

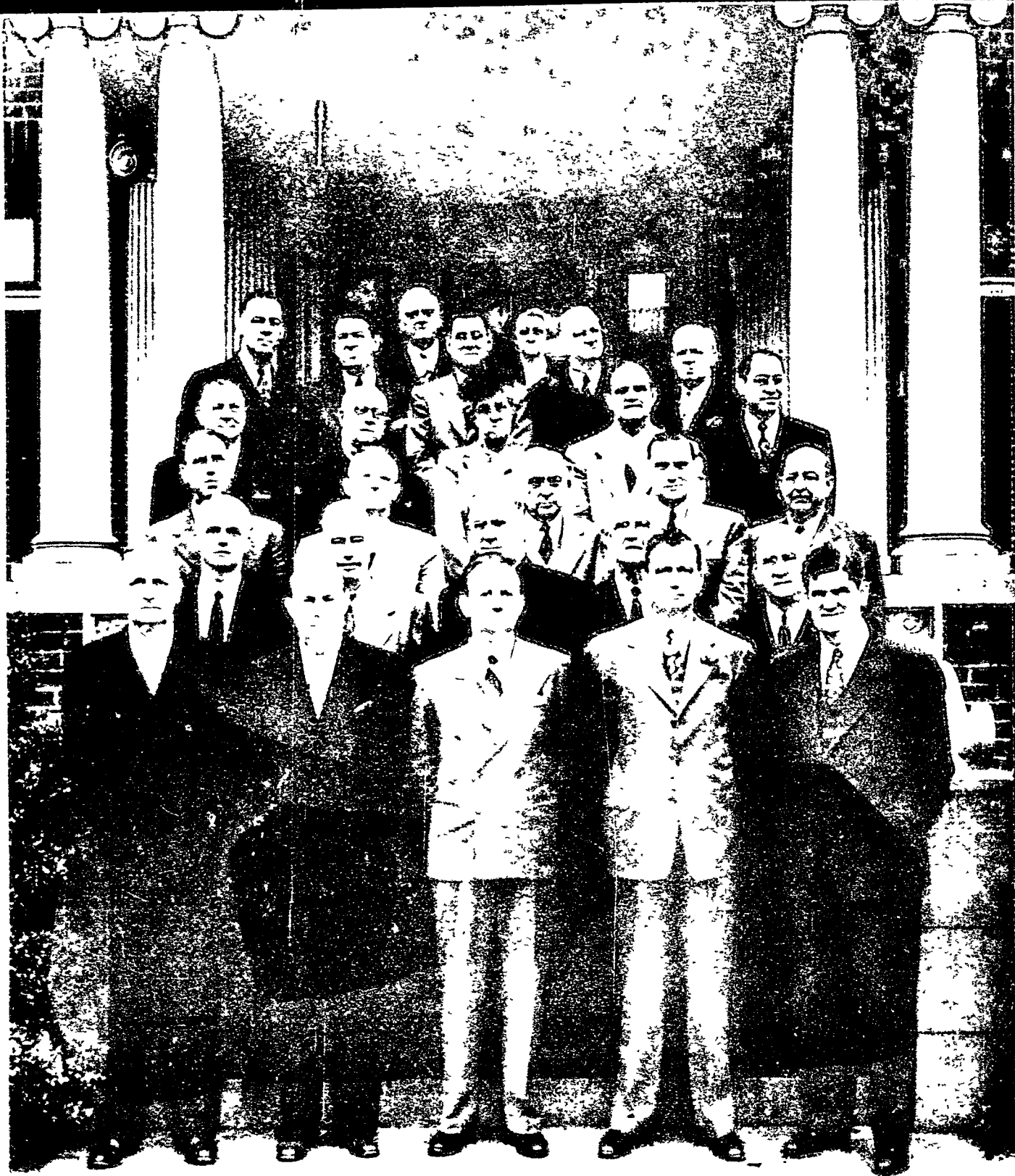
THE *Commission*

JULY
1948

This issue
"Home" At Last in the U.S.A.
Story of a German Baptist
Missionary to Africa

Guatemala Potter

Siberstein from Honkneyer



We invite you to Columbus, Ohio!

"We," the forty-three members of the Foreign Mission Board, of whom the following were present when the photograph was taken:

W. A. Adams, C. E. Aubrey, K. K. Benfield, T. Rupert Coleman, R. P. Downey;

J. Levering Evans, M. W. Egerton, F. C. L. R. E. Gaines, M. P. German;

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C. S. McKinney, Hill Montague, W. L. Justin Moore, D. M. Nelson, Jr., A. H. Owen;

C. E. Rawlinson, Vernon B. Richardson, C. L. Slaughter, J. W. Steier, O. F.

C. D. White and Mrs. P. F. White.

You should be one of the 600 Southern Baptist laymen, pastors, W.M.U. leaders, missions volunteers, missionaries and missionary appointees, and plain church members who are interested in the salvation of a mad world, to attend the assembly on foreign missionary advance which will be held October 6-8 in Memorial Hall, Columbus, Ohio, by the member boards of the Foreign Missions Conference of North America. 3,500 fellow Christians will voice convictions for

"One World in Christ"

EPISTLES

FROM TODAY'S APOSTLES

Missionary Photographer Visits Suburban Church to Show Film and Make Pictures

Wednesday before Easter Sunday my camera, projector, piano accordion and I went a-visiting to Fa Hwa, Elizabeth Hale's Chinese church, to make some pictures and show the Easter film-strip "Passion Week of Jesus" to the Wednesday evening prayer meeting group. I had previously sent out the music of the eleven hymns in the filmstrip (all in Chinese) to the young people so they could practice them in choir practice and help lead the group singing.

We arrived in the midst of clinic so my first two pictures were of clinic activities, the first a shot taken in the small room used as a doctor's office and the second taken after clinic when all those treated that afternoon stood around the St. Luke's ambulance (or traveling dispensary) outside.

Later in the afternoon I attended the W.M.S. meeting of the church. Afterward the literacy class met and we hope to use the study I made of one old lady teaching her friend how to read as our third quarter W.M.S. Quarterly cover to illustrate the quarterly emphasis of "personal service." Having only recently learned to read herself, she recited to the W.M.S. group meeting some Bible verses that she memorized from among those she learned to read by herself.

The last picture was of the group of inquirers who had passed the examination for church membership and were to be baptized on Easter Sunday. Precious people! and how happy they looked.



MARY LUCILE SAUNDERS
Shanghai, China



W.M.S. member helps the clinic doctors.

Missionaries Seek Devout Russian Immigrants in Fertile Plains of Paraguay

Let me tell you about a trip that Miriam Willis and I made to the Russian colonies in the southern part of Paraguay.

After some twelve hours by train (with engines that use wood instead of coal) we arrived in the little town of Carmen. That night Miss Willis and I spoke in Spanish to the little group of Russian believers in that village. Our messages were interpreted in Russian. We spent the night in the little shack of a Russian family—all of us, except the young boy, sleeping in the one bedroom. The next morning, after two hours by wagon in the hot sun, we arrived at the humble home of a Russian family who lived in the Russian colony.

The colony is made up of small farms. Most of these people came from Russia, Poland, and other European countries to Paraguay some eleven to eighteen years ago. They had nothing when they came and had to begin their farms by cutting down the forests. Sometimes it was two years before the ground was ready for a horse to work. This is the most fertile part of Paraguay and the Russians have made the ground produce by their hard work.

The dust was so thick in that part of the country that when we went to one home, the young girl gave us a trough to wash our feet in! At one place, we slept on cots in the barn along with the mice, chicks, and ducks! We rode more than twelve hours by wagon in the hot sun going from one home to another, or from one church to another. All of the Russian women wear scarfs on their heads when they go out on the street or to church.

How I wish that you could have heard them sing! They need no accompaniment, their voices blend so well



I got to Fa Hwa Wednesday in time for W.M.S. meeting.

together. Their Russian hymns are usually in a minor key. It was some experience, riding from the church at night with the wagon full of young people singing hymns in Russian. Within five days we had spoken in Russian services seven times.

Although my Spanish is still very limited, the Lord gave me wisdom in the language to witness to these people. In one of the churches the benches had no backs and the service lasted for hours. These people had to walk several miles in the hot sun to the church. We could have stayed a month in the colony had we had the time, instead of only a few days. Think of reaching Russia in Paraguay!



FRANCES E. ROBERTS
Asunción, Paraguay

Southern Baptist Adviser to Consul Finds Christian Fellowship in Bombay

India still teems with people and problems and poverty. The people are glad to be free—except for a few, such as the princes from a small state whom we met the other day. They were sure that the world is coming to an end because the Congress Government is discouraging princes of the old school, famed for

(Please turn to page 22)

Photos by Mary Lucile Saunders



A dozen people received medical care.



One member taught another to read.

The COMMISSION

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Everett Gill, Jr., secretary for Latin America for the Foreign Mission Board since 1941, spent much of his boyhood with missionary parents in Italy, seven years as a pastor in New Orleans, and many months on several different occasions in Central and South America, all of which areas have given him an intimate acquaintance with Roman Catholicism. John D. Hughey, Jr., an appointee for Russia, is Southern Baptists' representative in Barcelona, Spain. Santiago Canelini of Buenos Aires, Argentina, is pastor of the Central Baptist Church and president of the River Plate Baptist Convention. Orlene Ellis McGlamery is Mrs. R. C. McGlamery, missionary to Colombia. Pietro Bevilacqua of Rome, Italy, is a Baptist layman converted as a young man from Catholicism. S. R. Woodson, pastor of the First Baptist Church, Columbus, Mississippi, succeeded Dr. Jesse D. Franks a year ago. Mary Ellen Madden Smith is Mrs. Alvin H. Smith, reporter on the *Beaumont* (Texas) *Enterprise*. Simon Corona, professor in the Mexican Baptist Theological Seminary, Torreon, is also a convert from Catholicism. Jane Carroll McRae (Mrs. J. T. McRae), regular contributor to THE COMMISSION, is a resident of Winston-Salem, North Carolina, and a volunteer for Arabia.

COVER A thousand years before Columbus, when Rome was in ruins and the Dark Ages were settling over Europe, Guatemala in the Western hemisphere was a seat of culture. The skill which his Mayan ancestors applied to silver and gold produces clay pottery for this Guatemalan to take to market. To launch a vigorous missionary program for the 3,300,000 people of his country, the Rev. and Mrs. W. J. Webb of Mexico have now been transferred to Guatemala City.

JULY 1948

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Tension Points with the Roman Church

By Everett Gill, Jr.

Many Americans are concerned about the growing tension between the Roman Catholic Church and other religious bodies. Two extremist attitudes prevail. One is a bitter, intolerant Catholic-baiting which all true followers of Christ deplore. The other is a well-meaning though superficial broad-mindedness which ignores the truth about the nature of this Church. A frank, and we trust, fair presentation of the official Catholic position may help to explain these tensions.

Doctrinal Intolerance

Much has been written about the intolerance of Baptists and other non-Catholics in their attitudes toward the Roman Church. The time has come for us to unveil the uncompromising intolerance of the Catholic Church itself as revealed by its own official pronouncements.

Catholics are taught that their church is the only organization authorized by God to instruct in religious truth, and that the very existence of other churches is in opposition to Christ's command that all should unite with the Catholic Church.¹

The Catholic Church is called the "only saving" church as stated in official catechisms. It alone is the church established by Christ, and for this reason all are bound to be members of that church.

They are taught that the sects, or non-Catholic churches and denominations, do not have the marks of the true church, because (1) Christ is not their Founder; (2) they do not have the same faith; (3) they have no common Head; (4) they have not produced a single "Saint"; and (5) they are not spread over the world.²

Absolute Authority

The Catholic Church is an autocracy; the New Testament church is a democracy.

The head of the Roman Church is called "Our Holy Father, the Pope",³ who with the cardinals, bishops, and priests, constitute the "hierarchy" or ruling body. They exercise the power of spiritual life or death over their parishioners. Through "excommunication" an individual may be eternally damned; through the "interdict", a city or nation is damned. In matters of faith and morals, the Pope, called Christ's viceregent on earth, is "infallible."

Every Catholic bishop on being enthroned, takes a solemn oath which includes these words: "I will utterly obey and make others obey . . . the commands of the Holy See. . . . I will track down and attack heretics, schismatics and rebels against our said Lord the Pope and his successors."⁴

Union of Church and State

The historic American position on the full separation of church and state is not accepted by the ruling body of the Catholic Church.

The pope is a political as well as a religious ruler, head of a tiny political state, the Vatican, in Rome, Italy. For a thousand years this church was united with and supported by the state, and continues to be so related in many nations.

Although the American Catholic hierarchy has asserted its belief in the separation of church and state, it is doing so in contradiction to the official statement of their Popes whom they have sworn to obey. Pope Pius reaffirmed it in his encyclical "Vehementer Nos": "That church and state should be separated is a most false and pernicious error." In every nation where church and state are separate, the Catholic Church is hard at work today to obtain governmental recognition and support.

Dr. John A. Mackay, president of Princeton Theological Seminary, has called "clericalism", or the use of political pressure for religious purposes, the "gravest single issue confronting the Western Hemisphere."

Denial of Religious Freedom

The granting of full religious freedom to all is officially denied by the Catholic Church. Pope Pius IX in his Syllabus of 1864, condemned the proposition that "every man is free to profess that religion which, guided by the light of reason, he may judge to be true."⁵

A leading Catholic authority, Francis J. Connell, with the official approval of Cardinal (then Archbishop) Spellman, states⁶ that nations predominantly Catholic are "justified" in "restricting or preventing" denominational work hostile to that church, and that the state is "justified in repressing" either spoken or written attacks on the Catholic Church.

This explains the wartime effort of the Catholic Church to discredit evangelical missionary efforts in

¹ P. 4, Francis J. Connell: "Freedom of Worship," The Paulist Press, 401 West 59th Street, New York, N. Y.

² P. 39, Deharbe's "Large Catechism", Benziger Brothers, Printers to the Holy Apostolic See, New York.

³ Ibid. p. 37.

⁴ "Juramentum Episcoporum."

⁵ P. 6, "Freedom of Worship".

⁶ Ibid. p. 10.

(Please turn to page 19)

What Does the Law Allow?

By John D. Hughey, Jr.

Six months ago a ferocious attack on Protestantism was unleashed in Spain. High church officials issued pastoral letters denouncing Protestants and calling for action against them. Anti-Protestant handbills were distributed in the streets of the cities. Raids have been made on evangelical churches by bands of fanatical Catholics; churches have been closed on Government order; governors have refused to grant more permits for evangelical services; and a general conspiracy has made impossible the construction of new chapels.

Perhaps the chief purpose of the fanatics has been to impress the Government with the undesirability of granting new liberties to non-Catholics or even of continuing the present liberties. It remains to be seen if this purpose will be realized. At present the Government seems unwilling to do anything to incur the wrath of those who brought it to power and have maintained it in power.

The Archbishop of Zaragoza recently issued a pastoral letter directed against Protestants, and the newspapers gave it wide publicity. *El Correo Catalan*, of Barcelona, on January 11, carried the following article under the headline, "Pastoral of the Archbishop of Zaragoza on Protestant Propaganda":

The latest number of the "Official Bulletin" of the Archbishop of Zaragoza publishes the following circular letter of Archbishop Doctor Domenech y Valls: "It is quite evident to us that in this city of Zaragoza the Protestant sects have renewed their activities, distributing books, tracts, and their Bibles. November 23, which we had dedicated to increasing among the faithful the knowledge and the distribution of the holy books, they made use of to intensify their propaganda without cover or restraint. In fulfillment, therefore, of the most serious obligation which rests upon us of guarding zealously our sheep and removing harmful elements from them, we warn the faithful to guard themselves from listening to such emissaries or receiving the pamphlets which they give out.

Intelligent Catholics know what to

adhere to, but these people seek principally ignorant and uneducated people, abusing their good faith. The fact assumes especial gravity inasmuch as in Spain the law does not permit either the public cult of other religions or the diffusion of their doctrines, and acts of proselytism can be carried out only fraudulently and by making mock of the vigilance of the authorities.

Unfortunately among us it is not being attempted to increase the number of the followers of the Reformation, so discredited and in full decadence, but of the incredulous, of the bad Spaniards, and of the internal enemies of the nation. Zaragoza, December 22, 1947.—Rigoberto, Archbishop of Zaragoza

Americans engage in a lot of fuzzy thinking on the subject of religious liberty. Spain offers fresh evidence of the "freedom" of worship available under a Latin-church regime. The only evangelical missionaries from the United States now in residence in Franco Spain are the two couples who represent Southern Baptists. To understand what they are up against, you ought to read this report of duplicity, slander, and bigotry.

In connection with this pastoral letter it is interesting to note just what the law does state about religion. Article 6 of the "Fuero de los Españoles", issued July 17, 1945, states:

The profession and practice of the Catholic religion, which is that of the Spanish State, will enjoy official protection. No one will be molested for his religious beliefs nor for the private exercise of his cult. There will not be permitted other external ceremonies or manifestations than those of the Catholic religion. The Minister of the Government, in a circular letter of November 12, 1945, gave the following interpretation of the law: "The confessions dissident from the Catholic will be able to exercise their peculiar cults in all Spanish territory, provided that these are limited to the interior of the respective temples, without manifestation or outward show of any form in the public way. The representatives of these or the people in charge will likewise be able to

discharge their religious functions so long as they do not entwine them or mix them with political purposes of propaganda or other things which are not purely religious or which in general do not pertain to cult. The opening of such temples will have to be solicited in each case from the Civil Governor of the Province in which they are situated, who, having received the required documents, will be able to give authorization in conformity with the given norms and with notification to this Ministry. He will also communicate the authorization to the one who has solicited it."

The Catholic propagandists now maintain that the law does not authorize the celebration of non-Catholic acts of worship in chapels but only the practice of religion by individuals within their own homes. The evangelical Christians maintain that the "Fuero de los Españoles" gives them the right to worship within their chapels and only forbids propaganda

and public manifestations outside the chapels. The fact is that the status of religion in Spain needs to be clarified.

A rather lengthy handbill distributed in Barcelona on November 2 and November 9 concluded with the following words:

We want this anonymous voice of the Spanish Catholics to be in the first place a protest against the extremely serious situation which we have come to as a result of the badly conceived tolerance resulting either from crass error or religious ignorance, and completely in contradiction to the thought and feeling of the martyrs of our Crusade*; and at the same time a voice of warning to all Spanish Catholics that they may in consequence get ready to act. . . . Upon all those who exercise the function of authority rests the responsibility of extirpating ruthlessly and to the roots this very great evil. . . . And may there remain at the same time a constant impres-

*The Spanish Civil War.

sion of the duty which falls upon all Spanish Catholics, and to whose fulfillment we engage ourselves, not to consent to Protestant activity in our national territory.

In a handbill given out in Madrid on October 31 appear the following sentences: "The robbers of the faith have descended on Spain like a flock of crows. Protestant pastors of the most ridiculous sects consider that *the times are propitious* for sowing heresy in our country. . . . Supported by the power of the dollar and the

A rented back room (three windows) entered by a narrow door into the backyard (rear center), was the Sabadell Baptist church, whose congregation posed for a picture last August 31.

