canoe down a stream full of crocodiles to tell little Nigerian boys about Jesus . . .

"David Little!"

. . . and riding a camel across the burning deserts of Arabia to tell the people of an Arab village . . .

"David Huntington Little!"

. . . and climbing over steep mountain cliffs to reach a mountain village of China with a load of Bibles.

Then the dream was gone. David was just a little boy living on Honey Creek Farm and he never really saw boys of China or Arabia or Nigeria.

Mamma put her arm around dreaming David.

"David, the men are hoeing cotton today and they need a water boy. Papa says you may try the job and see if you can do it."

"Water boy!" cried David. A job all his own! Of course he could do it. And away he flew without another word to catch the small gray mule and sling the water kegs over her shoulders.

There was much to dream about on the way. There were yellow butterflies floating in the warm sun. There were blackberries hanging ripe and juicy by the pasture gate. There were thistles all fluffed out and ready to make powder puffs. But David didn't stop once. He went straight to the spring, filled his kegs, and trotted down the soft plowed rows, stopping to give each sweating workman a cool drink of water.



David could see Big Jim scowling across the hillside. He wondered if the little mule had missed a step and crushed some young cotton plants. He wondered if he had left the pasture gate open. Big Jim was the hardest worker on the farm, but he never seemed to be happy. When the Negro workers sang at their work, he never joined in. When the young boys raced down the rows, he scolded. When all the others put on their Sunday clothes and went to church, Big Jim stayed home. When David handed Big Jim the water, he just

frowned and mumbled, "See that you don't get down by the creek and forget you're the water boy. Don't see what Mister Little had in mind letting a dream head like you have the job."

David rode carefully back to the spring. The little spring bubbled from among the roots of a gum tree and fed Honey Creek just beyond the pasture. David followed the creek down to the bend which formed the baptizing pool. Only a few days before he had followed Brother Rich into the pool and been baptized while all his friends sang on the bank.

David watched the reflection of the willow trees and the white clouds in the quiet water and thought of all that Jesus meant to him. Softly he began to sing the old hymn, "What a Friend We Have in Jesus," as he dreamed of many happy meetings in the little white church over the hill . . .

A heavy step snapped a twig on the path.

. . . and family prayer in the big kitchen each morning at breakfast . . .

The heavy steps were coming nearer.

. . . and long talks with Papa as they read the Bible together . . .

The heavy step belonged to Big Jim.

. . . and David sang on, lost in his dream.

Big Jim didn't scold David as he planned to. He laid a big hand on his shoulder and said quietly, "Son, the men are thirsty."

And while they filled the kegs David told Big Jim of his dreams, of all that Jesus meant to him, of all he had dreamed of telling others across the sea some day. There by the spring Big Jim gave his heart to Jesus, and David knew that God needed a water boy, not just a dreamer, there on Honey Creek Farm. Big Jim's word's came again, "The men are thirsty."

## Kingdom Facts and Factors

(Continued from page 6)

We have not yet learned that there can be no effective and truly desirable democracy, with its freedom and autonomy of the individual and of the smaller group, apart from and without a definite recognition of theocracy, this is, the reverent recognition of the rule of God and the loving submission on the part of men to the righteousness of God. God cannot actually rule in the world until by his grace men have been brought into willing, intelligent, and loving obedience to the will of the good and holy God. A genuine theocracy must be the unification and co-operation of men in the realm and under the rule of God. True theocracy demands, in the final analysis, complete democracy. Here is the crux of our whole human problem. Self-assertion and self-realization bring confusion and conflict among men and establish disharmony between God and man with man in rebellion against his God. Humanity must be redeemed in order to be Christian; and also in order that men may live together in one world, which is our hope and sometimes our despair.

### Our Dilemma in America

Within our own America, in the weight of such tremendous issues as face us today, we can see as never before the issues and the evils that divide us at a time when national unity would seem to be of first importance. In every important sphere we see the need for centralization and unification. But we are compelled also to see the deep divisions which make it impossible for us to act in any sphere or in any direction with that unity which would assure success. We have reached the stage where it is imperative that we should be able to say the United States *is*; but also we are made discouragingly aware that we can truthfully only say the United States *are*.

We feel that we must be one country, one culture, one factor and force in the life of the world, one spiritual entity and influence in the life of humanity. Yet with this awareness we have deep divisions and antagonisms in the fields of education; of social rights and justice; of economic interests and demands; of in-

## JULY BIRTHDAYS OF MISSIONARIES

1 Barbara Schmickle Kilgore (Mrs. W. J.), Laguna 970, Ituzaingo F.C.O., Argentina; Earl Parker, Falmouth, Kentucky; Oleta Wilmoth Townsend (Mrs. J. R.), Baptist Mission, Chinkiang, Kiangsu, China.