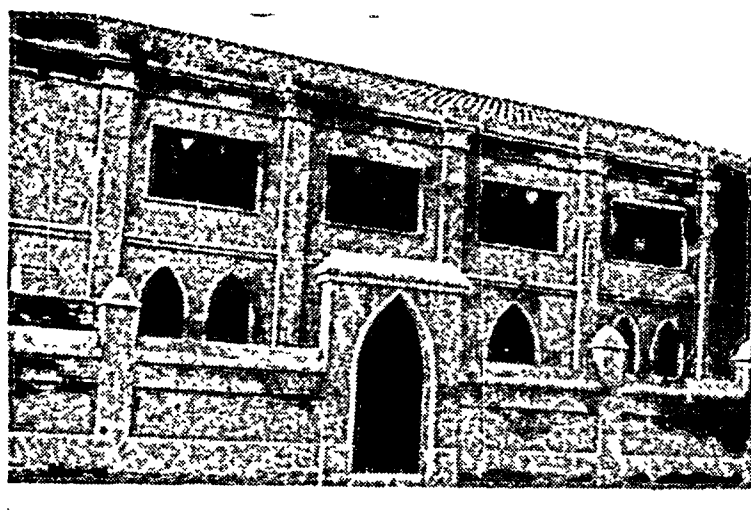


pound, they have decided to 'convert' us as if we were a tribe of Indians. . . . We are determined to prevent by all the means at our disposal that heresy should make a single step more in the spiritual conquest of our Catholic, Apostolic, Roman perfection. . . . We will not limit ourselves to talking. Let this be quite clear. For neither did the Holy Inquisition, guardian by divine commission of the unity of Spain and the true faith, limit itself to talking."

A handbill entitled "Ave Maria" which was distributed in Albacete in December contained these interesting statements: "LIBERTY, TOLERANCE, UNDERSTANDING. Yes. But we cannot grant more to the corrupters of souls than the laws of all countries grant to the corrupters of minors or to the editors of obscenities."

A few days ago a newspaper of Albacete carried an article entitled "Liberty of Protestants in Spain." The following paragraph gives the main argument of the article:

Can error and truth have the same rights? No, because if they did it would be necessary to grant such rights in all



Sabadell Baptists worked hard for a house of worship. Last March this beautiful one was dedicated.

Built by sacrificial giving in inflation-ridden Spain, and the help of Southern Baptists, it is a monument to religious freedom in the midst of tyranny by a wealthy state Church.

Photos courtesy the author



fields, not only in the religious field but also in the political, scientific, and sanitary. A pharmacist could make a deadly poison with the same right that he could make a tonic. The Government which declares that it does not know which religion is the true one cannot in good logic prohibit the propaganda of any (and this is the case, apparently, with the Governments of Protestant countries like England); but a Government, like that of Spain, which affirms and believes that only the Catholic is the true religion cannot grant the same rights to the others, which it knows positively to be false.

Not limiting themselves to talking, the fanatical Catholics have raided churches in Granollers, Barcelona, Madrid, Valencia, Albacete, and other cities, in some cases doing considerable damage. The following description of the attempt on the Baptist Church in Albacete will serve as an illustration of the nature of such raids. I quote from a letter written by one of the members:

Saturday the third (of January), while we were in our prayer meeting, at eight-thirty, an unknown, well-dressed person entered our church. Soon he left, and

upon leaving whistled. Thirty or forty people appeared and surrounded the chapel. We notified the Civil Guard, whose barracks are near the church, and they came immediately and scattered the crowd, but not before demanding documentation from the members of the force. The next day, Sunday, the fourth, after the preaching service from six to seven in the afternoon, which we conducted in a normal way, with a magnificent congregation, at about eight-thirty, when there was no one in the temple with the exception of the family that lives there, some unknown people threw against the main door two bottles of inflammable liquid, with the intention of burning down our church—which purpose was fortunately not carried out, since some neighbors together with the Civil Guard, who came rapidly, and the brethren who live there, succeeded with the curtains in preventing the liquid from passing into the interior and in putting out the fire. Only the main door and the facade suffered damage.

In Madrid every evangelical church has two police guards in front of it day and night. In some other places, as in Albacete, the local authorities seem to be disposed to grant protection. In some places, however, the Government seems to be working hand in glove with the propagandists and the "raiders."

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How Fares the Gospel in Argentina?

By Santiago Canelini

"Why do you not offer a mass instead of spreading the doctrines of your sect?"

Some four years ago a high government official of the *de facto* government who at that time had prohibited the broadcasting by radio of all religious programs that were not sponsored by the Roman Catholic Church, questioned us in this way.

"Sir, we preach the gospel of Jesus Christ," we replied. "This is the message which we believe and proclaim to the people. This is our mass!"

A skeptic himself, this official defended the Church of Rome by a decree against freedom of worship; he sought to tell us that, if we offered something distorted and ritualistic and in *Latin* to a Spanish-speaking audience, perhaps we would not have any more difficulties in broadcasting our programs.

This is decidedly against our procedure. We preach Christ crucified. We preach the gospel which is the power of God for salvation to everyone that believes. How marvelous has been his work in the transformation of lives and homes in Argentina! The work of the missionaries, the pastors and the evangelists, the work in the churches, in tent campaigns, by radio, in open air meetings and in homes, the distribution of tracts, books, Gospels, and the New Testament has evangelism as its characteristic note.

Argentina is pre-eminently a missionary field. In spite of the Catholicism predominant here, a Catholicism which is largely routine, ceremonial and political, indifference toward religion reaches enormous proportions. By reference to some common examples, we shall let the facts speak for themselves.

Freedom from Unbelief

"To begin with, I do not believe in God." This was the beginning of an interview between a pastor and an intelligent young lady who had attended the initial evangelistic meetings in a Baptist church. Her interest had been aroused by reading posters placed on buildings in the neighbor-

hood inviting the community to attend the services. She had been a member of a labor union and drawn toward the teachings of communism. After being disillusioned by the lack of personal justice on the part of the "comrades" who were struggling for social justice, she left their ranks. Alone and embittered, she remained in her unbelief.

A Catholic friend desired to help her find the true faith. A single visit to the "miracle-working" Virgin of Pompeya in fulfillment of her promise to this friend left her more disillusioned than ever.

In this state she arrived at the local Baptist church seeking "something." She found Christ and with him peace for her soul; with this experience she was reconciled to her family and became possessed of a purpose which made life for her worth while. Today she is a zealous member of her church.

Freedom from Squalor

A poverty-stricken family lived in one of Buenos Aires' famous *conventillos*, a run-down apartment house where one room serves as kitchen, bedroom, and dining room. In this particular case no fewer than thirty families shared the same patio. From this family three beautiful girls attended Sunday school. While they lived in the *conventillo* they were converted, but with their newly found ideals in Christ, they also found the means to leave this place of residence. After fifteen years, what has happened?

The first of these girls has received the doctor's degree in her profession; while she studied at great sacrifice in the university, she helped to support her family by working in a bank. At present she has a modernly equipped dental office and continues active in many phases of the work of her church.

The second girl is now the wife of an active deacon in one of our churches; for many years she has served as a teacher in the Sunday school and as a leader in other organi-

zations of her church; she and her husband are the owners of a comfortable house.

The third lives with her husband and their two children in a comfortably-fixed house; he has a good position in a business establishment, is the secretary of his church, and a member of several important committees of the Baptist general convention.

Freedom from Fanaticism

In a suburban town some posters announced evangelistic meetings in a tent. The local priest of the Roman Catholic Church vociferated against the "Protestants" from the pulpit and exhorted his congregation to destroy the advertisements about the meetings—especially the address of the meeting place. A member of his congregation, a woman who had been a "faithful" Catholic up until that time, heard these instructions. On leaving the church she passed a boy destroying one of our posters. She asked him to wait a moment.

She jotted down the address of the meetings and later attended them. She found that the "heretics" talked about Christ; after she had experienced the spiritual vitality that came through trusting him, she gave her personal testimony to the local church and told how the Lord had freed her from spiritual blindness. Today she is joyful and content in her Saviour.

Freedom from Death

A young Uruguayan from Montevideo sought lodging in a boarding house in Buenos Aires. He had abandoned his home and country and was fleeing to escape the immediate consequences of a debacle in which he had participated. Without being able to overcome his sin, he had fled from justice. The landlord of the boarding house brought him to a Baptist church. When his mother visited him a few months later in Buenos Aires, she could scarcely recognize her own son. Today he is married and has a happy Christian home; both husband and wife are Sunday school teachers and busy in the whole life of their church.

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Baptist Church for Barranquilla†

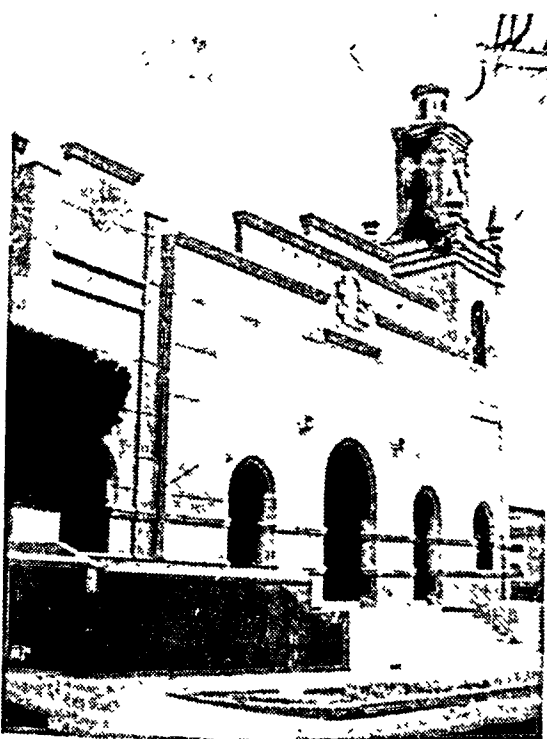
By Orlene Ellis McGlamery

Fourteen hundred and fifty spectators, faithful members, interested friends and a handful of missionaries crowded into the beautiful new temple of worship of the Central Baptist Church on Easter Sunday for the dedication service of this outstanding church in the heart of the city of Barranquilla. It is one of the generous gifts made to Colombian Baptists by W. Maxey Jarman of Nashville, Tennessee, new second vice-president of the Southern Baptist Convention.

The granite-like front and entrance, the intricately designed tile floor, the steel reinforced roof, overlaid with asbestos, the highly polished, Spanish style, hardwood furnishings were among the many items of unusual interest in the largest place of worship built thus far by Baptists in Colombia. The auditorium will seat 1,500 with comfort, and in addition the choir loft will accommodate at least 200.

Early Easter morning the electric chimes pealed forth from the tower which reaches seventy feet in height. Strains of "Holy, Holy, Holy," "The Church's One Foundation," and "Sweet Hour of Prayer" called the people to the nine o'clock Sunday school service.

Photos courtesy the author



A temple that is not a cathedral . . .

Missionary H. W. Schweinsberg, for six years Southern Baptist missionary in Colombia, had made detailed preparations for the day of services. Hundreds of handbills had been distributed throughout the city. Large posters announcing the event were displayed in strategic places inviting the people to come. Two of the strongest radio stations in Barranquilla carried daily announcements of the dedication, and the newspapers accepted pictures and articles on the day's program throughout the week.

Following the Sunday school hour, Mr. Schweinsberg brought a powerful message on the principles upon which Baptists stand as they attempt to lead the people of this city to a knowledge of Christ, and a good beginning in their work in the various churches. He emphasized that in no sense are missionaries sent from Southern Baptists to dictate to the people here throughout the years, but that their task has been and will continue to be the making of disciples for Christ, training them to assume the responsibility for the churches.

Full support has already been attained in two of the four churches of Barranquilla. Mr. Schweinsberg has been the "contractor" as well as the full-time missionary during these months of construction, and has at the same time had the heavy responsibility of purchasing property for Baptists in Cali for a Baptist seminary, and in Caracas, Venezuela, for the beginning of Baptist work there.

A number of unusual victories occurred that day. There were seven professions of faith, hundreds of people present heard the gospel for the first time, and the evening service climaxed the program of the day with a baptismal service accepting twenty new members into the church. Many of those who made up the capacity crowd at the evening hour witnessed this symbolic ceremony for the first time in their lives. It was an exhilarating experience for all who attended.

The Central Baptist Church here averages well over 300 in Sunday school consistently. Last year the

church received about \$6,500 in the regular offering, \$3,500 of which was given to mission causes.

It was of tremendous interest to all who witnessed the dedication to read the plaque in the foyer of the church auditorium. Translated from Spanish it reads:

THIS TEMPLE WAS DONATED TO THE BAPTISTS OF COLOMBIA BY MR. MAXEY JARMAN OF NASHVILLE, TENNESSEE, U.S.A. INAUGURATED THIS THE 28TH DAY OF MARCH OF 1948.

DR. EVERETT GILL, JR., SECRETARY FOR LATIN AMERICA

DR. M. THERON RANKIN, GENERAL SECRETARY

And then, upon entering the temple, the inscription above the pulpit in bold English script from Ephesians 2:8: "Sois salvos por la fe . . ." These two inscriptions defined for all who read, the purpose for which this building stands, in a city in unspeakable need of Christ and the gospel.

The Colombian Mission has moved forward on faith believing that the needs of the field will be met, in the plan and the will of God.

†Pronounce it "bare-an-ke-ya."
**"We are saved by faith . . ."



. . . attracted 1,500 Colombians on Easter.

Some Scriptures for Christians at This Time

By W. O. Carver

Over and over again today we are being told that we are living in a crisis. And our current prophets are constantly reminding us that our world, our nation, our Christianity, all our churches and every individual Christian stand today under the judgment of God. It would be an unspeakable blessing for the world if all Christians would recognize this and respond to it in the spirit of our Saviour and our Lord. Crisis means judgment. But judgment has always two sides: the side of condemnation and doom; and the side of opportunity and challenge. Our Judge condemns and sentences, but he withholds execution giving opportunity for repentance. If the repentance is forthcoming, he is eager to restore and to give his people a fresh chance at righteousness, truth, and peace.

We Christians are called upon today to take most seriously to heart Paul's injunction in Ephesians 5:15-17: "Keep a sharp look-out, therefore, how you conduct-your-lives, not as men lacking wisdom, but as wise men, buying up the opportunity, because the days are evil. On account of this situation do not allow yourselves to become lacking in wisdom, but study-out what is the will of your Lord."

Evil Days

These are indeed evil days. Evil days always test the spirit, the character and the worth of men and women. There are many who persistently stimulate and augment the evil. Many carelessly and thoughtlessly drift with the tendencies and the behavior patterns of the time. Some lament the situation but hopelessly and helplessly let the tide move on. There are those who see the situation with great clearness and who are willing at whatever cost to themselves to seek and to follow the ways of righteousness and redemption.

It is these last who under God become the redeemers of their genera-

tion. They take their standards and their ways of conduct from Jesus Christ. They are concerned that the prayer which he gave his followers shall find answer in themselves, by the grace of the Holy Spirit. They hold God's name in deepest reverence; they desire first of all that God's kingdom and righteousness shall be done on earth, and they give themselves over to seeing it done in themselves; in principle and in practice, in general and in detail they ask that in themselves "the will of God may be done as in heaven so on earth."

Along with Jesus, our Lord, we are to take up a real cross, having first of all said a final "No" to ourselves so far as any and all selfish demands are concerned; and then go along with him determined so far as in us lies that he "shall see of the travail of his soul and be satisfied."

Secularism

In this present evil age, secularism dominates. Our civilization is predominantly pagan. Men are given over to greed of gain, abandonment to superficial, shallow and destructive pleasures; to drunkenness, sex sins, irreverence and reckless worldliness. In the midst of such a situation the call to Christians is for sane, rational, positive ethical and moral asceticism. The salvation of this generation from self-destruction through its various forms of dissipation depends upon a sufficient number who will live by rigid standards of truth, righteousness, self-control, and in sacrificial ethical and moral segregation from the social, economic and even religious paganism of our generation.

Such thoughtful, considered and consistent separation from the evil of the day is necessary for the sake of our own integrity; for the sake of the purity and the power of Christianity and even for its perpetuity; for the sake of the world which seems to be rushing to destruction with headlong

and headstrong abandon; for the sake of the passion of our redeeming Lord, and for the glory of his God and Father. There needs to be a great host of people who are willing to be "fools for Christ's sake" (I Corinthians 4:10); ready to subject themselves to ridicule and every form of hardship "for the truth's sake."

The test of our Christianity today may be found in Paul's appeal to the Christians of his day in Romans 12:1, 2. We must not be conformed to this world but be continuously transformed by the constant renewal of our mind; because we are called upon to prove in our own conduct, both for ourselves and for the world, what kind of living corresponds with the will of God, what is good and acceptable and perfect.

We greatly need today to undertake very seriously to embody in our Christian character and conduct the principles which Jesus set out in the Beatitudes. For in these he was describing the characteristics of the men and the women whom he can recognize as belonging to the kingdom of God. He goes on in an immediate transition to indicate the reasons why he needs this sort of men. His followers are to be the successors of the prophets, who spoke in the evil days of their ministry the word of God and brought upon themselves persecution, evil speaking and reviling. Jesus goes on to say that his followers are to be the salt with which he will be able to save the decaying world. And his people are to be the light of the world (Matthew 5:1-16). These great ideas and challenges he continued to inculcate throughout his ministry; and the record of the New Testament church in Acts and the Epistles inculcates and exemplifies these ideals and standards.

Ethical Challenge

In Ephesians 4:17-24 Paul gives the

ethical challenge which was demanded for his day and which is equally demanded for our day. He gives a description and interpretation of the evil of that day which has its full counterpart in our own. Then he insists that no informed Christian, who really has learned the Christ, can share in the social evils in the midst of which he lives. Here is the passage:

Here then is my affirmation and testimony in the Lord: that you are to conduct-your-lives no longer after the manner in which the heathen do actually conduct-their-lives in the insane folly of their mind, being darkened in their mental operations, having alienated themselves from the life which God supplies, (this) by reason of the ignorance which is characteristic of them on account of the hardening of their hearts; who, having lost the sense of moral shame, abandoned themselves to entire indecency for the active practice of every form of uncleanness with insatiable-desire. But it was not thus that you learned the Christ, assuming that it was actually he whom you heard and that you were instructed in him in full accord with truth as incorporated in Jesus: that you are to strip yourselves of the old unregenerate humanity, characterizing your former way-of-conducting-yourselfs, of that old human nature that is ever in process of corruption according to its natural tendencies to deceit; further, that you are to enter upon a continuous experience of renewal of the spirit of your mind; and also that you are to clothe yourselves with the new human nature which, corresponding to (the character of) God, was created in the righteousness and holiness characteristic of the truth.

In chapter 5, verses 3-14, the Apostle takes up again the picture of social depravity and repeats his challenge to the Christians to represent God and his ideals in their generation.

Furthermore, fornication and every form of impurity or sexual excess, let no one of them even be mentioned among you, just as is appropriate for saints; as also applies in the case of shameful conduct and senseless talk or language easily turned to evil suggestion, which things are unbecoming; rather by contrast [our appropriate speech is] readily-a-means-of-grace. For know this by constant observation, that every fornicator, or impure person, or man of insatiable passion, who is a sex-idolator, is barred from having any share in the kingdom of the Christ and God. Let nobody lead you astray [about this] with empty words, for it is through these practices that God's wrath is continuously coming upon the sons of disobedience. Do not, therefore, permit yourselves to become sharers of their [shame and doom]: for

In Memoriam

John William Lowe

BORN SEPTEMBER 17, 1868, ST. JOSEPH, MISSOURI

DIED MAY 6, 1948, RICHMOND, VIRGINIA



John William Lowe was appointed a missionary of the Foreign Mission Board in 1898. For half a century his life was devoted to helping people who were in need. His name is known to millions in China and America because of what he did for hungry people.

Dr. Lowe, a native of Missouri, was graduated from William Jewell College in 1893 and took his Th.M. degree at the Southern Baptist Theological Seminary in Louisville, Kentucky, in 1897. While studying in the seminary, he took work also at the Kentucky School of Medicine.

His first three years in China were spent as a medical dispensary worker. He then entered into a long career as a pioneer missionary in Shantung Province. With his headquarters in the city of Laichowfu, the trail of his life runs through all of the work that has developed in the North China Mission. Anyone traveling through the territory of that mission today will frequently hear such remarks as, "John Lowe started the work here," "Dr. Lowe built this church."

Wherever he went, Dr. Lowe was primarily a messenger of Jesus Christ. He gave God's good news in Christ Jesus to people. He did this through every available channel. Whether in preaching or teaching, or serving as a medical dispenser, or building houses or dispensing relief clothing, he was a messenger for Christ.

This great soul will always live in

the memory of his friends because of his compassion for hungry, suffering people. In this respect he became a missionary to America, calling on all of us to enlarge the capacities of our compassion. In his service in China, he had seen so many people starving that he could not get away from the appeal of those who were hungry. He was engaged in relief work in three great famines in China, one in central China in 1907, one in north China in 1922, and one in Shantung Province in 1932.

Up until almost the last day of his life he was sending out his appeals for relief in personal letters to editors, mimeographed statements to moderators and pastors, and telephone calls. Two days before he went to his heavenly home, he discussed arrangements to send a telegram to the 1948 sessions of the Southern Baptist Convention to appeal for an offering for relief.

Dr. Lowe is survived by his wife, Margaret Savage Lowe, and John Paul, George Marion, Margaret Ruth Logan, Marydee Wimbish, and Florence Elizabeth.

"A man was sent from God, and his name was John." This man lived among us for eighty years and now he has gone back to be with God. Those of us left behind will be happier and stronger because he came and lived with us. We thank God for sending John Lowe to us.

M.T.R.

you were formerly darkness, but now are light in the Lord: you must conduct-your-lives as children of Light—for the product of Light consists in every form of goodness, and righteousness, and truth—continuously making test [so as to know] what is well-pleasing to the Lord and never participate in those fruitless works of Darkness, but rather even be ever exposing them, for the things

that are carried on by them in secret it is shameful even to mention: but all sorts of things, when exposed by the Light become evident [for what they are], for the revealing Light is everything. Hence the saying:

"Arise, thou sleeping one,
And stand up from among the dead,
And upon thee shall the Christ shine."

Italy's Minority

By Pietro Bevilacqua

(Translated from Italian by W. Dewey Moore)

My conversion to Christianity happened under circumstances, I would say, almost dramatic, at the most critical period of my life.

I really believed I was already a Christian and it was only later, after the truth found its way into my mind, that I realized the abyss that existed between the gospel of Christ and the Catholic doctrine in which I had been brought up.

At the age of fourteen, I was left without a father and without means of sustenance. Together with all five brothers, three of whom were smaller than I, and my mother stricken with grief and delicate in health, I felt the outlook was very dark. Under these conditions, a stranger in a city such as Rome, searching for work, life for me was hard indeed. I did everything, even the most humble work. The sudden passage from the life of abundance and luxury to the life of want in addition to the fact that I had come from a noble family, brought me moral suffering which at times seemed almost impossible to bear.

I feared to drown, and certainly I would have been lost, smothered with the insidiousness of this great city, if help had not come from on High after a crisis of conscience which at first upset me but later conducted me along the right way.

Instinctively, rather than because of real conviction, I sought in my religion some strength and comfort for which I had need—but in vain. The Roman Catholic religion, with its rites and its ceremonies, its costumes and processions, left me indifferent and unresponsive in my soul nor did it help me in the agonizing doubts which arose in my mind.

One afternoon one of my brothers and I entered an evangelical church. Hardly a church, it was really a room

which opened on the street and we were attracted by the singing of a hymn which we did not understand. There were a few people who greeted us with kind words and who seemed immediately different from others.

At a certain point an old man with a tranquil face started to speak and told those present what Christ had done for him. After he had told of his experience, he closed his eyes and with hands folded, prayed. He prayed with fervor for all the afflicted and lonely, for all the sinners who knew or knew not they had sinned. It seemed that he was praying just for us.

This man had not had much education. He spoke a very simple and ungrammatical language. At any other time, it would have made us laugh. But that time, we did not laugh. The warm and pure faith of that man was impressive. I felt that he was happy and I asked myself, why? The answer came from my heart before it came from my mind: He is happy because he has found what I unconsciously search for without recognizing it, a Saviour! He has found one who carries for him a burden that no human being can carry alone.

Signora Ida Bevilacqua and the daughters share this author's joy and mission for the witness of faith in Italy.

Photos courtesy the author



Returning home, I remembered that among the papers left by my father who was a lawyer, there should be a Bible. I found it and to my mother, who had forbidden us to read it because she was a church woman and feared excommunication, I declared that from that moment I intended to drink of the truth directly from the Word of God and no threat of excommunication would stop me.

My brothers were in accord with me, and our mother, notwithstanding the fact that she was reluctant, listened to the reading aloud from the holy pages, surrounded by our entire family.

What happened is beyond description. I can only say that after a few days of study a sort of veil fell from our eyes. Our hearts were liberated from a weight which had been unsustainable and life seemed no longer hard because of the faith and the hope which had opened in front of us and gave us new and bright horizons.

A family of poor dejected creatures crushed and without hope, was transformed as if by magic into a happy family in spite of the asperity of life. We were a family whose soul sang of the joy of the believer for the love of the Father and the saving virtue of Christ, who by faith raised their eyes toward heaven.

That which struck us first of all was the second commandment, which we had totally ignored because it had been deleted in the Catholic doctrine. We were horrified at that church which had been our church, and whose images exhibited for the worship of the faithful, seemed to us a defiance of God.

No one who has not had the personal experience can understand how much blasphemy there is in the papal



Signor Bevilacqua is a Baptist layman.

build-up. And thus the Catholic cannot know what and how much beneficial influence can be acquired by man and his family by the pure faith in Christ, the acceptance of grace by means of the sacrifice on the cross, the intimate and spiritual relationship with the heavenly Father.

All of my family were saved from moral and material ruin as they opened their hearts to Jesus, who because of his infinite love had come all the way to meet them. The unfortunate Catholic who practices a material and idolatrous worship, cannot know of the worship of God in spirit and in truth, and cannot understand the burning passion of our souls.

Thus, all my family was converted to the gospel and also my mother, who first feared even to open the Bible because she was terrified by her confessor, became an assiduous reader and was later an example to her children for her unshakeable faith and her loyalty to the teachings of Jesus.

We left the papish church and frequented all the evangelical churches in Rome and finally decided to belong to the Baptist group in whose distinctive principles we recognized a greater adherence to the doctrine of Christ and his original apostolic teachings.

To me personally there presented itself an inescapable duty: that of testifying. I could not be silent. After a period of study, I dedicated myself to the preaching of the gospel at the same time keeping my work with the Government which in the meantime I had obtained. But in my own personal life, I felt the necessity of constructing my own Christian family.

I wanted to choose a companion of the same faith who could stand by my side in the activity which I intended to carry on in the church.

Many young Christians do not understand, unfortunately, the necessity of this fact. Mixed marriage—that is, marriage between persons who do not have the same religious faith—never gives true and real happiness and in no way gives good results in terms of the spiritual life. One of the parties always hopes with time to convert the other, and in time both become passive and almost always finish by becoming indifferent with grave damage to the education of their children.

I can say I am a happy man in so far as that is possible on this earth, because in my family that perfect harmony reigns which is obtained only between persons united by spiritual bonds.

My wife is secretary of the Woman's Missionary Union and has many

other activities in the religious field; while my work is that of teaching the youth as they study the Word.

My two daughters, one sixteen and the other fourteen years old, have already requested and received baptism and know in Whom they have believed. There are those who would say of my daughters that which a distinguished lady said of me when I was very young: "He is a very fine young man. I find him different from the others but what a pity he is a Protestant!" She could not understand that what little of good she finds in man is due to the influence of the gospel of Christ on him.

And as with me, when I met real Christians for the first time and found them different from all others, thus, in the school which my daughters attend, the teachers find in them something different from the others because one sees already in them the new creatures "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

How Fares the Gospel in Argentina?

(Continued from page 6)

Freedom from Futility

A young man, eighteen years old, heard the message of the gospel for the first time during a series of evangelistic meetings. On the third night he made a public profession of faith. Later he was baptized.

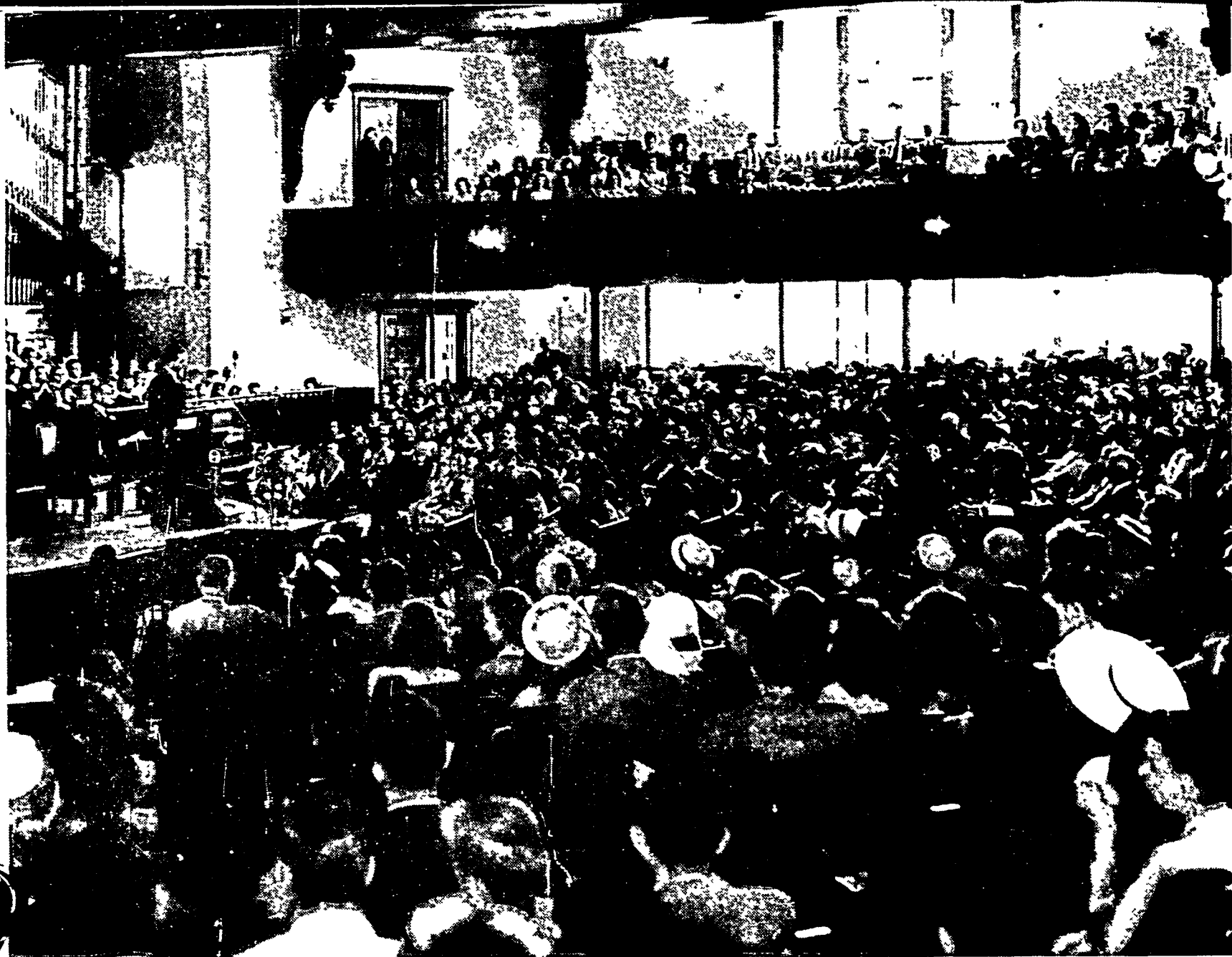
He took an examination in the army, with a view to entering the national military academy. The profession offered him by the teaching and training given in this school would assure him of a ready solution to his pressing economic and family problems, his own family being broken up because of ungodliness. His examination revealed that he had the intellectual calibre wanted by the military academy; not only was he among the three hundred of those accepted out of four thousand applicants, but his classification ranked him among the first of the three hundred.

This is not the end of the story. He subsequently felt the call of the Lord for service in his Kingdom work. He answered this call. He mailed two letters, one to the military official withdrawing his application for entrance into the military academy, the

other to the Buenos Aires Baptist Seminary requesting matriculation in order to prepare himself better to serve in the propagation of the kingdom of our Lord! He has proved himself and is serving while in the Seminary as assistant pastor of one of our larger and older churches.

What more could we say! but we would lack the space to write the wonders of the gospel in the lives of those who have been comforted, freed from vice, liberated from superstition, separated from sterile and meaningless living, and saved from death and condemnation. Such would require the relating of the history of the members of 130 Argentine Baptist churches, since the examples presented here, with one exception, have been taken only from the pages of the history of one of these.

Such a history would serve to glorify God for his saving grace and to express our appreciation to his messengers who have come to Argentina with the message of life. How much more remains to be done in this land of 16,000,000 inhabitants!



Missions Is Our War Memorial

At the close of World War II people in churches and communities all over the land, out of hearts deeply moved, were thinking of ways to show their gratitude to God for peace, and to the men and women of the armed forces for the sacrifices they had made. So, everywhere plans were being made for memorials to commemorate the noble service of our young men and women. Especially was there a desire to express gratitude for those who paid the supreme sacrifice for the things we hold dear.

The First Baptist Church, Columbus, Mississippi, was welcoming home her more than 350 sons and daughters from battlefields around the world. Sixteen did not come back. The church was grateful for their sacrifice, and grateful for God's goodness in bringing the fighting to a close. So, they too, were planning a memorial, a memorial that would

honor God in the promotion of his Kingdom and also show gratitude for the sacrifice and service of her youth.

Realizing that only the giving of the Good News to the world would bring lasting peace among the nations of the earth, the people of the church wanted a memorial that would endure and at the same time render a service in the cause of peace for which they sacrificed and died.

Early in 1946 the church appointed the "Freedom Memorial Committee" with Mr. Allen Puckett, chairman, and Dr. J. D. Franks, pastor at that time, conceived the idea of raising a fund to endow the salary of a foreign missionary—as a war memorial. It was felt that this would be a move in the direction of bringing "peace on earth" in the many lands where war had been waged and it would be another move to preserve the peace they had so gloriously won.

The idea was presented to the church and it was agreed that in no way would this fund interfere with the regular offerings, and no church funds would be diverted to this cause. All offerings would be "love offerings" over and above the regular tithe. The fund was opened—no appeals were made to the church—pennies, dimes, and hundreds of dollars started pouring in. Under the untiring and faithful leadership of Mr. Puckett, the fund continued to grow. On April 27, 1947, the last day of Dr. Franks' service with the church, a large bronze memorial tablet bearing the names of all those who served in the armed forces during World War II was unveiled. By that time, \$23,000 of the \$30,000 had been placed with the Foreign Mission Board of the Southern Baptist Convention.

In March, 1948, the last dollar was sent to the Foreign Board. The Fund

A "Fourth of July" for the whole world is the goal of this church's efforts.

is being held in trust, and the income on it will be used to support a missionary.

When the project was completed, plans were started to hold a suitable dedication service. The foreign missions secretary was invited to come and have a part in it.

The Fund having been raised, the large bronze tablet bearing the names of those who served in the armed forces during the war, was placed on the wall at the west entrance of the church auditorium. Behind the tablet

←
Dr. M. Theron Rankin of the Foreign Board addressed 2,000 members April 18 when the First Baptist Church of Columbus, Mississippi, dedicated its Soldiers' Memorial Endowment Fund to peace on earth, good will among men.

→
The bronze tablet bearing the names of those who served in World War II, unveiled in April, 1947, now seals into the west wall a copper box containing a list of those who gave to the perpetual missionary's salary. Below are Pastor Woodson, Memorial Chairman Allen Puckett, and Dr. Rankin beside the bronze tablet.

By S. R. Woodson

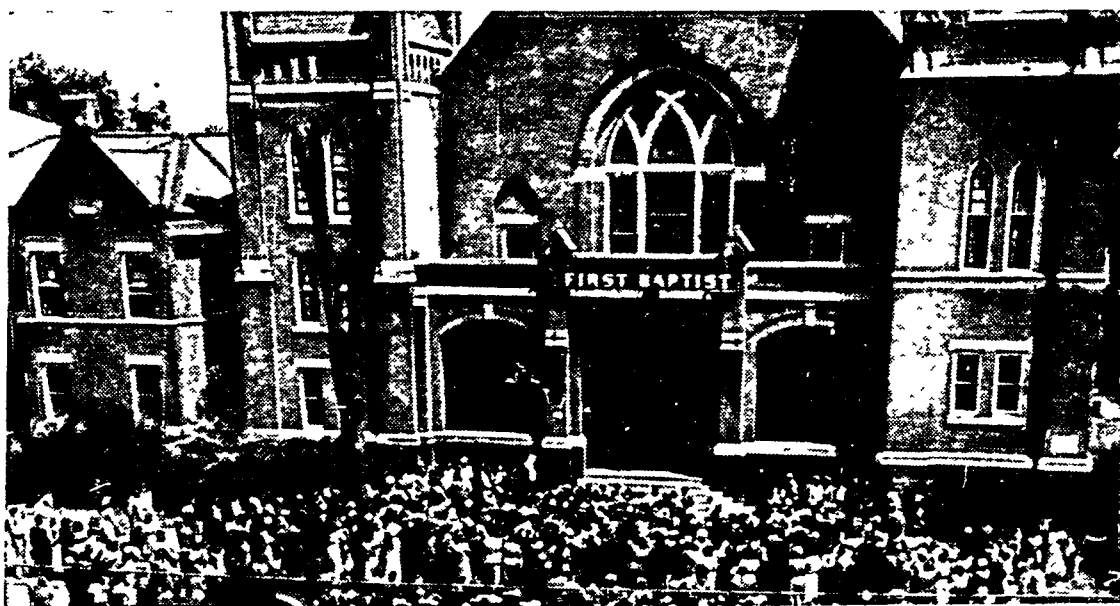
a copper box was sealed into the wall, containing a piece of parchment bearing the names of all those who gave to the Fund, and other items of interest in connection with raising the memorial.

Dr. Rankin brought the dedicatory sermon and thrilled all who heard him with his message on missions. He spoke to an assembly of about 2,000 people. At the close of the service, the congregation assembled before the large tablet for the special dedicatory transcribed message from Dr. Franks, now in service with a relief agency in Geneva, and a prayer by Mrs. George Ford, mother of a serviceman.

The people of the First Baptist

Church, Columbus, Mississippi are very happy that this fitting memorial has been raised and dedicated to the Lord, and will, throughout the years, be at work supporting a foreign missionary, in the lands where her servicemen fought the war.