3 Kermit J. Schmidt, Bacone College, Muskogee, Oklahoma.

4 John Edwin Mills, Baptist Academy, Lagos, Nigeria, West Africa; Sara Lou Bobo Patterson (Mrs. I. N.), Baptist Mission, Ife Road, Ibadan, Nigeria.

5 Frances Adams Bagby (Mrs. T. C.), Postal N. 35, Goyania, Goyaz, Brazil; Lois Nichols Haverfield (Mrs. Wm. M.), Due West, South Carolina; Anne N. Lase-ter, Casilla 9796, Santiago, Chile; Paul C. Porter, Sumare, Municipio, Campinas, Estado de Sao Paulo, Brazil; Sarah Crook Townshend (Mrs. S. J.), "The Cottage", 43 Southdown Road, Seaford, Sussex, England.

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

7 Alda Grayson, Baptist Mission, Tsingtao, Shantung, China; Arnold E. Hayes, Englewood, Florida.

8 Mildred Cox Mein (Mrs. John), Caixa 221, Recife, Pernambuco, Brazil.

9 Sarah Allred Bryant (Mrs. W. H.), Casilla 160, Antofagasta, Chile.

10 William Howard Bryant, Casilla 160, Antofagasta, Chile; Grace Elliott Rankin (Mrs. M. W.), Baptist Mission, Kukung, Kwangtung, China; J. A. Tumb-  
lin, Caixa 111, Natal, Brazil.

12 Marie Conner, Baptist Compound, Yangchow, Kiangsu, China; Helen Franklin Seats (Mrs. V. L.), Baptist Theologi-

cal Seminary, Oghomoshu, Nigeria; W. J. Webb, Escobedo 120 Pte., Torreon, Coahuila, Mexico.

13 Ruby Hayden Parker (Mrs. J. A.), Casilla 129, Talca, Chile.

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

15 Thelma Williams, Baptist Hospital, Yangchow, Kiangsu, China.

16 Bonnie Jean Ray, 29 Tsining Road, Tsingtao, Shantung, China; Neale C. Young, Ede, Nigeria, West Africa.

17 Zelma Curnutt Hallock (Mrs. E. F., Jr.), 622 Ponca, Norman, Oklahoma; Ruth Pettigrew, Grace Garden, Kweiyang, Hunan, China; Elizabeth Routh Pool (Mrs. J. C.), Baptist Theological Seminary, Oghomoshu, Nigeria, West Africa.

18 J. R. Saunders, c/o Mary Lucile Saunders, Box 1581, Shanghai, China.

19 Margaret Lutz Lindsey (Mrs. R. L.), 202 Glenwood Avenue, Lenonia, New Jersey; Frances E. Roberts, Casilla 286, Asunción, Paraguay.

20 Maurice J. Anderson, 20 In Ton Road, Tungshan, Canton, China; Ethel Harmon, Baptist Mission, Iwo, Nigeria.

21 Mary Lee Trenor Askew (Mrs. D. C.), 2612 Woolsey, Berkeley 5, California; Hudson H. McMillan, Wagram, North Carolina; Ora Smith Wood (Mrs. L. D.), Casilla 3388, Santiago, Chile.

23 Edward Lamar Cole, Marsella 454, Guadalajara, Jalisco, Mexico; Charles L. Culpepper, Jr., College of Chinese Studies, Peiping, China.

25 Floryne Miller, 415 I-Chome, Shimo-Ochiai, Shinjuku-ku, Tokyo, Japan; Enid Pate Whirley (Mrs. C. F.), Baptist Boys' High School, Oyo, Nigeria, West Africa.

26 Albert I. Bagby, Caixa 118, Porto Alegre, Rio Grande de Sul, Brazil; George Green, Ridgcrest, North Carolina; Edgar F. Hallock, Jr., 622 Ponca, Norman, Oklahoma; Clifton E. Harris, Baptist Mission, Yangchow, Kiangsu, China; Pearl Johnson, Box 1581, Shanghai, China; Nannie Bartlett McDaniel (Mrs. C. G.), 1512 West Avenue, Richmond 20, Virginia.

27 William H. Berry, Caixa 320, Rio de Janeiro, Brazil; Mary Jo Henry McMurray (Mrs. J. D.), Calle Colorado 1876, Montevideo, Uruguay; Hannah Fair Sallee, Box 1581, Shanghai, China; Rees Watkins, 7810 Fifth Avenue, South, Birmingham 6, Alabama.