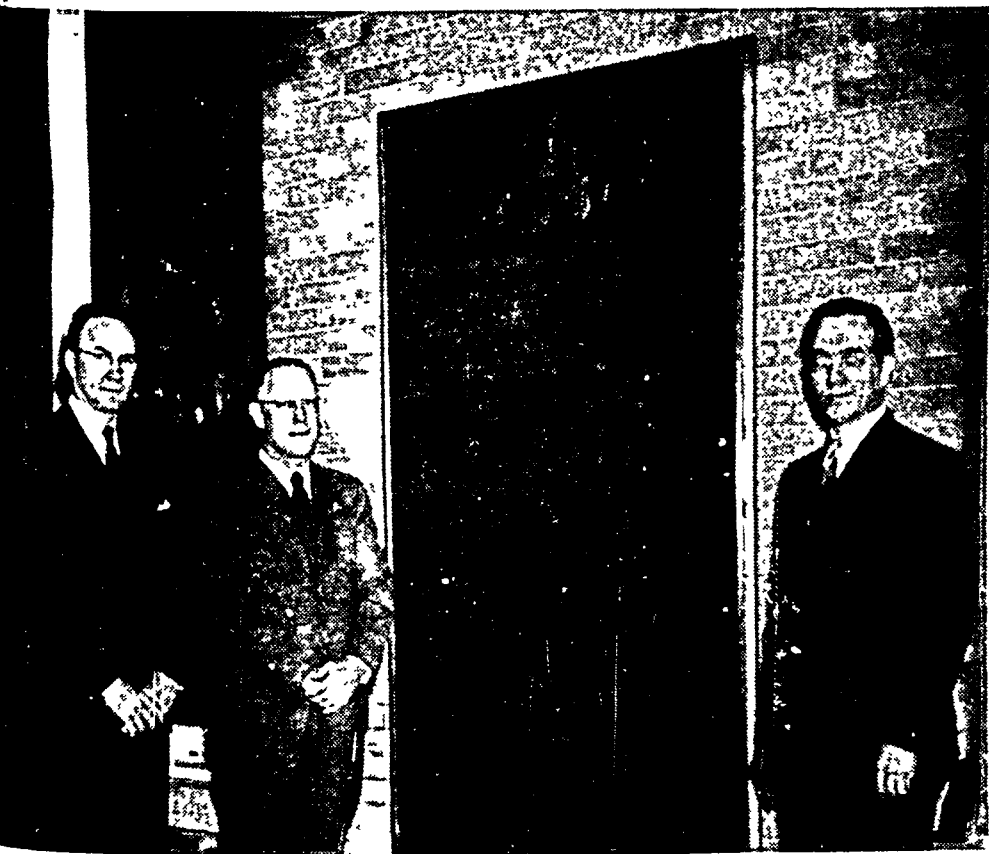
Already considerable interest is being manifested in raising another fund for the support of another missionary. This effort has caused increased interest in missions. The church is now dividing the budget funds, 50 per cent local work, 10 per cent building up-keep, and 40 per cent for missions. The Lottie Moon Offering for foreign missions last December amounted to more than \$2,000.



Photos courtesy First Baptist Church, Columbus, Mississippi

FREEDOM MEMORIAL ENDOWMENT

TO THE GLORY OF GOD, AND IN HONOR OF THE MEN AND WOMEN WHO SERVED WITH THE ARMED FORCES OF OUR NATION DURING WORLD WAR II—AND IN GRATITUDE TO GOD FOR THE PRICELESS CONTRIBUTION MADE BY THEM TO DEFEND AND PRESERVE FOR US AND FOR THOSE WHO SHALL COME AFTER US, THE CHRISTIAN FREEDOMS WHICH WE ENJOY—WE DEDICATE THE SUM OF THIRTY THOUSAND DOLLARS AS AN ENDOWMENT IN PERPETUITY, TO BE HELD IN TRUST AND ADMINISTERED BY THE FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION, FOR THE SUPPORT OF A FOREIGN MISSIONARY.



From a Mexican Jail to a Seminary Professorship

By Simón Corona

As a young child I was left an orphan. This lack of home life was the occasion of my traveling much on the road to ruin, spending much time in jail as a result of my many street fights. My centers of recreation as a boy were the pool halls, public dances, and saloons. Although I was not a hopeless alcoholic, I was well initiated in all kinds of sin and vice that would surely have put an end to my worthless life if I had not learned of the gospel.

My only living relative was a younger brother, who had heard the gospel and had become very anxious that I hear it, too, but the evangelical Christians were so despised in Mexico at that time that I had no intention of becoming one of them. Besides this, my brother told me that one who accepted Christ must give up his sin and vice; this I did not want to do for they afforded much pleasure then.

I often became angry when my brother talked to me about the Bible, for these talks with him always left me with a very unquieted conscience. This continued for several years until finally in 1925 my brother became very ill with epileptic attacks and I being his only relative went to live with him in order to attend him better.

He insisted that I go to hear the preaching of the gospel, and very reluctantly I went to the service in a small church. Hardly was I seated when they sang a hymn that gripped my very soul, and made me acutely conscious of all my sins, past and present. I wept unashamed among total strangers, and my Christian life began that night. From that time on, every memory of my past life caused me pain, mingled with joy at knowing that Christ was my Saviour.

In 1927 the Lord called me to the ministry and I spent eight years getting my preparatory and Seminary education. On the day of my graduation I was married to Maria de Jesus R. de Corona. We went immediately

to the pastorate in Morelia. We resolved from the beginning that ours was to be a Christian home in which God's name was to be glorified both by our words and deeds. We maintained our family altar daily with hymns, Scripture reading and prayer. At meal time we read the Bible and give thanks. In doing this we have been happy Christians, in spite of hardships, privations, trials, and sickness.

God has blessed our home with four children, three of whom have already followed their Lord in baptism. There has never been a day in their lives when they have not had some contact with God's word.

Besides the church in Morelia, God

in his infinite providence called me to the pastorate of the churches of Saltillo and Tehuacan. Now I am serving him as professor of Old Testament and evangelism in the Baptist Seminary of Torreón, Coahuila.

During the thirteen years that God has permitted our small family to serve in the pastorate, and now in the professorship, we have seen many people take notice of the big difference between our home and theirs. Several of them have later accepted Christ. The testimony of a home that is positively Christian is a shining monument to the gospel in this sin-benighted land of Mexico, where many people are too fanatical or afraid to read the Bible, but can and will take notice of a Christian life or a Christian home.

ADVANCE PROGRAM FOR LATIN AMERICA

in detail

	STATIONS			STAFF			FINANCES	
	At present	Additional	Total	At present	Additional	Total	Operating Budget	Annual Capital Needs
Mexico, Colombia	11	5	16	54	42	96	\$ 389,000	\$ 164,640
Chile, River Plate (Argentina, Uruguay, Paraguay)	14	6	20	73	47	120	480,000	205,800
Brazil	27	7	34	126	78	204	816,000	349,860
Central America, Venezuela, Ecuador, Peru (5 nations)	0	13	13	0	78	78	312,000	133,770
TOTALS	52	31	83	253	245	498	\$1,992,000	\$ 854,070
Other Areas								
The Orient	39	77	116	275	421	696	\$2,784,000	\$1,193,640
Africa, Europe, and Near East	28	65	93	141	405	546	\$2,184,000	\$ 936,390
GRAND TOTAL	119	173	292	669	1,071	1,740	\$6,960,000	\$2,984,000

"At Home" at Last in the U.S.A.

A small, scholarly man who left Berlin, Germany, fourteen years ago because he wanted to tell Africans of Christ, is now at home in Shawnee, Oklahoma. He has studied and preached in two continents and the West Indies and now teaches college students instead of Nigerians—but Robert Laessig is as much a missionary today as when he left his native land's capital city in 1935.

Dr. Laessig, whose doctor of philosophy degree is from the University of Berlin, the same school at which he did research work and held a teaching assistantship, is head of the German department and professor of French at Oklahoma Baptist University.

Permission for him and his family to enter the United States resulted from a friendship with an American Christian he had never seen, and a Baptist church's interest in the plight of a missionary-teacher who had spent six years behind barbed wire as a prisoner of war.

His contract with the First Baptist Church of Norman, Oklahoma, to work for it as a mission-pastor, on which he and his family were permitted to enter the States on a non-quota basis, technically was not fulfilled. For when the family arrived in Norman early in 1947, Dr. Laessig became a member of the faculty of the University of Oklahoma. The fall semester of the same year he joined the teaching staff of O.B.U.

But Sundays when he's not preaching in some southwestern church he's teaching a class of college men at Shawnee's University Baptist Church, and he says of his classroom work, "I can always prove Bible truths through teaching language and its laws."

A native of Gothe, Kassel, Germany, Dr. Laessig lived in Berlin from childhood. Mrs. Laessig's home was also Berlin.

In 1933 Dr. Laessig left a church of another faith, and became a Baptist. His explanation of what happened then is, "In a free church I felt the necessity for service. Africa was my fever."

For a while after becoming a Baptist the young scholar, who had com-



Dr. and Mrs. Robert Laessig, energetic Peter, somber-eyed Martin, and pig-tailed Erika, formerly of Berlin, the British Cameroons, and Jamaica, are on the way to becoming American citizens as they live among fellow Baptists in Oklahoma.

By Mary Ellen Madden Smith

pleted work on his degree in African and Oriental languages, did youth work in Berlin, taught mission classes, and worked as a volunteer pastor. He was also doing private research work and preparing language textbooks for publication.

The "fever" in 1935 caused the Laessigs to go to Hamburg, where he studied at the Baptist Theological Seminary.

The British Cameroons, Nigeria, was the couple's next stop. After two years of preaching and teaching there, Dr. Laessig was ordained as a German Baptist minister. Mrs. Laessig had a missionary's special permit to do hospital work.

For one of the tribes with which the couple worked, Dr. Laessig reduced sounds to a phonetic alphabet, wrote a grammar, dictionary, and short guide to Christian doctrine, and began a translation of the Bible.

The translation wasn't finished. Nor

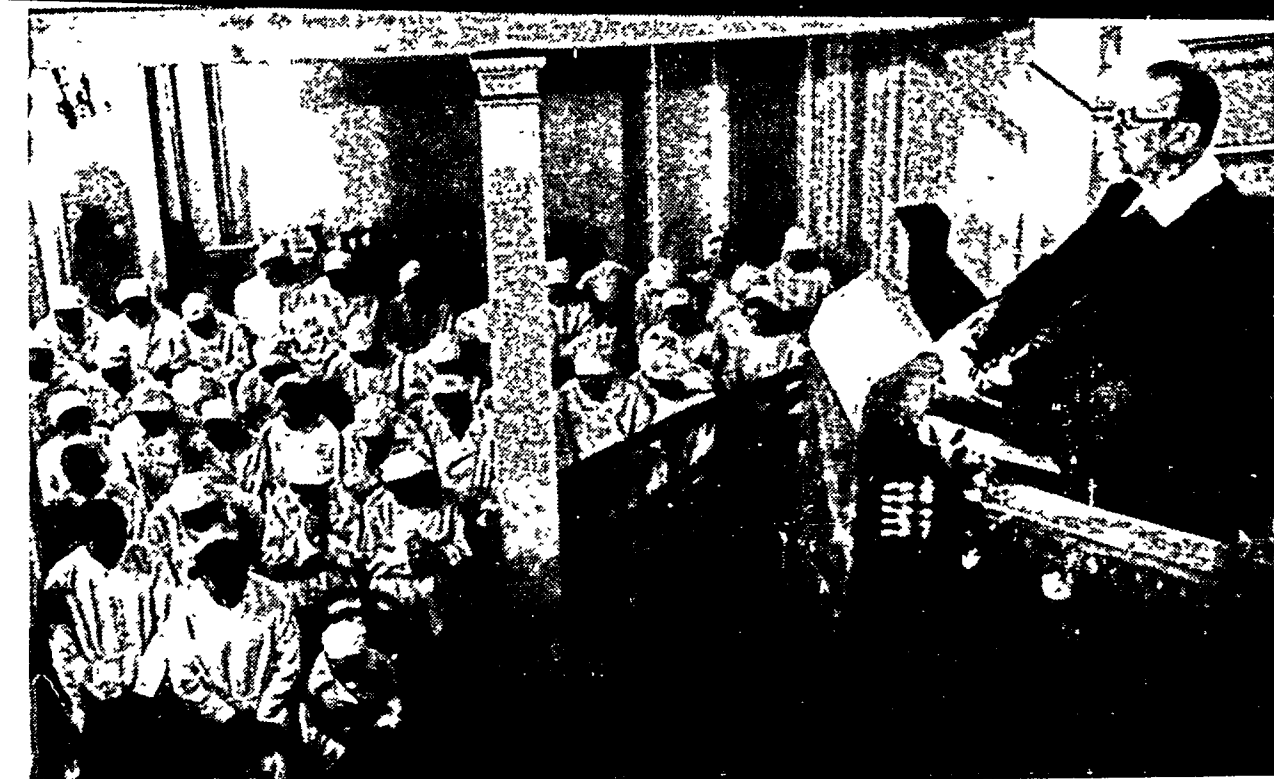
did the Laessigs take their furlough, scheduled for 1940. Nor did their two children, born on the mission field, get to see their European relatives.

In December, 1940, Dr. and Mrs. Laessig, two-year-old Erika, and ten-month-old Peter were interned by the British. The missionaries, who had been watched closely by the Gestapo in Berlin because of Dr. Laessig's preaching, were classed as enemy aliens.

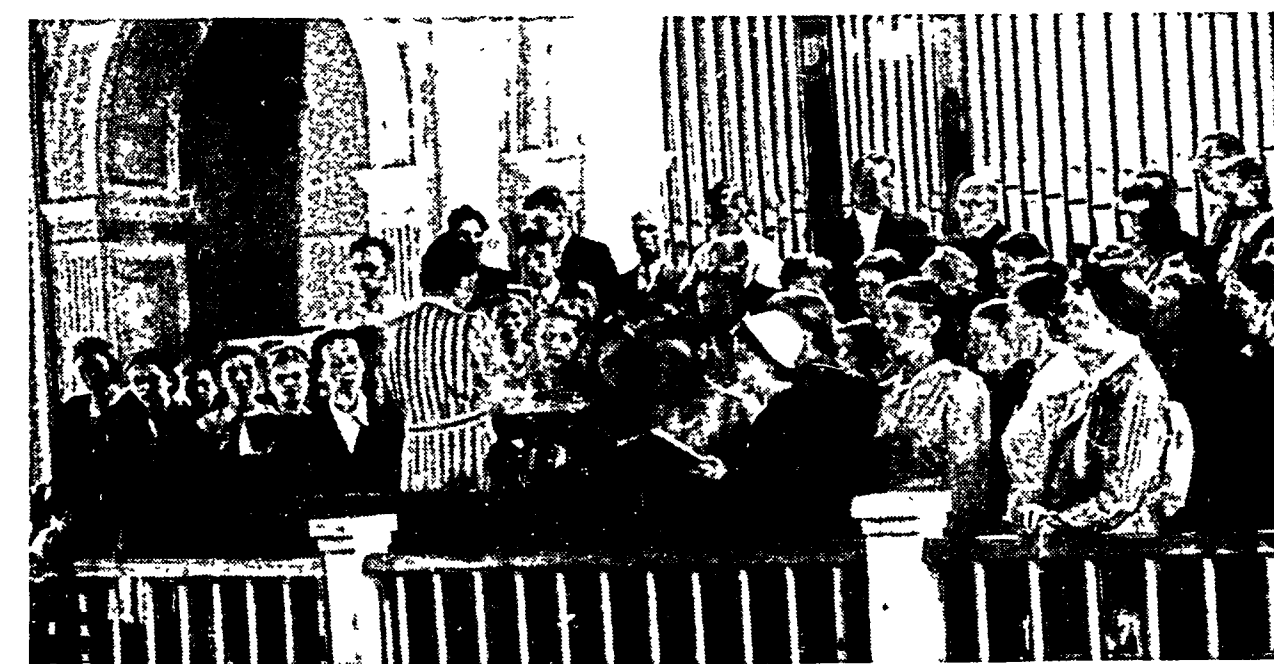
Their property, including Dr. Laessig's irreplaceable library and research notes, was confiscated.

With Germans, Italians and Romanians, former planters, missionaries or priests in the Cameroons, they were sent to civilian prisoner of war camps near Kingston, Jamaica. The first three years Mrs. Laessig and the children were in one camp, and Dr. Laessig was in a separate camp for men.

Soon teaching and preaching to the
(Please turn to page 32)



Pastor Mikhail Orlov leads in prayer for the candidates who were baptized during the observance.



The choir, seated in the choir loft at the back of the congregation, led the congregational singing.

Pastor Orlov of Moscow (center) and Fedor Barsukov conducted communion.



Moscow Baptists Observe Their 80th Anniversary

Photos by P. Gulin from Sovfoto

THE COMMISSION

The eightieth anniversary of the founding of Baptist churches in Russia was celebrated in the Moscow Baptist Church last December with an auditorium full of believers to hear General Secretary of the Baptist Association, U.S.S.R., Alexander Karev (right), to witness the baptism of fifty new members, and to observe the Lord's Supper together.

for July 1948



Editor E. C. Routh

My appreciation of Dr. E. C. Routh is such that I could easily become fulsome in my praise. I place Dr. Routh among the truly great men whom it has been my privilege to know. He has made solid the foundations of THE COMMISSION and has gone a long way in building the superstructure upon those foundations. We have reached a press run of 101,000 copies with the May issue.

Dr. Routh's contribution, however, is not confined to THE COMMISSION. He has been a wise and understanding counselor to all of us. He has helped to form the quality of the administration of the Foreign Mission Board. He has been an unfailing supporter. I know of no higher tribute that I can pay to him than to say that in all of his relationships with us, he has been a Christian—a Christian friend and comrade. What more could one be?

M. THERON RANKIN, *Executive Secretary.*

"Hold it High!"

Some days before his retirement, Dr. Routh handed the acting editor-to-be a slip of paper on which were written these familiar words of John McCrae: "To you from failing hands we throw the torch; be yours to hold it high." So far as anyone has been able to discern, the hands which held the torch were not "failing hands."

It is our purpose to "hold it high," but with all of our striving, it will be most difficult—not to say impossible—for us to measure up to the remarkable precedent which has been set. Southern Baptists have benefited greatly because of the integrity of Dr. Routh's character, the quality of his leadership, and the sanity of his policies. The fact that Miss Marjorie Moore is the capable managing editor of THE COMMISSION is heartening and reassuring. Her wealth of experience, her journalistic craftsmanship, and her devotion to foreign missions are assets of incalculable value.

The acting editor is committed to the idea of continuing the present editorial policy of the magazine. Slight changes may be made in the appearance and format of the magazine from time to time, but no radical change in basic policy is contemplated.

THE COMMISSION has become a significant force in Southern Baptist life. It is fervently hoped that it may continue to merit the confidence and support of our Southern Baptist constituency generally.

Opportunity Will Not Wait!

The people of Japan, amid their defeat, confusion, and surprise, are awaiting strong leadership. They seem to be in search of a dominant idea. Their attitude

EDITORIAL

at the moment is that of being willing to listen to any voice that has a message for their land. To be sure, such an attitude is on the one hand encouraging, and on the other hand it is

dangerous, for should the wrong element gain the ear of the people, that great populace could be led very easily along pathways of great danger.

This is the time when the gospel of Jesus needs to be set before Japan in such a challenging fashion that the heart of that nation will be claimed for Jesus Christ.

Japanese Baptists desire to expand their work greatly. It is their purpose to have a chain of Baptist work in all the cities from Tokyo to the western tip of their territory, and then from these cities to evangelize the surrounding countryside.

Never has there been a day in Japan when the opportunity for Christian work was so great. The people are willing to listen to the gospel of Christ. Even though some of them are listening for motives which we might call undesirable, yet the fact remains that they are listening. When the gospel of Christ can be preached to people who are listening, the spirit of God can do his work in opening hearts to receive eternal salvation.

The opportunity in Japan will not wait. Now is the time for us to go in and establish work in strategic places and catch the ear of the people.

Throughout all the extent of the Southern Baptist Convention, there needs to go up a prayer unto God for the evangelization of Japan. We need volunteers of the highest quality who are willing to give their lives to this great undertaking. We need funds to undergird them as they go out, so they can render their major services. We will do well to give priority to the evangelization of Japan in this our day!

BAKER JAMES CAUTHEN, *Secretary for the Orient.*

Illiteracy's Blight

The blight of illiteracy plagues at least three-fifths of the human race, according to Dr. Frank C. Laubach, missionary-at-large to the illiterate masses of the world. Fully 95 per cent of the colored people in Africa are illiterate; 80 or 90 per cent of Asia's teeming millions are unable to read or write.

It is interesting to note that literacy rates for predominantly evangelical countries tend to be higher than in predominantly Roman Catholic lands. Upon the basis of reliable statistics, Dr. Laubach concludes: "Catholicism has in the past found its high percentage of illiteracy tolerable because the church has depended upon the clergy for religious instruction, while Protestantism has found it intolerable because it depends upon everybody's 'feeding on the Word'."

The question of whether or not the world will ever have a recognized *lingua franca* is an old one. Among extant languages, English has the best chance of becoming the universal language. If Russian power and influence continue to grow, the Russian language may become the arch-rival of the English language.

That perhaps 90 per cent of the people whom foreign missionaries are trying to minister to are illiterate is a fact which is frequently overlooked. Since this is true, future missionary strategy will probably call for greater emphasis upon literacy campaigns and the development of materials for use by the newly literate. An awakened Christian conscience calls for the banishment of illiteracy's blight.

Italian Dilemma

The entire Western world expressed gratification at the outcome of the April election in Italy. Premier de Gaspari's Christian Democrats emerged from the election with a larger majority than many of their friends had dared hope they might gain. The Communists, on the other hand, did not fare so well as many had anticipated.

The fact remains, however, that eight million Italians did vote the communist ticket. Ideologies do not die just because of a reversal at the polls. The vast majority of those who voted for the communist representatives are committed to the communist way of life.

Conclusions to be drawn as a result of the election include the following: (1) the democratic forces of the West have won a temporary victory, (2) the Roman Catholic Church is more firmly entrenched as a potent force in Italian politics, (3) some communist strength may have come from persons who voted communist because of their intense opposition to clericalism, (4) the Christian Democrats have won a battle, but the war will continue.

What has largely been an ideological warfare might conceivably become a full-scale military conflict. Thus, "Italy's dilemma" continues to be a real threat to her domestic peace, as well as to the peace of the world.

Fear, Foolhardiness, or Faith?

The advance program of the Foreign Mission Board, as presented to the Southern Baptist Convention in May, was received with enthusiasm. Missionary-minded Southern Baptists were greatly challenged by the prospect of significant expansion in our foreign missionary undertaking.

Messengers who heard the presentation will recall that the advance program calls for: (1) the strengthening of our work in the approximately 120 centers where our missionaries are stationed; and (2) the development of additional centers in the twenty-five

countries already occupied, as well as in "the regions beyond" (India, Siam, French Indo-China, areas of the Moslem world, Belgian Congo, Union of South Africa, Portuguese East Africa or Angola, Sierra Leone, Liberia, Central America, Venezuela, Ecuador, Peru). Both phases of the advance program contemplate increased support for centers and projects undertaken directly by native Baptist conventions.

The total requirements for the advance program in personnel and finances may be summarized as follows:

- (1) A minimum staff of 1,750 missionaries;
- (2) An annual operating budget of \$7,000,000; and
- (3) An annual appropriation of \$3,000,000 for capital needs.

Fear views such a program with uneasiness and apprehension. It argues that it is best to "play safe" with a program which is not particularly challenging, that "conditions" are not right for expansion, and that the inevitable outcome will be dismal failure and burdensome debts.

Foolhardiness regards the advance program as totally inadequate. It declares that our denominational leadership is lacking in prophetic vision, that Southern Baptists ought either to increase their missionary staff by thousands or get out of the mission business altogether, and that a colossal effort should be launched without proper financial safeguards.

Faith occupies the middle ground between these two extreme positions. It believes that had Christ "played safe," God's plan for world redemption would never have become a reality; that "conditions" were never Utopian during the lifetime of the Apostle Paul; that religious groups have no more immunity from financial risks or crises than do private individuals or businesses; that denominational leadership must lead, but cannot be too far in advance of the people; and that we have a mandate from God to enlarge our program within limits which are reasonable, and which involve a venture of faith.

Tension Points with the Roman Church

(Continued from page 3)

Latin America, and to use every political means at its disposal to hinder the entrance of non-Catholic missionaries.

As members of a democracy we affirm the right of Roman Catholics to hold these views. At the same time we assert our right to oppose every effort to create an American state of Roman design, and to defend the right of every man in the world to know the truth which makes him free.

For verification of the facts presented here, turn back and read the articles from so-called "Catholic lands" which appear in this issue. They call for a more positive witness to our personal faith in the truth that makes men free.

MISSIONARY *Tidings*

What goes on in people's minds—and in their hearts—is more important in determining the fateful future than what goes on in laboratories and production centers . . .

—DAVID E. LILIENTHAL, chairman,
U. S. Atomic Energy Commission.

We had a service and business meeting on Saturday night. On Sunday we went out about 150 miles to a large coffee ranch where one of the members had been preaching for some months. Dinner was ready upon our arrival. There was a multitude of children, because over 200 families were living there around the central store and overseer's house. None of the children could read, for there was no school. We found six Baptists who asked that we write for their church letters. During the preaching service five candidates were accepted for baptism. Many others wanted to be baptized, but they were not accepted, because they did not know the meaning of baptism. They were not converted.

After the noon-day services we went to the small river for the baptismal service. The people were very attentive. After the service we distributed many Gospels and tracts while the crowd lingered to listen to the music of the folding organ. Sometime soon we should have a large congregation there with not only a Sunday school but also a day or night school to teach them to read and write.

As I make these long trips out to my churches and preaching points, I pass town after town in which there is no evangelical work. In some places in the jungle they are opening up streets and avenues for future cities. As I see these sights my heart cries out as Jesus did, "Pray ye the Lord of the harvest that he send laborers into his harvest fields."

TOM CLINKSCALES,
Missionary to South Brazil.

Not the man of God without the word of God, as Roman Catholic missions have vainly held; not the word of God without the man of God, as

some Protestants have been tempted to suppose; but the word of God and the man of God; this twain God hath put together.

—A. J. GORDON.

Dr. Ralph E. Diffendorfer, executive secretary of the Methodist Board of Missions, has asked for the appointment of 595 new missionaries and an annual increase of \$3,155,000 for foreign missions.

—Survey Bulletin.

The Foreign Mission Program of the Brazilian National Convention in Rio was probably the high spot of the week. The work in Bolivia is becoming very attractive and inspiring. Three Bolivians were at the convention and one told of his experiences. It carried us back to similar experiences of the early days here in Brazil. Some were almost identical with those of some of Dr. Bagby's in Rio long years ago.

Southern Baptist missionary
in Brazil

There are only about eight million Christians in India out of a population of some four hundred millions. There are only about fifteen non-Roman Catholic missionaries and 20,000 Christians for every million persons in India.

—International Review of
Missions.

We will have the annual meeting of the Brazilian Baptist Sunday School Board tomorrow. The results are not what we would like for them to be, of course; but there are many bright spots to be taken into consideration. In spite of the limited equipment and cramped quarters of our printing shops we managed to print more than 180,000 books. This includes the completion of 25,000 Bibles and an edition of the pocket New Testament numbering 45,000. In spite of the large sale of Bibles, we had to close the year with a number of unsatisfied requests in the office. We only have about 25,000 Bibles printed now, and we greatly fear that this number will be exhausted before we can hope to complete the printing of the third edition of 69,000.

T. B. STOVER,
Southern Baptist missionary.

It would be possible to take every missionary at present working in

India, some five thousand Protestant missionaries alone, and set them down in other places in India in which as yet there is no Christian witness whatever.

—BISHOP STEPHEN NEILL.

Separate Church and State Now by Joseph Martin Dawson (\$2.50) is a book which THE COMMISSION can endorse before review copies are available. Because religious liberty is "a living, paramount issue" and the author is an effective leader in the fight to preserve that freedom in the United States, this 256-page volume, soon to be available from the Baptist Public Relations Office, 1628 Sixteenth Street, N.W., Washington 9, D.C., is guaranteed to win national attention.

Mexican laws, according to which only native Mexicans can exercise the religious ministry, have indirectly fostered the development of a strong body of national church leaders.

—International Review of
Missions.

The need for Christ among the Japanese people is appalling. Yet their response to his gospel is really enheartening. The way people sit and listen to the gospel when their feet turn purple from the lack of heat in the buildings is a great challenge to me. I am having a wonderful time preaching to them and seeing them accept Christ. At present I am baptizing them, too, having baptized sixteen on one occasion and ten on another. The second baptizing was done in a snow-fall. Our pastor, Sugano San, will be ordained this week, and he will attend to the baptizing thereafter. But it has been a great thrill for me, and I think I will never cease to be thrilled beyond words at the privilege of serving Christ here.

A. L. GILLESPIE,
Southern Baptist missionary.

In Japan with a population of seventy or more million people, it is estimated that there are approximately 250,000 Protestant church members and about half that number Roman Catholics.

—R. E. DIFFENDORFER

The world's population, according to Secretary of State Marshall's estimates, has increased by some 200,000,000 in the past decade.

Religious "Liberty" in Brazil

S—G—— is a government center of irrigation and within the limits of that reserve no one can erect privately owned property or conduct businesses. Our church, organized in March, 1947, which now has 50 members, meets in one of the homes—the member of the church enlarged the house where he lives so that the front room would provide an adequate auditorium for them.

During the so-called "Holy Week" the chief engineer, who is over all the work of that government project, called in the leader of our church there and told him he would have to choose between his job and the gospel. That is, that he could continue so long as he wished in his present work if he ceased having worship services in his home, and gave up all other activities in connection with the "Protestants."

The man replied that in this case he would have to leave his work for he could not abandon the gospel or deny his Lord. The chief then prohibited them from having any more services or preaching the gospel in any part of the reserve.

As soon as we received word that the work had been prohibited there and that this brother had been fired, my local pastor and I went out to see what could be done. After learning the story we went the next morning to visit the chief, who at once recognized that he could not prohibit the preaching of the gospel nor the conducting of worship services, inasmuch as the new Brazilian Constitution guarantees full and complete religious liberty to all.

He denied that he had prohibited it, saying that it was only an opinion of his, and claiming many reasons for his decision, many of which he could not have believed.

He did give us permission to continue the work, promised not to discriminate against any other believer because of his faith and activity in our church there, but did not promise to re-employ the one whom he had dismissed, although he confessed that there had been no fault nor failing in his work as an employee. We preached there the rest of that week, with good results and large attendance.

JOSEPH B. UNDERWOOD
Missionary to Brazil

★ ★ ★

Never before has any nation in an equal period donated so many copies of the Scriptures to a non-Christian nation as the United States has to Japan since V-J Day. By the close of 1947 there have been shipped 2,248,578 volumes. The 150,000 Japanese Bibles published in 1947 were the first ever produced in this country and required the largest amount of paper ever used in one edition of any Bible or Testament in the history of Bible production.

—American Bible Society

★ ★ ★

We have just come in from a wonderful afternoon of mission preaching. We left this morning at nine and returned at six p.m. We preached with the use of the car and public address system at five places this afternoon, distributing Gospels, scores of tracts, and some New Testaments. I have distributed 10,000 Gospels and 300 New Testaments in two months. I have one of the finest groups of young men here I ever saw. They take turns at the microphone. I am teaching them how to use the address system and how to deliver their messages. They are pre-seminary students.

MISSIONARY S. S. STOVER
Bello Horizonte, Brazil

★ ★ ★

A century after the arrival of the first non-Roman Catholic missionary in China, the number of communicant church members was only one out of every 800 people. Including the Roman Catholics, the total number of Christians in China today is only one per cent of the population. The unevangelized portion of the nation must be exceedingly large. If we calculate the speed of the Christian movement in China at the rate of the last century, the average gain will be 5,000 converts a year. At this rate it would take 800 years to evangelize the whole of China.

—W. Y. CHEN in
International Review of Missions

★ ★ ★

Recently we closed the first Warri Province simultaneous evangelistic campaign. Our goals were: (1) to win 1,000 souls to Christ; (2) to establish these new converts in the true faith (an exceedingly important phase of the work in this darkened land). From the reports coming in, it appears that we have exceeded the first goal considerably. We are now engaged in

discharging the second goal, which, of course, is a long-term endeavor. We ask for your prayers. We are at grips with Satan's worst and mightiest devices.

MISSIONARY C. A. KENNEDY
Eku, Nigeria

★ ★ ★

Evangelist Moises Arevalo has recently completed the purchase of property for the little church in Patzquaro in the state of Michoacan. This is the territory formerly ruled by the Tarascan Indians. The church has been worshiping in a private home two miles from the center of the town, but in spite of these handicaps has baptized one person for each two members during the last year! The property was bought with funds realized through the sale of the old school building in Toluca, Mexico.

Religious "Liberty" in Italy

Two weeks ago Pastor Manfredi Ronchi of Rome went about sixty miles north to speak on a Sunday afternoon at a small town where there is a Baptist family and many sympathizers but no church building or regular meetings. He intended to speak in the public square on the subject, "If the Catholics Read the Bible."

When he arrived he was told that the permit was for an "indoor" meeting only and that for the outside religious meeting, a permit would have to be obtained three days in advance. A little disappointed but not outdone, Pastor Ronchi inquired if it would be possible to hold a "political rally." The mayor replied "Certainly. Immediately. Give me your subject." The reply came without hesitation, "For Whom Shall You Vote?"

A huge crowd had gathered because they had been warned during the morning by the priests that they must not listen to the stranger who would speak in the afternoon as nothing he would say was true! Pastor Ronchi adroitly dressed up a religious message in political garb and ended with the statement: "I shall cast my vote for the KING OF KINGS!"

An interesting fact to note here is that a political speech could be made with permission given on the spot, but to speak of religion, three days' notice was necessary.

W. DEWEY MOORE
Missionary to Rome, Italy

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

jewels, harem and autocratic rule, in instituting prohibition and outlawing horse racing. Unlike this handful of malcontents, most of the people are very glad to be free.

Nevertheless, we think we feel a certain disillusionment which has come with freedom. The disillusionment is like that young people feel when we grow up and find the thing we have been striving for is not exactly like our fancy when striving for it. The Indian National Congress, led by Gandhi (by his spirit now) and Nehru, held together in times past by the fight for independence, made much of its name by suffering imprisonment at the hands of the British.

Now the same leaders who were once imprisoned must themselves imprison the Communists, intransigent laborers, and troublemakers, and see those imprisoned ones become martyrs exactly as they did before. Responsibility must be very sobering and disillusioning.

The continued practice of nonviolence by the Congress, now that it has achieved power, presents the same difficulty and disillusionment. India has an army, just as other states. It must vote the army money and give it power. It must even perform atomic research. Necessary as this is, it does not suit very well a group who have won their freedom without violence.

This makes us say that the world has yet to see a nation which will completely give itself to nonviolence when it has the power to exercise violence effectively. Nonviolence becomes then an expedient for those who cannot effectively employ violence. This Gandhi must reject, were he there. He embraced nonviolence, not as an expedient, but as an absolute.

As we all must know, you can praise a man without following him exactly. Whatever may be the logical difficulty of praising Gandhi and neglecting nonviolence, he is certainly praised—even adored in some quarters, as in that temple where prayers were said before his image. Others have praised only in a literary way. This may seem in bad taste to those who want no adoration at all and to others who as Christians will reserve adoration for God, but it truly reflects the heavy reverence accorded the memory of Gandhi here.

We have been worshipping at the Bombay Baptist Church. It was built by the English community here when it was larger and the Baptist portion of it more

flourishing than now. Its present minister is a big, devout, and lovable Swede who migrated to the United States when he was a very young man, became an American citizen and a Baptist preacher and a missionary to India. He is now with the Conservative Baptist Mission.

We are different from some other Baptist congregations, and a very motley crowd to the eye of man: a stray Englishman or so, Elizabeth, Paul, and the preacher, all Americans; a healthy segment of Anglo-Indians, and some Indians, mostly rather poor and looking as if they had not yet won independence. However motley we look, the fact that such varied

folk can be brought together for common worship is a beautiful fact.



PAUL GEREN
% American Con-
sulate General
Bombay, India

Christian Education Thrives in Honan; American Clothes Are Worn Everywhere

For two months now the question most frequently discussed is "To go or not to go." War is at our front door and back door, too. Three of our missionary families have flown to Shanghai and the other family plans to go next week. No one wanted to leave, but all felt that mothers and children should go. Stories coming from other places are not reassuring and one wonders how long doors of opportunity will be open for any of us.

Sixty-five of our girls were not able to go home for their winter vacation because of conditions in their home villages or because of hardships and dangers of travel overland. A large number cannot get mail or money from their homes. A relief organization gave our school a quantity of yarn, which the girls sold and thus they have had food these vacation weeks.

We have had a good school term. Our principal, Miss Rebecca Han, has left to study in New Orleans Baptist Seminary. She is truly the Lord's handmaiden. Our new principal, Mr. Kao, is also a devoted Christian.

An outstanding work has been done in Kaifeng among students at the University of Honan and in many Government and private high schools. The Christian fellowship groups in these schools come together once a month for a large service in our city church. Last spring I enjoyed teaching a Bible class one evening a week to University of Honan boys. Occasionally one is asked to speak to large and small groups of students. Instead of having the entire service in English as formerly, the recent method used is for the speaker to give a few sentences in Chi-

nese and then repeat them in English.

The city has many refugee students and even refugee schools which have moved in from disturbed areas. Refugee camps have sprung up over night. It seems that most people are poor. Thousands in the city are being given beans each week until the May wheat harvest. A milk kitchen for 400 children is opening on our compound, CNRRA furnishing the powdered milk. Many will suffer hunger before harvest.

I wish you could see the American clothes being worn by many over here, and you would not doubt that the clothes you send really reach the needy people.

Some are worn in ludicrous ways, but they are being worn, and all feel dressed up.



JOSEPHINE WARD
Kaifeng, Honan,
China

Full Program of Evangelism Reported As Colombian Baptists Develop Leaders

You should have been in our Vacation Bible school last week! The building? A thatched-roofed house with bright red shutters in Soledad ("solitude"), a pueblo near the international airport that serves Barranquilla. Results there have been very slow, owing to the indifference of the people and much opposition from the priests.

The first day when time came for school, two were present! We started making caps in accepted Bible school fashion, and other children drifted in to see what was going on. Counting the little fellow without clothes, there were twenty-five enrolled! The flag salutes and flannel-graph stories never failed to draw children—and grown-ups—in from the streets. We are hoping that the teaching and the special night services led by a Barranquilla pastor will bear fruit in a steady mission work.

It is much easier for me to picture biblical scenes and situations since I came to Colombia. Yesterday I visited a little adobe house in a baked, sandy yard. There was not one sprig of green to provide shade against the tropical sun, except for a luxurious calabash plant growing up over a lattice. No wonder Jonah was so rebellious when the worm destroyed his vine!