28 Ruth Miller Haltom (Mrs. W. E.), Box 1900, Hilo, Hawaii, T. H.; Janie Nooner Sullivan (Mrs. P. D.), 1220 Washington Avenue, New Orleans, Louisiana; Carlton F. Whirley, Baptist Boys' High School, Oyo, Nigeria, West Africa.

29 Kathleen Manley, South Cumberland Avenue, Morristown, Tennessee; Reba C. Stewart, Box 83, Jonesboro, Georgia.

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

31 Crystal Armstrong Enete (Mrs. W. W.), Caixa 820, Rio de Janeiro, Brazil.

dustrial aims and organizations; of religious ideals and objectives. Neither our world nor our own civilization and culture can be postponed until we can effect educational unity, social justice, economic integration, industrial co-operation, general recognition of civil rights and duties and of religious co-operation.

On the other hand, it is most important that we shall see that world freedom and the very existence of life in our world have to be coupled up, in prayer, thought and consecrated effort, with the demands for realizing a genuine solution of the problems which face us in our own land.

In the realm of organized religion it will not do for any group to be complacent and satisfied with any measure of prosperity and progress within its own organization without giving deepest concern to its responsibility for the religious life and welfare of the entire nation and of all the religious groups within the nation.

# MISSIONARY NEWS *Flashes*

## Arrivals

The Rev. and Mrs. J. C. Powell of Nigeria landed at Norfolk, Virginia, April 28, for furlough at Warsaw, North Carolina.

Mrs. A. E. Hayes, emeritus missionary, is at home, 312 Mission Road, Glendale, California, after a brief visit to China.

## Departures

Ruth Walden left New York by boat April 9 for Nigeria, West Africa.

Mrs. J. J. Cowser left New Orleans by boat April 6 for Rio de Janeiro, Brazil.

## Resignations

Dr. and Mrs. Robert A. Dyer, appointees for China interned in the Philippines during the war, tendered their resignation April 7. They are residents of Winston-Salem, North Carolina.

The Rev. and Mrs. Samuel E. Maddox, appointees for Brazil, resigned April 30 and Mr. Maddox became secretary of missionary personnel of the Foreign Mission Board May 1.

## Retirement

On May 1, Dr. and Mrs. R. E. L. Mewshaw of China became missionaries emeritus.

Dr. and Mrs. E. C. Routh, shown here with Dr. M. Theron Rankin, were presented a silver cake plate by the Foreign Mission Board at its semiannual full session April 6-7, upon the completion of Dr. Routh's term of service as editor of THE COMMISSION. They left Richmond May 3 for vacation. Their current address is 914 Congress Avenue, Austin, Texas.



tus. They live at 905 Eighth Street, Waco, Texas.

Mrs. Kennard C. Dyer, who came to the Board in 1939 as Kitty Llewellyn, and has served the secretary for Africa, Europe, and the Near East for all of the nine years except a brief period following her marriage, has resigned to give her full time to her home.

## Births

The Rev. and Mrs. Ralph Lee West, of Nigeria, announce the birth of a daughter, Sheryle, April 25 at Ogbomoshó.

The Rev. and Mrs. John S. McGee, of Nigeria, announce the birth of a son, Charles Sidney, April 28 at Ogbomoshó.

## Illness

Two emeritus missionaries of China living in Richmond, Virginia, have been seriously ill. On April 29 Dr. John W. Lowe, 412 North Boulevard, was recuperating at home. Mrs. C. G. McDaniel, 1512 West Avenue, was still at the Medical College of Virginia Hospital, Richmond.



Moore

Wedding bells will ring in June for these two new appointees to China: Jean Evelyn Prince of Arkansas and John Watson Shepard of Atlanta, both students in Louisville this year. They were photographed as they left the Foreign Mission Board. "You'll have to marry me now, honey!" John was saying to his partner.

## At Your Service in the Home Office

Mary Elizabeth Fuqua, for Dr. Rankin.

Clenna Isaacs, for Dr. Sadler.

Anna Belle Sellers, for Dr. Gill.

Phyllis Ann Gentry, for Mr. Maddox.

Mrs. Adelaide Westbrook, for Miss Dawkins.

Florence Tucker, for Mr. Buxton.

*In the Business Office:* Mary F. Waugh, Florence Leech, Margaret Page Wilson, Mrs. Jean Costin, Martha Ingram, and Ellis Martin. Relief stenographers: Mrs. Dorothy China, Mrs. Martha S. Jobson.

*In the Education and Promotion Department:*

Elizabeth Minshew, for Dr. Means.

Jane Scates and Clinton China, for Miss Hunter.

Kathleen Tiller, for Miss Weeks.