And now I understand how the paralytic was placed at the feet of Jesus. Many of the houses here have roofs of Spanish tiles which are *hooked* over the rafters. It's really quite simple to lift off the tiles to make a hole of the desired size!

Down the streets trudge the patient, flop-eared burros, laden with bundles of grass, barrels of bread, or sacks of char-

coal, the owner perched cross-legged on top. . . . And it was this humble beast which Christ chose to ride when he made himself known as the King of kings.

A block away from our apartment passers-by stare open-mouthed at the new building of the Central Church; from its tower hymns and chimes ring out a call to worship each Sunday morning. The young people who have dedicated themselves to Christian work are continuing their preparation; two of the *senoritas* went to Mexico in August for their first year's Training School study; two young ministerial students are to go soon to the River Sinú, an isolated region reached by bus and muleback, on an evangelistic and colportage tour. We rejoice in the faithfulness of the believers, the development of the church members and leaders, the increasing self-support and sense of responsibility in the churches.



CREA RIDENOUR
Barranquilla, Colombia

Medical Missionary in Arabia Visits India; Interviews Gandhi

Being medical adviser to Bin Jelowie, the ruler of Hassa, is a difficult job. But it is impossible to refuse a request from him because the future of our Mission in Hassa lies entirely in his hands.

My husband flew to Delhi and while there had a talk with Gandhi. In the course of their conversation Harold told the great Indian leader how he had to fly via Delhi to get to Bombay. Gandhi said, "We shorten the distances between places but the minds of men are farther apart." Less than twenty-four hours later the great man was dead.

In Bombay, Harold was much impressed as he watched the processions and the ceremony of sprinkling Gandhi's ashes, with the deep sincerity of the grief of India for her beloved leader. Harold reports that he has never had a more luxurious time, living in the Aga Khan's palace, nor a more wretched one, trying to persuade an oriental ruler to do what was best for his own health!

A little more than two weeks after my husband left for India I was awakened by his voice at the window. He had been summoned by King Ib'n Saud to go to Riyadh to treat his family, and had traveled from Dhahran to say goodbye. Next morning at 11:30 he was on his way. The journey that had taken Dr. Harrison fourteen days in 1918, Harold did in one hour and ten minutes. When Harold returned from Riyadh he immediately left for Qatar. Someone met me on the street

and said, "Hello, Pat, I hear Harold has called on you lately."

Here in Qatar we have few of the amenities of life, but we do have lots of fun, and work, and a lovely view of sea and sky and the beautiful sailing-dhows. The work is making progress, although it is still full of difficulties and problems—dishonesty among the staff, tactlessness, overcharging, and inefficiency.

The Sheikh has offered no objections to Harold's reading the Bible at clinic. Harold sits out in the courtyard, the patients gather around of their own accord, he reads and explains, then commends them all to God in prayer.

• IDA PATERSON STORM
(MRS. HAROLD)
Qatar, Arabia

(Portrait unavailable)

News of Vacation School Kept Secret, To Keep Attendance Down to Capacity

Our Vacation Bible school books arrived on Thursday before the Wuchow church school opened on Saturday. We got to work and changed our plans for the course of study. It certainly must have been an answer to somebody's prayer but not mine for I had given them up. You can never know how grateful we are for them.

We kept this year's school a sort of secret among the workers because we had to keep down our attendance. Our church has no Sunday school rooms and we had a very few workers, too. We announced it on Sunday after we had opened on Saturday. The Bible woman notified the church families whose children were enrolled before opening day. It took policemen to keep others away.

The primaries had twenty enrolled and had perfect attendance the first week. Some kindergarten children dropped out during the last two days of the last week for the street in front of the church was flooded. I thought we would have to call it all off but I did not know my people.

The water was up nearly to the top step but never got into the church this time. The Bible woman is over fifty years old but she rolled up her trousers and ferried quite a number of youngsters across. I am ashamed to say that I could never bring myself to the place I was willing to wade that dirty water so the Bible woman had the Juniors all to herself those last two days. I helped with Primaries who met in the backroom where we found a dry back entrance.



JESSIE GREEN
Wuchow, Kwangsi, China

Woman Evangelist Ministers to Refugees, Communist Soldiers, University Students

Having been in the midst of fighting four different times and having lived in our Mission compound with communist soldiers during two occupations of Wei Shih, telling them of God's love and dividing possessions with them, I reluctantly heeded the request of fellow missionaries to reside in Kaifeng until conditions are more peaceful in the Wei Shih area.

The Lord is giving us marvelous evangelistic opportunities. People seem hungry for the gospel. We have large Sunday congregations and several hundred each night during the week. There are many new inquirers. In our day school 240 students attend daily chapel, Bible classes and weekly young people's missionary organizations. They are responsive as we endeavor to lead them to the Lord.

We visit in their homes with the hope of winning their families to Christ. When the precious children sing gospel songs their mothers and grandmothers are pleased and prepared to hear more about Jesus—also to destroy their idols; for some still burn incense and pray to false gods. In my third-grade Bible class, forty little minds and hearts are drinking in truths about eternal life. They were thrilled to hear how God's Son called Lazarus from the grave.

One morning I stopped in front of a shop to invite a woman and her husband to attend church services. While conversing with them we were soon surrounded by an audience that filled the whole street, making it necessary to move to another corner, and there men, women, and children, stood eagerly listening until far past dinner time. In another group meeting several soldiers were presented copies of John's Gospel. One of them came to church that night and the following Sunday, bringing a friend with him.

Thousands of refugees live in little mud-and-straw houses in the south suburb. They welcome us gladly when we go with the gospel message. They have a primary school using tents for classrooms. A university student and his family live in one of those tiny huts. They are poor like other refugees who have lost their possessions, but the boy goes back and forth for his meals, thus being able to continue his studies.

Our English Bible class has grown to more than forty members. Last Sunday we moved to a larger room where all could be seated. One young man—a bank official—who came for the first time was deeply impressed as we discussed God's love in giving his only begotten Son for us. He wanted to buy a Bible and began at once to read the Gospel I gave him.

The daily prayer meeting beginning at 6:30 A.M. is well attended. Membership

in our Woman's Missionary Society has increased fourfold. A recent W.M.U. quarterly meeting filled the church to overflowing. Five Kaifeng churches were represented. A cheering letter from Wei Shih stated that our quarterly meeting in that field registered delegates from seven societies, although many were kept away by the fighting. They sent an excellent offering for frontier missions.

A telegram from our U.S. Consul said, "It is enjoined on all Americans to leave Kaifeng at the earliest possible date." After prayer and preparation we came by plane to Shanghai—Miss Ward and I from Kaifeng and Misses Murray, King, and Gray from Chengchow. The Chinese friends and co-workers whom we left behind in many places are now being severely persecuted. They ask prayer that they may be true to the Lord under all circumstances, even if it means a martyr's death.



ADDIE E. COX
Kaifeng, Honan, China

New Missionary to China Distressed by Child Labor Conditions, Eye Diseases

When we arrived on the *Marine Lynx*, the last day of 1946 we were met by all the Shanghai missionaries and others. Of the missionaries in the car as we rode through the city to the compound, only two of us were new. We were goggle-eyed at all we saw while the others were carrying on a normal conversation. The streets were literally teeming with people. The other new missionary remarked, "Now I know why the Japanese could not beat the Chinese. There were just too many of them!" The numbers of people swarming in the street like flies fairly make one dizzy. This continues to be the most impressive thing in China to me—the numbers!

First, the numbers of children one sees on the street *during school hours*. Our minds are so used to compulsory education in the United States that it is a shock to see children working in shops or playing in the streets. There are so many to be educated and so few schools that those few who are privileged to be educated have to be chosen. It breaks your heart not to be able to open the doors of your schools and invite all who will to enter.

To give you an idea of it, let me describe the situation here in Soochow, which is considered an educational center. There are close to a million people here. We have about thirteen schools that give primary and high school education. These schools have an average under a thousand each. That means 13,000 are being educated.

The pitiful part is that those who are not receiving schooling are most likely not hearing the gospel, since most of our work centers in the schools. How wonderful it would be to be able to offer to every Chinese an opportunity to learn and to prepare himself for Christian service in his country.

Second, the numbers who are totally or partially blind from trachoma. It reaches right into our schools. It is said that 80 per cent of the Chinese people are infected with this deadly eye disease. When you know that unless the disease is treated in time one or both eyes lose their sight, then you see that we are educating blind leaders for tomorrow.



JENELL GREER
Soochow China

Brazilian Baptist Convention Brings Faithful Colporteur's Confession

During the national Baptist Convention in Rio de Janeiro in January a very unusual thing happened that you will be interested in hearing about. Years ago an assassin of North Brazil who had come south, went into a Baptist church to waylay and kill a man on his return from church. He became offended because this Christian refused to drink with him, saying that believers do not drink.

That night T. C. Bagby preached on the second coming of Christ and Snr. Lemos was gloriously converted. He said that when he walked out the church door, everything in the world looked different. Not even the stars and the moon seemed the same. He never wearied of telling others what Jesus did for him, and finally became a colporteur under the State Board of Sao Paulo. He went all over this state explaining how Jesus saves.

During the convention, he sold books and Bibles in the book store. A young woman came by and they started a conversation. When he discovered she was from the North he asked where she lived, then asked her name. On hearing her name he looked stunned and asked, "Tell me, was your father murdered by the riverside?"

"Exactly so," the girl answered.

Then he said, "I killed your father." They stood there, embracing each other, crying and overcome. What power the gospel has to purify and lift, and to forgive.

During Holy Week my church had another *Retiro Espiritual*, a new kind of "outing" that has sprung up during these last two or three years since the revival fires have begun to burn. A group left on an early train for a quiet place fifteen miles from the city. There under

the trees we had a spiritual banquet: hours of prayer, praise, confession of sin, testimony, and so forth.

A new seminary student arose to tell how he accepted Christ. Back in his little town of Indian Palms, a new school-teacher came to open an evangelical day school. This wonderful Christian was persecuted, and all were warned with strong terms to have nothing to do with her or her school.

Jafé was a favorite of the priest's sister and she stressed her statements about his keeping away from this school. This kind-hearted boy watched that young woman in his town go about doing good with no answer for the persecutions and love for all the hatred received. He began to meditate on this, to wonder how she could be like that. Investigation followed to see what she had that made her strong. It ended in his being won to the Christ who is power in our lives. Dear

Senhorita Rosa saw two of the boys who looked on in admiration become preachers.

ROSALEE M. APPLEBY
Bello Horizonte,
Minas, Brazil



Italian Election Not Democratic Victory; Geneva Favored as Seminary Site

I was quite interested in the news that Geneva is being considered as the site for a central European Baptist seminary. Though Rome would be honored to have this seminary, neither I nor Dr. Moore feels that the atmosphere here would be so conducive to instilling principles of liberty, individualism, and personal initiative as that of Geneva.

The need in Italy is primarily for a good Bible school and only secondarily for an excellent seminary. I say this because there are only a very few men here whose minds and hearts (due to having known only that type of church which could exist in this country of Catholicism) are prepared for real seminary work.

The need here for training is tremendous, but the entire level of the Italian work in local churches must be lifted before there will be any large supply of students for real seminary work.

What I say here about the practical impossibility of having a good seminary for Italians does not diminish, but rather increases, the demand for an excellently equipped, splendidly staffed, centrally located, English-speaking seminary for all the countries of Southern Europe where the few students from the respective countries can come, receive training that will enable them to go back to lift the level in their own lands. In the mean-

time, the Bible schools must be maintained in Italy and other countries, for the many students who must bear the brunt of the attack, under the leadership of men and women trained in the central seminary.

From the reports that reach us from America, and from the radio, it seems that the people in the United States are more concerned with the possibility of the Communists winning the Italian election than we are. Most of the people here do not feel that the Communists stand much chance of winning this year. The real danger lies in the months following the election, not in the election itself.

I personally feel that the Communists would rather not win this election because of the international feeling at present. It would be wise strategy to lose the election by a good margin and thus lull to sleep again the Western nations. Later, possibly within the twelve months or so following the election, the power of their forces could be tried in much the same way as in Czechoslovakia or Finland this year.

The absence of the hammer-and-sickle flags is very noticeable now, and this, I think, is by intent. Of course the thought that Italy is on Stalin's calling list on the one hand, and Protestantism is on the Pope's list on the other, are further reasons why a permanent Baptist institution might find a safer home among the Alps than in Rome itself.



BEN R. LAWTON
Rome, Italy

All Members of Panama City Church's W.M.S. Subscribers to THE COMMISSION

Please accept our order for eight subscriptions to THE COMMISSION.

You might be interested to know this is the entire active membership of the Woman's Missionary Society of the Calvary Baptist Church in Panama City. These women are West Indians, and the church is strictly a colored church. For six long years I have tried to get this magazine as well as Southern Baptist Home Missions into their hands. At last, my efforts are bearing fruit. These women are 100 per cent in subscriptions to THE COMMISSION, the home mission magazine and Royal Service. Each has her own W.M.S. yearbook. They are very happy over new materials to read.

Tell any of our foreign missionaries coming from or going to South America to stop by with us as they pass through Balboa.

(Portrait unavailable)

MRS. PAUL C. BELL
Balboa, Canal Zone

"To Go or Not to Go" Is Question Missionary in Jerusalem Faces

The position in Palestine is still extremely uncertain. I plan to fly to Cyprus and try to make arrangements from there to enter Palestine. It may be necessary to return to Trans-Jordan. Violet Long can stay in Egypt for at least two months, probably longer, but if the situation in Palestine remains as it now is, it may be better for her to return to the States for a while.

The extreme difficulties in the matter of communications and the uncertainties of life in Jerusalem make one continue to ponder the wisest course. Only recently did I consider leaving Jerusalem at all, but it may be wise to entrust the American consul with the property—there are several responsible people in the Jewish community now living with us who could live there—and evacuate. I am praying about the matter a great deal.

It would be quite impossible, I think, to take anything of value out of the country. I would have to leave all the personal articles of Miss Long and our family. Evacuation would also involve the group more or less connected with us and I do not know whether all of the group's problems can be sufficiently settled to allow me to leave, and there are a great many other factors to consider. This is a choice much greater than I feel capable of making at the moment.



R. L. LINDSEY
Jerusalem, Palestine

(Written from Cairo, Egypt, May 5)

Hungarian Baptist Relief Committee Thanks Southern Baptists for Clothing

This is our third letter in which we report that the object of your love arrived. Here we give you to know that 100 woolen C.A.R.E. packages arrived and shall be sent as soon as possible to the pastors.

With these, too, as with most of your help, you are performing mission work. We can surely say that you have a share in the result of the mission work of Hungary. To preach the gospel is ever the urgent need. It seems that now when the wounds of the war are not yet cured the gospel is more needed. Probably you and the Southern brotherhood are in that conviction and therefore make sacrifices in order to lessen the needs and to proclaim the gospel nearly to the whole world. We pray for you that this "blessed part" may be yours for ever, but we pray that there will some day be a time for us, too.

With thankful heart do we notify you that the hundred bales of used clothes

arrived. We thank you very, very much. Tomorrow our committee will meet, to decide about the distribution among the churches.

These clothes will mean again unspeakable help for many families. Those you sent in last year are almost worn out, so this will be a special blessing for those who are not able to buy clothes. Many are still in this condition.

It seems that your love makes the helps inexhaustible. Sometimes God tells you to do something for us, other times we ask and you do your very best. In connection with these clothes, many thousands of prayers will go to the Father thanking him for his wonderful care and asking blessings on those who were means in his blessed hand.

IMRE SOMOGYI, President,
and the Relief Committee
Hungarian Baptist Union
Budapest, Hungary

(Portrait unavailable)

State Chief of Finance Addresses Graduating Class of Brazilian Baptist School

Dr. Juvenal de Queiroz Vieira delivered the official address at the graduating exercises of our Baptist College (Academy) in Campos, the state of Rio de Janeiro. Former president of the Brazilian Board of Trade, corresponding to our New York Stock Exchange, Dr. Vieira is the secretary of finance for the state. He holds the confidence of the highest Government officials in Brazil. It was a privilege for our Academy to have such a busy man to deliver the main address. Dr. Vieira has a brother who is a lay preacher in the State of Rio: Henrique Queiroz Vieira.

President Joao Barreto reports one hundred members of the graduating class. The total enrolment is over the thousand mark—another step of progress in world evangelization. I am sure you will be glad to get this good news.



WALTER B. MCNEALY
Rio de Janeiro, Brazil

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BOOKS

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

China Awake by Robert Payne (Dodd, Mead, \$4.00) is the author's diary for 1944-46. It is one angle of the picture of what occurred in China during those years. Vividly written it presents that point of view well, but the author lacks experience and perspective which comes from experience, for the best interpretation of China. He is in sympathy with the Communists and is under the delusion that the communist movement is an agrarian revolution.

Krishna Nehru, herself formerly a political prisoner, relates experiences of women in various prisons of India in her recent book, *Shadows On the Wall* (John Day, \$2.00). The twelve sketches include both criminal and political prisoners. As would be expected, many of the characters are sordid and brutal.

The Changing Congo by L. Gwendoline Pugh (Carey Press, 2/) is a pamphlet on mission work in the Belgian Congo conducted by the British Baptist missionaries. Her references to the modern city of Leopoldville and the primitive bush surrounding it give a glimpse of the enigma Africa has become.

Abram Son of Terah by Florence Marvyne Bauer (Bobbs-Merrill, \$3.00) deals with Abram's search for the one true God. It is a picture of Abram growing up in the home of his father, a coppersmith, and his ambitious, clever mother, a weaver of wool. They lived in the busy city of Ur, where the priests and the king took heavy tribute from the people, draining them of all they had. In the midst of this heathen country of Mesopotamia, the gods dominated the lives of the people with fear and superstition. The novel is full of drama and interest, revealing to modern-day readers the life and times of the Bible patriarchs.

Fish in the Air by Kurt Wiese (Viking, \$2.00) is the story of the

adventures of a Chinese boy and his balloon. Made up chiefly of brightly colored pictures, this book will delight pre-school children.

Under the title *Dauntless Women* (Friendship Press, cloth \$1.50, paper \$1.00), Winifred Mathews has written a series of biographical sketches of seven missionary women: Ann Judson, Mary Moffat, Mary Livingstone, Christina Coillard, Mary Williams, Agnes Watt, and Lillias Underwood. Her stimulating style and her knowledge of the hardships encountered among primitive people make this a welcome addition to missionary literature.

The discriminating student of the Old Testament will find *The Goodly Fellowship of the Prophets* by John Paterson (Scribner's, \$3.00) quite stimulating in the sidelights thrown on the Prophets, although some of the author's critical views may be questioned.