Inez Tuggle, for Miss Moore.

Genevieve Greer, for general editorial assistance.

Mrs. Rachel N. Dickson, for schools of missions.

E. Gwinnette Poole, for THE COMMISSION.

*In the Circulation Department:* Mrs. Hazel T. Roach, Mrs. T. W. Saunders, Arlena F. Johnson, Mrs. Louise West, Mary McBride, Mrs. Elizabeth Isemann, and Pauline Kirby.

Betty Shaw, switchboard operator.

William C. Scott, building custodian and shipping clerk.

Mrs. Lois Harris, maid.

(See the right hand column, page 2, for full names of others)

## Let's Teach the World to Read

(Continued from page 3)

the Government, recognizing the vital importance of literacy to the country, has urged the co-operation of the missionaries in carrying it to wider areas.

An amazing part of Dr. Laubach's work is that he himself knows little of the many dialects and languages in which he has inspired and helped to construct lessons. The number of these at the latest report, in February, 1948, from Nigeria, was 116. The total has undoubtedly increased as he continued his African itinerary.

The Bible has now been translated into 185 tongues, the New Testament into 241, portions of the Bible into 574, and selections into 90, yet it is disheartening that 90 per cent of the non-Christians whom our foreign missionaries are trying to reach cannot read the Bible in any language. Dr. Laubach has prepared a *Story of Jesus* which is being translated into several languages. Every one of its 1,500 useful words is repeated five times in quick succession. For instance, the first three sentences are these:

This begins the story of Jesus.  
This story of Jesus begins with the mother of Jesus.

The mother of Jesus was Mary. Through this *Story* the newly literate who cannot yet master the Bible will become familiar with the life of Christ as he adds to his reading vocabulary.

The world literacy movement, while it was begun by missionaries, has now gone far beyond the control of the Christian churches. Two hundred million more adults read today than twenty-five years ago. In a sermon broadcast and later printed in England last fall, Dr. Laubach said:

This unexpected multitude of new literates throws upon the Christian Church an immense new burden. . . . A billion people in backward areas of the world will bless or curse the world according to what you and I give them to read. We cannot ask the governments to write *Christian* literature for them to read. . . . It is the thing Christian people must do. . . . Nothing can stop literacy now. . . . We have loosened stones in this nation and that; but now a glacier has started to move; a billion people are on the march, and they will overwhelm the world, unless all of you help to preach the gospel to every creature.

## Brazilians Like the Sunday School

(Continued from page 12)

of the Word of God, trained in soul-winning, and prepared as teachers.

Brazilian Baptist Sunday schools are an agency for evangelism. It is a practical guarantee that any unsaved person who attends Sunday school regularly for a few Sundays will be won to accept Christ as Saviour and Lord. At the annual encampment in Jaguaquara, Bahia, three years ago more than forty people accepted Christ as Saviour. Most of these were children and young people. As a rule Brazilian churches are very careful about receiving into their membership new converts, and many times these persons must wait for a few months to receive instruction. In this case, however, nearly all who made professions of faith had already been members of the Sunday school for months or years. They were ready to accept Christ, and responded when given this opportunity.

Sunday schools, faithful to the teaching of the Word of God, can be counted upon as one of the best mission techniques. The results are certain. The lost are won to Christ, the Christians are indoctrinated and put to work as teachers and evangelists in the truest sense. New Sunday schools are organized in mission points, and before many months these are often organized into new churches. The work grows, the gospel is pro-

## Christian Women in the East

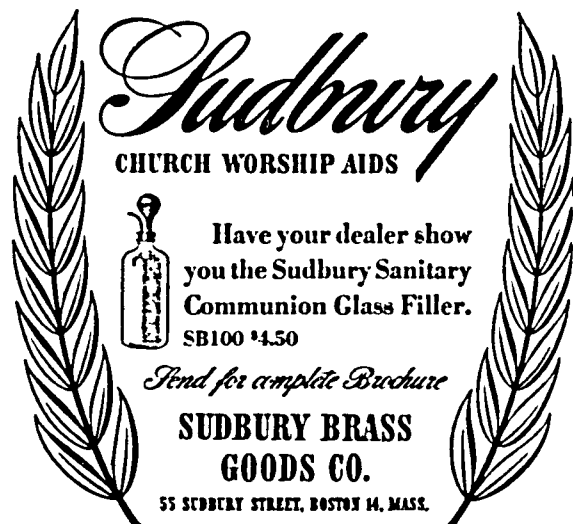
(Continued from page 13)

"Christian men and women work side by side in our churches in China," said David.

"And we have much to do, for unless we give the gospel, it is just too bad." Pastor Lee was emphatic.