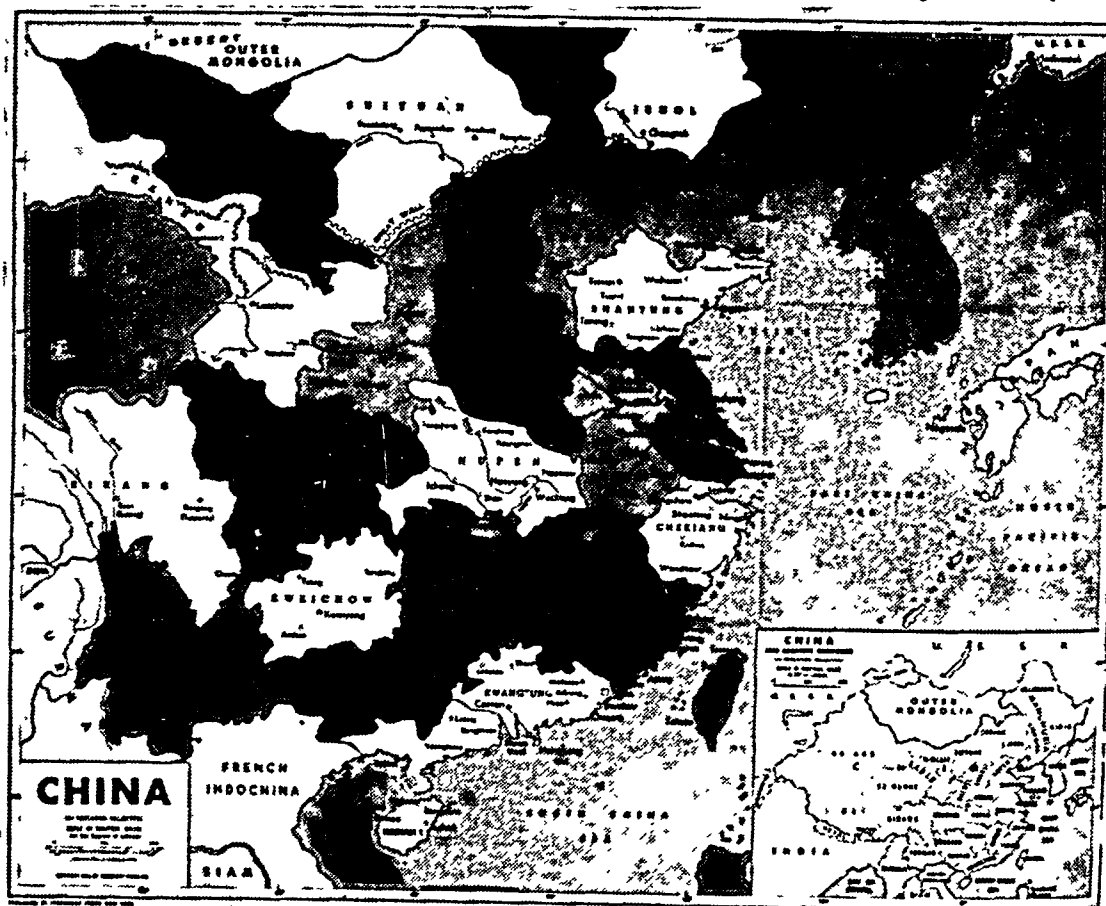
We are indebted to Allan Knight Chalmers, for many years pastor of the Broadway Tabernacle, New York, for his recent book, *High Wind at Noon* (Scribner's, \$2.50), which is a call to a strong faith and a quiet confidence in our destiny. He reminds us that in these perilous days the way out is not back, but through.

A booklet which offers any light whatever on the infinitely complex and crucial subject of Russia is welcome. *Two Giants and One World* by A. William Loos (Friendship, 50 cents) is a factual presentation for young people and adults of Soviet-American relations. The emphasis is on the churches' responsibility for improving these relations, and suggestions are offered as well as background material for understanding the issues which many people are disposed to feel inevitably spell w-a-r.

Puerto Rican Puzzles by Mae Hurley Ashworth (Friendship, 65 cents) contains the facts and figures about this American island in the form that Juniors can appreciate—health, education, living conditions, history, and religion—with Christianity presented as the only key to solve the puzzles.

The same children will enjoy reading *Mingo of the Merry-Go-Round* by Alice Geer Kelsey (Friendship, \$1.50), which gives the experiences of a small Puerto Rican who travels with a carnival from town to town. In each place he comes in contact with a Protestant church and becomes interested in Christianity. When he finally gets home, much to his joy he has a chance to attend school. These two books on one of America's geographi-

Courtesy Friendship Press



You need this up-to-date political map of China (35 cents) for mission study.

cal frontiers which is still outside the range of the missionary effort of Southern Baptists ought to make useful gifts for young Christians.

For adults, Frank Mead has produced a book on the outlying territories of the United States entitled *On Our Own Doorstep* (Friendship, \$1.50). A brief history of Alaska, Puerto Rico, Hawaii, Canal Zone, and the Virgin Islands is given with special emphasis on the impact of missionaries in each area and the problems still to be met. Insistence on church union as the best means of solving them does not lessen the value of the book for Southern Baptists who want accurate, current information about the total picture of missions in Hawaii and the Canal Zone as well as the other geographical frontiers.

Daughter of the Mountains by Louise Rankin (Viking, \$2.50) is the story of a little girl of Tibet who made a long journey alone to Calcutta to find her lost dog. This is another book to be added to the library of children whose parents are anxious to make them citizens of the world. Not a missionary book, it nevertheless reveals through little Momo and her parents the life of Buddhists in Tibet. Kurt Wiese's black-and-white drawings enhance the interest of book.

China Maps

Outline Maps. Accurately drawn in black and white, these outline maps offer a wide variety of uses for mission study, one size for wall display, the other for individual notebooks. Small (12x10 inches) 25 cents a dozen; large (38x31 inches) 25 cents each.

Friendship Map. One of the series of handsome decorative maps, presenting pictorially information about people, places, arts, customs, and historical events of China. Size 40x30 inches, 50 cents.

Picture Map. An illustrated map in black and white decorated with Chinese motifs, portraying along the borders the arts and crafts, home and school activities, city and country life. Accompanied by an insert sheet that contains pictures to be colored, cut out and pasted on the map. Size 50x38 inches, 60 cents.

Political Map (as shown). A highly visible map in five colors showing the provinces and principal cities of China, and its relation to its neighbors in Asia. Size 30x24 inches, 35 cents.

Order from your Baptist Book Store

Christian Literature for Youth

The Westminster Press (Presbyterian) of Philadelphia has released a statement signed by its editors which should be of interest to all Christians who purchase books for children and young people. To us it reads like something more reliable than the usual sales talk. The emblem below may prove to be a good sign to those who need help in the selection of gifts for young folks.

A child passes the "Tell me a story" stage and begins to read. After that books enrich him or play him false.

One of the facts that plays him false is the term "juvenile." In the world of books there is no such hybrid as a juvenile. A book is or is not literature. A book is either a good book, an indifferent book, or a bad book.

The adult imagination, too often jaded, disillusioned, and practical, evaluates life in its own disappointments and failures. Youth has the courage to dream. Youth, unspoiled and fresh, offers a depth of perception and a true wealth of appreciation too often unrecognized. Only those who dare to write up to the freshness and the breathless imagination of young people deserve a place in an immortality that renews itself with each generation.

THE WESTMINSTER PRESS PLEDGES:

That it will publish for boys and girls books that seek to be worthy of the rich imagination of youth.

That it will publish books as honest as the unspoiled vision of youth that fears only what an adult world has taught it to fear.

That it will publish literature that matches the dignity of youth.

THE EDITORS
Olga Edmond
William Heyliger



Goes ANYWHERE

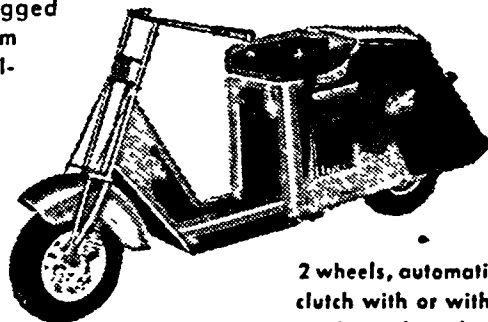
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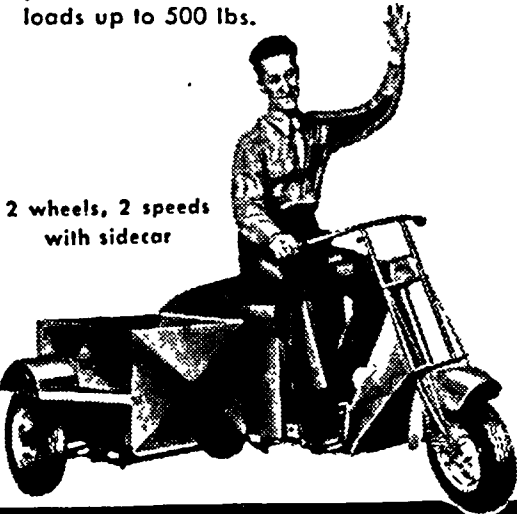
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Missionary Education Features, Ridgecrest Foreign Missions Conference, August 5-11, 1948



Outstanding Guest Speakers

- (1) Dr. Kenneth Scott Latourette, D. Willis James professor of missions and oriental history, Yale Divinity School.
- (2) Dr. John Maguire, executive secretary, Florida Baptist State Convention.



Conferences Directed by Qualified Leaders

- (1) Bible study, led by Dr. Theron Price, professor of religion, Mercer University.
- (2) Men's group, Dr. H. Leo Edleman, leader.
- (3) Women's group, Mrs. George W. Sadler, leader.
- (4) Young People's group, led by the Rev. Samuel E. Maddox, secretary for missionary personnel.
- (5) Missionary appointees, under the supervision of Mr. Maddox and Miss Edna Frances Dawkins.



Missionary Inspiration

- (1) Morning Watch, led by missionaries.
- (2) Lakeside services, led by missionaries.
- (3) Musical program, under the supervision of Dr. Edgar Hallock, Jr., missionary to Brazil.



Stimulating Addresses

- (1) By missionaries.
- (2) By Christians from other nations.
- (3) By Board secretaries.



Previews of missionary movies and slides each afternoon from three to five.



Missionary exhibit featuring:

- (1) Pictures of actual mission work.

- (2) Quantities of informative literature.

- (3) The Advance Program.

- (4) Books in the China series for 1948.

- (5) Curios from the Board's museum and the private collections of individual missionaries.



Special events

- (1) Laymen's night—Lawson H. Cooke, executive secretary, Baptist Brotherhood of the South, presiding.

- (2) Young Men's Missionary Conference program.

- (3) Social program on the lawn Saturday afternoon.

- (4) Missionary Pageant, directed by Miss Mary Ward, North Brevard, North Carolina.

- (5) Sunday School Board book display, highlighting current mission study books and supplementary aids.

Reservations for foreign mission week at Ridgecrest should be made by writing directly to Mr. Robert J. Guy, manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

July and August Emphases

Training Union, July: "Uniting the Nations."

Recommended literature: "Advance Program," a digest of Dr. M. Theron Rankin's report to the semiannual meeting of the Foreign Mission Board.

Woman's Missionary Union, August: "The West Indies, Central America, Mexico, South America."

Recommended literature: "Know Your Baptist Missions," by Marjorie E. Moore; "Survey of Baptist Missions (1945-47) from the Rio Grande to Cape Horn," by Everett Gill, Jr.; "What Goes on in Latin America Today?" by Everett Gill, Jr.; "Roman Catholic World Missions," by Frank K. Means.

Q. How soon will we have a series of books on Latin America?

A. Latin America will probably be the mission study theme for 1952. In the meantime, Dr. Everett Gill, Jr., is working on two books on this general area. One will discuss our work in Portuguese America, while the other will be devoted to Southern Baptist work in Spanish America. Neither of these books will be ready for publication in the near future.

Q. Where may I find materials giving the details of the advance program?

A. A book entitled *Light for the Whole World*, written by the secretaries of the Board, giving the details in full, should be ready for distribution about September 1. This book is "must" reading for every progressive-thinking Southern Baptist. "Advance Program," an abbreviated statement of the executive secretary's report to the April meeting of the Foreign Mission Board, also will be helpful. It is available upon request.

Training Union, August: "Seminaries."

Recommended literature: "Know Your Baptist Missions," by Marjorie E. Moore. See page 15 for a list of Southern Baptist theological seminaries overseas.

Order these materials from the Department of Missionary Education and Promotion, Box 5148, Richmond 20, Virginia.



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"Sukey, Too"



Little Sarah Little

Everybody on Honey Creek Farm was getting ready for the pageant. This year it was to be a missionary pageant in the cedar grove by the church with all the children dressed in the lovely costumes of other lands.

Everybody in the Little family was in the pageant—everybody, that is, except Baby Sarah, and she was only two.

Even Maude, the little gray mule, was in it, for part of the story was about Mexico and a little boy named Angelo who rode a small gray mule over the mountains to church. Peter was just right for the part of Angelo and Maude was just right for the mule.

Peter was busy with a curry comb getting the cockleburrs out of Maude's tail. He had polished her tiny hoofs with furniture wax and trimmed her bushy ears with the flower shears. Now he had only to brush out the cockleburrs.

"Sukey too," said a small voice as Baby Sarah tugged at Peter's trousers—and there she stood with a cockleburr matted in *her* hair.

Julia was busy, too. She was pasting little make-believe embroidered pieces on the sleeves of her costume. She was to be Juliana, a little girl of Romania who earned money for a Bible by sewing. Mamma Little had let her use a basketful of her own best crochet for her wares. Julia lacked only a few squares having all the pieces pasted on.

"Sukey too," said a small voice, and there stood Baby Sarah with paper pasted all over *her* dress.

Big brother Johnathan was busy, too. He was to be a tall Indian chief of long ago, guiding a missionary through the forests to tell his people of Jesus. He had a beautiful headband of feathers saved from the white Leghorn chicken yard and a handsome jacket made from a feed sack. He was painting his face like a tribesman with some paints Papa Little had mixed.

"Sukey too," said a small voice, and there stood Baby Sarah with bright paint all over *her* face.

And so it was that everybody on Honey Creek Farm wished that Baby Sarah would stay out of the way. Everybody in Happy Valley would be at the pageant and every part must be given just right. At family prayers for many mornings the Littles had prayed that all the people who came would learn to love children of other lands more. For weeks all the mothers had been sewing on the costumes and the fathers had been raking and cleaning on the clearing in the cedar

grove. Everybody was helping except Baby Sarah—and she was only two.

Baby Sarah climbed into the pick-up truck and went to the cedar grove along with the six other Little children. She sat with wide eyes as she watched the beautiful story of a little Spanish girl who sang of how much she loved Jesus, the same song that Sarah often sang; of a lovely Chinese family worshipping God together in their home, just as the Little family did in their home; of a little Nigerian boy learning to read his Bible, the same Bible that Sarah already knew; of children from every land learning to love Jesus, the same Jesus who was already dear to Sarah.

At the close all the boys and girls in their bright costumes gathered in a circle, joining hands and singing the little song that even Baby Sarah knew,

Let's form a chain of friendship
To reach the world around . . .

In the quiet of the grove the song rang sweetly through the tall cedars.

"Sukey too," said a small voice, and Baby Sarah was running to join the circle of children from around the world—right up on the grassy stage. Peter and Johnathan clasped her tiny hands and sang on,

. . . the links will be the girls and boys . . .

"Big Jim too," said a deep voice, and there was Big Jim, joining the circle, clasping the hand of a Japanese boy on one side and a little black boy on the other. "Me too," said Neighbor Brown, and he took the small hands of an Arab boy and a girl of Palestine. "Melissa too," said Mrs. Brown; "Me too," said another and another until all the people who had come to see the pageant had joined hands with the children of the world in a big circle that reached all the way around the clearing, and the song filled the air like the song of angels.

The people of Happy Valley *loved* their brothers around the world. Even Baby Sarah—and she was only two.

AUGUST AND SEPTEMBER BIRTHDAYS OF MISSIONARIES

August

- 2 Frank H. Connely, Box 1581, Shanghai, China; Maud Albritton Fielder (Mrs. Wilson), 1410 South Tenth St., Waco, Texas; Malcolm Stuart, Box 456, Wahiawa, T. H.; S. L. Watson, State Park, South Carolina.
 - 3 Edna Looper Harrington (Mrs. J. A.), Rua Plombagina 305, Bello Horizonte, Minas, Brazil; Deaver M. Lawton, 56 Lok Kwan Road, Kweilin, Kwangsi, China.
 - 4 Grace Wells, Baptist Mission, Chin-kiang, Kiangsu, China; Mary Davis Wilford, 1602 Academy Street, San Marcos, Texas; Mary Ruth Womack, Baptist Mission, Joinkrama, via Ahoada, Epinima P. O., Nigeria, West Africa.
 - 5 Catherine Johnson McGavock (Mrs. J. W.), Box 116, El Paso, Texas.
 - 7 Wesley W. Lawton, Baptist Mission, Soochow, Kiangsu, China.
 - 8 Lena Conway Lunsford (Mrs. J. A.), 1441 Beech Street, Abilene, Texas; Sara Frances Taylor, 9 de Julio 2755, Rosario, Argentina.
 - 9 William Joel Ferguson, Box 6263, Seminary Hill, Fort Worth, Texas; Clifford J. Lowe, 1722 Linden, Nashville, Tennessee; Frances Murphy West (Mrs. R. L.), Baptist Mission, Okeho, Nigeria, West Africa.
 - 10 Mary K. Crawford, Baptist Mission, Tsinan, Shantung, China; Ethel Cooper Hardy (Mrs. Clem D.), Caixa 226, Manaus, Amazonas, Brazil; Julia Martin Lowe (Mrs. C. J.), 1722 Linden, Nashville, Tennessee.
 - 11 Asa Routh Crabtree, 105 Maple Avenue, Richmond, Virginia; Cornelia Barker Canning (Mrs. H. C.), Baptist Mission, Eku, via Sapele, Nigeria, West Africa.
 - 12 Florence Powell Harris (Mrs. H. M.), Clinton, Mississippi; May Perry, Baptist Girls' School, Abeokuta, Nigeria, West Africa.
 - 13 Helen Bagby Harrison (Mrs. W. C.), Caixa 118, Porto Alegre, Brazil; Ida Lundberg Nelson (Mrs. E. A.), 1918 West Easton Street, Tulsa 6, Okla.; Edyth Boyd Stuart (Mrs. M. W.), Box 456, Wahiawa, T. H.; A. W. Yocum, Hwa Mei Hospital, Chengchow, Honan, China.
 - 14 Ola Lane Culpepper (Mrs. C. L.), Baptist Compound, Pao Shing Road, Shanghai, China; James A. Foster, Baptist Mission, Kunshan, Kiangsu, China; Lois Jaxie Short, 4 Tsz Pool, Tung Tsun, Tungshan, Canton, China.
 - 15 John Edward Jackson, 2108 Baylor Street, Waco, Texas; Louise Ellyson Westbrook (Mrs. C. H.), Box 1581, Shanghai, China.
 - 16 Mary Ellen Wiley Dozier (Mrs. E. B.), 708 East Tremont Avenue, Charlotte, North Carolina; C. F. Eaglesfield, Baptist Mission, Box 5, Port Harcourt, Nigeria, West Africa; R. L. Lindsey, Box 154, Jerusalem, Palestine; Edgar L. Morgan, Westminster, South Carolina.
 - 17 John Nelson Bryan, College of Chinese Studies, Peiping, China; Colquitt Alexander Kennedy, Baptist Mission, Eku, via Sapele, Nigeria, West Africa; Mary Woodcock Newton (Mrs. W. C.), 1409 Laburnum Avenue, Richmond, Virginia.
 - 18 Irene Thelma Branum, College of Chinese Studies, Peiping, China; Philip S. Evans, Blue Ridge Summit, Pennsylvania; Nellie Miner Pierce (Mrs. L. W.), 308 Chandler, Brownwood, Texas.
 - 19 Pearl Caldwell, Pontotoc, Mississippi; Sophie Lanneau, Baptist Mission, Soochow, China.
 - 20 James R. Allen, 801 Beechwood Avenue, Greenville, South Carolina; Grace Bagby Cowser (Mrs. J. J.), Wingate, North Carolina; Martha Ann Cochran Kolb (Mrs. R. L.), 101 Coney Street, Dublin, Georgia.
 - 21 Minnie Landrum, Caixa 320, Rio de Janeiro, Brazil.
 - 22 Archie Grover Dunaway, Baptist Mission, Shaki, Nigeria, West Africa; Helen Taylor Quarles (Mrs. J. C.), 2600 Fernhill Avenue, Richmond 22, Virginia.
 - 23 Helen Ford Hayes (Mrs. A. E.), Englewood, Florida; James E. Lingerfelt, Jaguaquara, Bahia, Brazil; Oz J. Quick, 56 Lok Kwan Road, Kweilin, Kwangsi, China.
 - 24 Bertha Lee Hunt, 628 East Elm Street, Hillsboro, Texas.
 - 26 Ruth Virginia Hagood, Greenville, Texas; Robert E. Johnson, Corrente, Piahy, via Cidada do Barra, Bahia, Brazil; Irene Carter Stephens (Mrs. S. E.), Hotel Hampton, Atlanta, Georgia.
 - 28 Daisy Fitzmaurice Benson (Mrs. J. H.), 807 Eleventh Street, Arkadelphia, Arkansas; Lydia Williams Green (Mrs. George), Ridgecrest, North Carolina; Eugene L. Hill, 13 Tsz Pool, Tung Tsun, Tungshan, Canton, China.
 - 30 A. P. Pierson, Apartado, 605 Suc. "A", Chihuahua, Chihuahua, Mexico.
 - 31 Horace E. Buddin, Turbeville, South Carolina; Sallie Silvey Dunstan (Mrs. A. L.), 310 Floyd Avenue, Sarasota, Florida.
- ## September
- 1 Maxie Crawford Kirk (Mrs. J. P.), Caixa 320, Rio de Janeiro, Brazil; Charles L. Neal, 1515 Buena Vista Street, San Antonio, Texas.
 - 2 Mary Pimm Moore (Mrs. E. C.), Casilla 167, Temuco, Chile; A. Ben Oliver, 1307 Bagby Street, Waco, Texas.
 - 4 W. B. Glass, 1328 Gambrell Street, Fort Worth, Texas; Eleanor O'Haver Howell (Mrs. E. M.), Box 6093, Seminary Hill Station, Fort Worth, Texas; Charles William Whitten, Apartado Aereo 653, Medellin, Colombia.
 - 5 Josephine Haney Holmes (Mrs. E. F.), Apartado Aereo 653, Medellin, Colombia; W. B. Sherwood, Caixa 78, Campo Grande, Matto Grosso, Brazil; Pauline White, Jaguaquara, Bahia, Brazil.
 - 6 Tucker N. Callaway, 4503 Park Avenue, Nashville 9, Tennessee; Nova Leach Macormic, Madeco 1023, Guadalajara, Jalisco, Mexico; Helen Nobles Turlington (Mrs. H. E.), Box 1581, Shanghai, China; Edith West, Rua Vrugual 532, Rio de Janeiro, Brazil.
 - 7 Mary Sears Connely (Mrs. F. H.), Box 1581, Shanghai, China; Josephine Withauer, Caixa 320, Rio de Janeiro, Brazil.
 - 9 R. E. Beddoe, Oklahoma Baptist University, Shawnee, Oklahoma; Evelyn Corbitt Leonard (Mrs. C. A.), Box 1900, Hilo, Hawaii, T. H.
 - 10 Neville Claxon, c/o Baptist Mission, Box 118, Kumasi, Gold Coast, Africa.
 - 11 Thomas L. Neely, Apartado 298, Cartagena, Colombia.
 - 12 D. Fay Askew, Casilla 833, Parana, Entre Rios, Argentina; Harold H. Snuggs, Box 1581, Shanghai, China; Amanda Tinkle, Baptist Mission, Shaki, Nigeria; F. T. N. Woodward, Box 266, Phenix City, Alabama.
 - 14 Minnie McIlroy, General Urquiza 186, Buenos Aires, Argentina.
 - 15 Florence Jones, 1201 West Scott Street, Springfield, Missouri; Robert C. Sherer, 804 North 22nd Street, East St. Louis, Illinois; C. F. Stapp, Caixa 38, Macelo, Alagoas, Brazil.
 - 16 Eugene Mosley Cross, Box 456, Wahiawa, Oahu, T. H.; J. J. Cowser, Caixa 320, Rio de Janeiro, Brazil; Wilma Weeks, 5815 East 15th Street, Terrace, Kansas City, Missouri; Attie Bostick League (Mrs. T. J.), 114 Buist Ave., Greenville, S. C.
 - 17 Ada Armstrong Ingram (Mrs. Ray P.), Box 216, Edmond, Oklahoma; Charles W. Knight, Baptist Mission, Ogbomosho, Nigeria, West Africa; Margaret Savage Lowe (Mrs. J. W.), 421 North Boulevard, Richmond 20, Virginia.
 - 18 Walter Eugene Craighead, 607 1/2 West 47th Street, Los Angeles, California; Maude Burke Dozier (Mrs. C. K.), 1701 Clarke Street, Honolulu 33, T. H.; Ann Snyder Pettit (Mrs. M. E.), College of Chinese Studies, Peiping, China.
 - 21 Tennessee Hamilton Hart (Mrs. J. L.), Brandenburg, Kentucky; Irene Jeffers, Baptist Mission, Yangchow, Kiangsu, China; Margaret Foltz Schmidt (Mrs. K. J.), Bacone College, Muskogee, Oklahoma.
 - 22 Edith Carden Crane (Mrs. J. D.), Apartado 191, Morelia, Michoacan, Mexico; Frances Hudson Vance (Mrs. S. W.), Mars Hill, North Carolina.
 - 23 Robert A. Jacob, Franklin, Kentucky.
 - 24 Charles P. Cowherd, College of Chinese Studies, Peiping, China; Marian Gray Cowherd, College of Chinese Studies, Peiping, China; Lucy Smith, Box 1581, Shanghai, China.
 - 25 Lillie Mae Hundley, Baptist Compound, North Pao Shing Road, Shanghai, China.
 - 26 Hazel Frances Moon, Baptist College, Iwo, via Lagos, Nigeria, West Africa.
 - 27 Dorine Hawkins, Caixa 320, Rio de Janeiro, Brazil; Rose Hocutt Powell (Mrs. J. C.), Box 5148, Richmond, Virginia; Elizabeth Belk Stamps (Mrs. D. F.), Yangchow, Kiangsu, China.
 - 28 Ona Belle Cox, Redford, Missouri; Fern Harrington, Baptist Mission, Tsin-ling, Shantung, China.
 - 29 Max E. Pettit, College of Chinese Studies, Peiping, China.
 - 30 W. C. Taylor, Caixa 320, Rio de Janeiro, Brazil.

OKLAHOMA NEWS Flashes

Appointments

On May 13 the Foreign Mission Board of the Southern Baptist Convention appointed nine new missionaries, making a total of sixty for 1948. The new appointees are:

The Rev. and Mrs. Heyward Lander Adams of Corsicana, Texas, for Nigeria, West Africa;

The Rev. and Mrs. Homer A. Brown, Jr., of Quincy, Illinois, for Nigeria, West Africa;

Julia Virginia Miles, R.N., of Raleigh, North Carolina, for China;

The Rev. and Mrs. Elmer Maurice Treadwell of Texas City, Texas, for Brazil;

Dr. and Mrs. John Drayton Williams Watts of New Orleans, Louisiana, for Europe.

Arrivals

The Rev. and Mrs. Raymond L. Kolb of Brazil are on furlough at 101 Coney Street, Dublin, Georgia.

The Rev. and Mrs. J. B. Adair of Nigeria are on furlough at 813 Patterson Avenue, Austin, Texas.

Bertie Lee Kendrick of Hawaii is on furlough at Spindale, North Carolina.

Virginia Hagood of Nigeria was invalidated home May 16-17. After recuperation at Westbrook Sanatorium, Richmond, Virginia, it is expected that she will visit her mother, Mrs. S. W. Hagood, 4015 Stuart Avenue, Greenville, Texas.

Mary Evelyn Fredenburg of Nigeria, who accompanied Miss Hagood to the States, will visit in Orlando, Florida, before her return to West Africa.

The Rev. and Mrs. J. C. Quarles of Argentina are on furlough at 2600 Fernhill Avenue, Richmond 22, Virginia.

Anticipated Arrivals

Dr. and Mrs. J. T. Williams of China sailed May 12 from Shanghai. They may be addressed: Box 5148, Richmond 20, Virginia.

Violet Long of Jerusalem sailed from Cairo, Egypt, May 22, and is expected to be at Conway, South Carolina, soon after June 4.

Departures

The Rev. and Mrs. E. M. Howell of Nigeria left New Orleans by boat May 20 for Lagos.

The Rev. and Mrs. Neville Claxon, appointees for West Africa, left New York by boat May 20 for the Gold Coast.

The Rev. and Mrs. L. M. Bratcher of Brazil left New York May 21 by boat for Rio de Janeiro.

Hattie Gardner of Nigeria left New York by air May 25 for Lagos.

Bereavement

Mary Catherine Adams, 115 Monroe Street, Ocala, Florida, appointee for Nigeria, lost her father, B. L. Adams, by sudden death recently.

Dr. John W. Lowe, missionary emeritus of China, died May 6 in Richmond, Virginia. He is survived by Mrs. Lowe of 421 North Boulevard, Richmond 20, and several sons and daughters.

Mrs. J. C. Powell of Nigeria lost her mother, Mrs. Hocutt, at Wilmington, North Carolina, May 26, two weeks after her arrival on furlough. Her current address is 314 North 5th Street, Wilmington.

Birth

The Rev. and Mrs. Hugo Culpepper, of Chile, announce the birth of a son, Paul Lawrence ("Larry"), at Santiago May 14.

Accidents

John, fourteen-year-old son of Dr. and Mrs. B. L. Nichols of Shanghai, was painfully injured in April in the accidental explosion of a bomb detonator, involving the partial loss of the thumb and two fingers of his left hand.

Billy, sixteen-year-old son of the Rev. and Mrs. I. N. Patterson of Nigeria, shot himself in the left foot while hunting partridges recently. The injury was not serious.

Transfers

Hugo H. Culpepper, appointed a missionary to China, now under appointment to Chile, has joined the faculty of the Baptist Seminary at Santiago, whose president, Honorio Espinoza, was a seminary classmate.

James D. Crane of Mexico was recently elected president of the Baptist Seminary of Mexico at Torreon.

Robert E. Beddoe of China, on final furlough before retirement, has accepted a position with Oklahoma Baptist University. He and Mrs. Beddoe will live at 201 West Midland Avenue, Shawnee, Oklahoma.

Resignations

The Rev. and Mrs. W. Q. Maer and the Rev. and Mrs. L. D. Wood, all of Chile, have tendered their resignations, effective May 15.

Dr. and Mrs. R. H. Falwell, appointees for China, have resigned for health reasons.

Wedding

Invitations have been issued for the marriage of two appointees for China, Jean Evelyn Prince of Camden, Arkansas, to the Rev. John Watson Shepard, Jr., of Atlanta, Georgia, June 9 at Camden.

Honorary Degree

Executive Secretary M. Theron Rankin received a doctor of laws degree from Oklahoma Baptist University May 31.

Moore



A family reunion took place in Richmond when John Watts (right) was appointed a missionary. His parents, Dr. and Mrs. J. Wash Watts, formerly of Palestine, now of New Orleans Baptist Theological Seminary, and his sister, Betty Jane Watts West and her husband, the Rev. Elmer West, of Glen Allen, Virginia, were present to see "Winkie" and John dedicated to lifetime service in Europe. They will be stationed in Geneva, Switzerland.

What Does the Law Allow?

(Continued from page 5)

Following the raid, the governor ordered the chapel closed, supposedly for protection, while he studied the situation. In the course of his investigation he discovered an irregularity in the matter of the permit for the church to hold services. Two years earlier the church had fulfilled the requirement of the law by requesting permission for services. Police came to make a routine inspection and said that everything was in order. The governor, however, never wrote the official letter authorizing the services. When the pastor was told after the raid that the church could not continue to function without such a letter, he made formal request for it, but no answer has been received, and the church is still closed. Since the church building is American property, the American Consul has inquired of the governor as to the disposition of the case and has been told that the matter has been referred to Madrid.

For about ten weeks the chapel has been closed. Those who raided the church have gained what they wanted, through the collaboration of the governor.

In the village of Denia, located in the province of Alicante, the evangelical congregation, since it did not have a building, did not request Government permission to hold services but met for worship in a private home. On November 26 the pastor received an order from the governor formally forbidding the services. For several months the church has been attempting to make arrangements to construct a new chapel. The city officials have raised one technical objection after another, and when there were no more such objections which could be raised they referred the matter to the governor, whom they knew to be very much opposed to evangelical Christianity. The matter boils down to this: The city officials will give permission to build when the governor has authorized services, and the governor will *consider* granting permission for services when the building has been completed.

In the city of Alicante formal request was made last June for permission to hold evangelical services. The pastor and other representatives of the church have made repeated visits to the governor's office to re-

ceive the reply to the request, but they have been unable to get a reply. The secretary of the governor has stated off the record that the permit will not be granted. Last summer plans were drawn up for a new building. Months were wasted in the fruitless search for an architect and an *aparejador*, a kind of assistant architect, in Alicante who would sign the plans so they could be submitted to the city officials for their approval. They were all threatened with excommunication or worse if they had anything to do with the construction of a Protestant Chapel. At last an architect and *aparejador* of Barcelona were persuaded to sign the plans, and these were submitted to the city officials. They have permitted weeks to pass without giving a reply, and it is quite evident that a favorable reply will not come.

A recent letter from the province of Alicante explains the situation:

It was sufficient for me to interview two distinguished personalities of decisive influence in the present political situation in order to discover the existence of an extensive and powerful plot among Catholic Action, Falange, and the authorities to fight and eliminate from this province Protestantism; and I understood clearly that everything that is done here in defense of the Evangelical cult is absolutely useless. There is functioning a secret organization of Catholic Action directed by a priest of Alicante, which can count on the most complete collaboration of the governor and other authorities, to obstruct resolutely the Evangelical practices, even at the price of trampling under foot the laws. . . . In view of this I understand that we must study a plan of greater breadth in order for the defense of the moral and material interests of the Evangelicals of Spain to be effective, attacking much higher if we wish to realize our just and legitimate aspirations.

The Evangelicals are going to "attack much higher" and seek to get a satisfactory solution to their difficulties from the Government in Madrid. Sooner or later the Government will have to surrender completely to the anti-Protestant propagandists or take a position which will bring it more in line with democracy. Surely the spirit of the Inquisition will not prevail in twentieth-century Spain. The future, however, will tell.



Professor Laessig is an ordained preacher.

"At Home" in the U.S.A.

(Continued from page 15)

1,200 inmates of the camp occupied the time of Dr. Laessig. He was forced to stop holding services when some of the prisoners objected to his saying they must love their enemies, but the missionaries held classes on the high school level for those interested. The present O.B.U. professor taught Russian, African, and Japanese, and let the prisoners use some 200 classical records he still had.

It was in Jamaica that the groundwork for the family's coming to the States was laid. Dr. Johannes Malthaner, University of Oklahoma language professor, for several years had corresponded with the Laessigs regarding language and missionary work. Dr. Malthaner, native German who has been a naturalized American many years, was keenly interested in the Nigerian field.

The Malthaners sent money, gift packages containing food and religious magazines (including *THE COMMISSION*) and letters of encouragement to the imprisoned family. And Dr. Malthaner told his church of the fate of the Laessigs.

When the family sailed it had another member, Martin, now three years old, born in the Jamaican camp.

That God planned for them to come to Oklahoma Baptist University faculty, Dr. and Mrs. Laessig are sure.

"This is the place for us," they assert. And pig-tailed Erika, who's making perfect scores in spelling in her third-grade class; laughing, energetic Peter, who's getting his first taste of school, and somber-eyed Martin agree.

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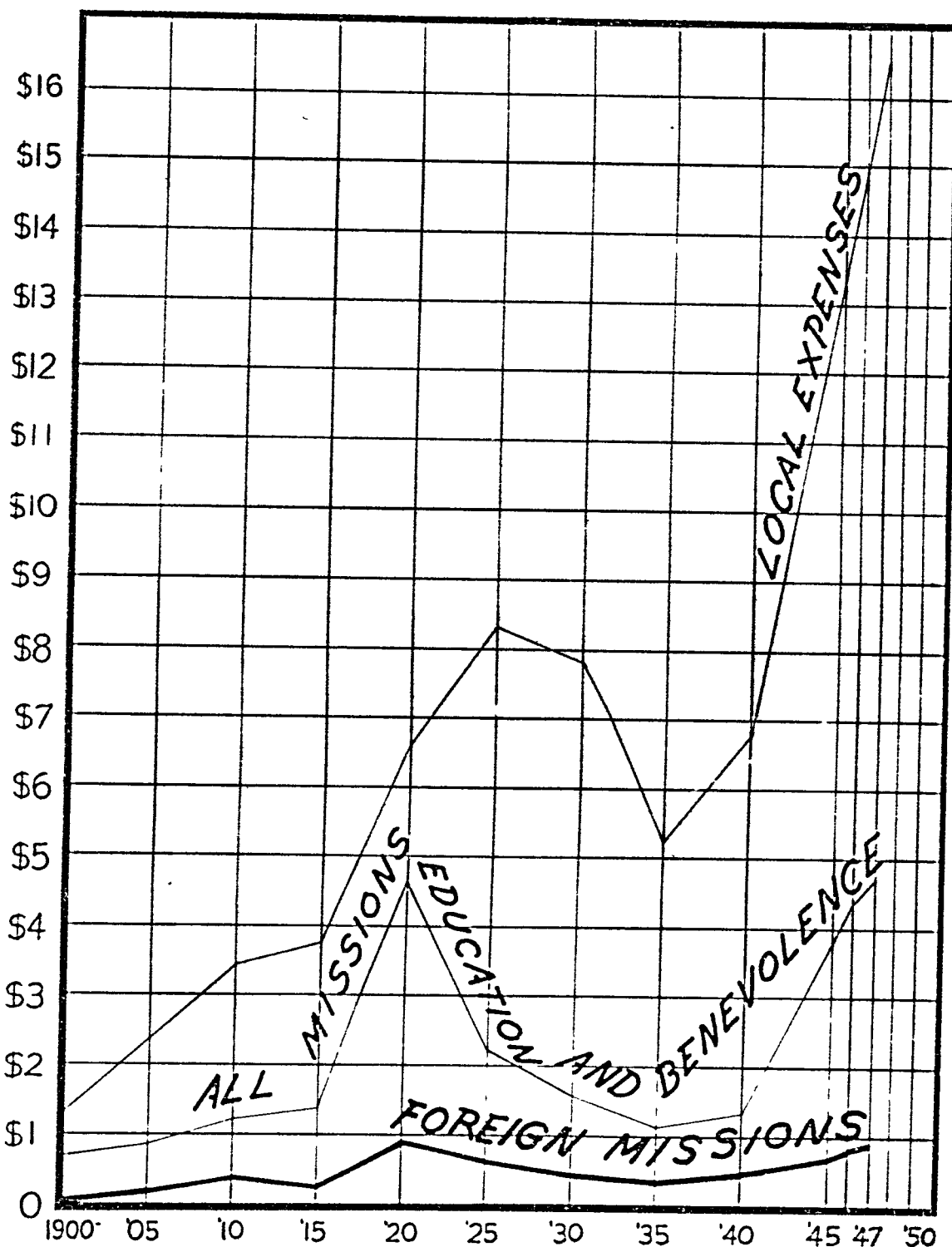
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