Women fill important places in the building of the kingdom of God. In China, as in other nations, a large share of the responsibility for a vital Christian witness rests upon the women.

"Even under old customs, the woman was influential in her home," said Pastor Lee, "and in China today Christian women are often behind the scenes and without credit, but with great influence."



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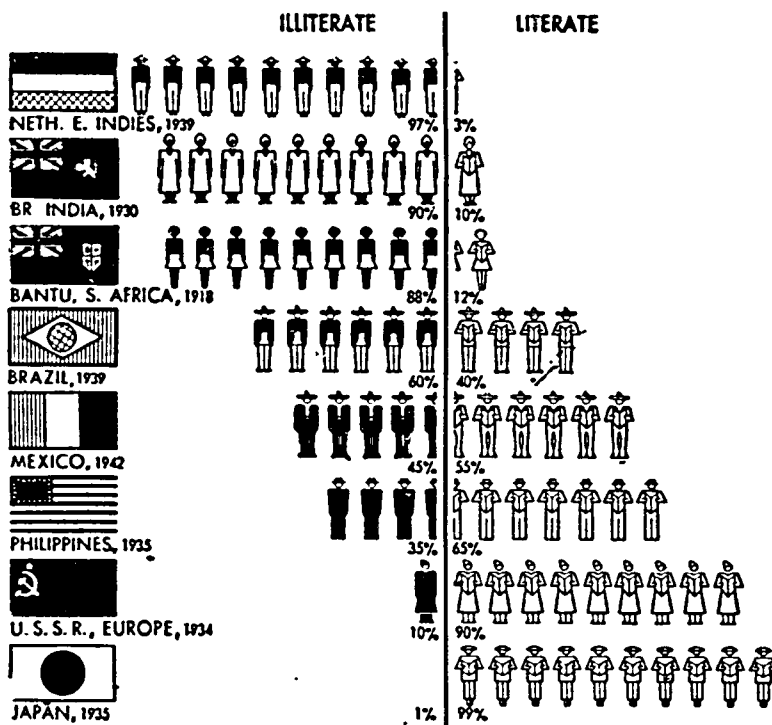
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## Gifts Solicited

Occasionally persons whose names appear in print in religious periodicals receive letters from Europe or Africa, pleading for help in the form of wearing apparel, books and writing equipment, and other goods. The advice of the Foreign Mission Board is "Give through your church" or through authorized channels which may be trusted. The black markets abroad thrive on the merchandise secured by sentimental requests from individuals to American Christians.



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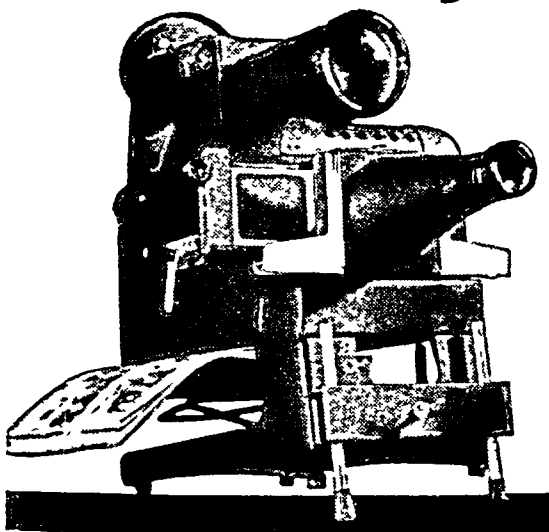
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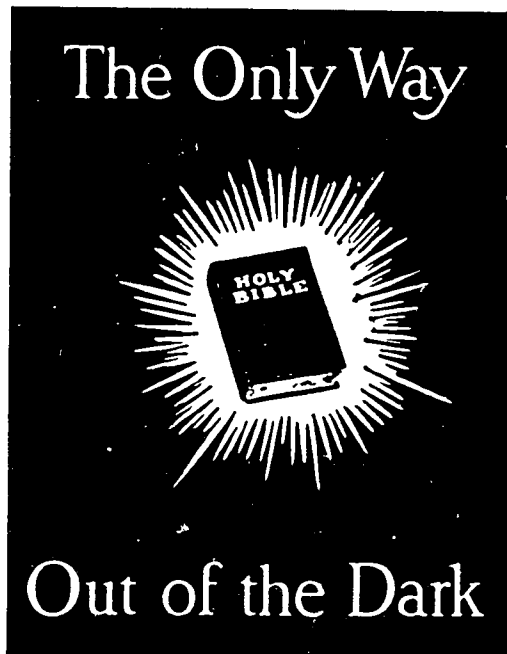


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