



**THE**

FEBRUARY 1949

# *Commission*

*Hungry India*



Baptist World Alliance Number



# THE FOREIGN MISSION BOARD

*of the Southern Baptist Convention*

2037 MONUMENT AVENUE • RICHMOND 20 • VIRGINIA

PLEASE ADDRESS YOUR REPLY TO BOX 5148, RICHMOND 20, VIRGINIA

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MARJORIE E. MOORE, MANAGING EDITOR  
THE COMMISSION

December 9, 1948

Dear Subscribers:

This hurts us worse than it does you because it is a letter we had dreaded. Perhaps it is not a complete surprise to you; all publishers of magazines have had to write a confidential letter to their subscribers since 1942.

Today the Foreign Mission Board in monthly session adopted the recommendation of its committee on missionary education and promotion, to increase the subscription rates of THE COMMISSION.

Effective April 1, this Baptist world journal will be \$1.00 a year instead of 50 cents, the price set in 1937 when the Board approved the publication of a monthly magazine. For \$2.00 you will be able to get THE COMMISSION three years. On the church budget plan, the magazine will be available in orders of ten or more subscriptions at the rate of 66 cents a year. The price for a single copy will be 10 cents prepaid.

All subscription contracts now in force will be honored until their normal expiration date. All present church budget orders and all new budget orders received before April 1, will be carried at the old rate until January 1, 1950.

This increase in rates will make it possible for THE COMMISSION to pay most of its own costs. Throughout these twelve years of publication the expenses of the magazine have far exceeded the income. The gap between costs of production, salaries, and general expenses for 1948 and the income from subscriptions will total nearly \$28,000.

Who pays that? The Foreign Mission Board, of course. Where does the Board get its funds? From the churches. That means that the magazine is using funds which might have gone into overseas missionary work. Since you are the main contributors to missions, we are sure that you would not want part of the cost of your subscriptions paid out of mission funds, but would rather pay in full for what you get. We think you will agree that THE COMMISSION is worth a dollar a year of your money. We believe that you will not only continue to take the magazine yourself but will get others to take it, too.

Yours sincerely,

*The Editors*

jn:mem

P.S. Until April 1, remember, it is still 50 cents a year and  $4\frac{1}{2}$  cents a copy by the church budget plan. The new rates will apply to all new and renewal subscriptions postmarked after April 1, 1949.

# The World Purpose of Southern Baptists

**I**ncreasingly Southern Baptists are beginning to think in global terms. There is evidence of a growing world consciousness among us. Not many years back we were so intensely occupied with establishing our home base and finding avenues of co-operative endeavor, that our world mission was given only incidental treatment, being a sort of added attraction to the local work. But now we are discovering the world with all its ingrown misery and feel the call of our Lord to be his witnesses unto the uttermost part of the earth. We still keep over 96 cents out of every collection-plate dollar for work at home and give less than four cents of it for our work overseas, but we hope shortly to increase it from four cents to ten.

Our new world interest is reflected in increasing participation in the Baptist World Alliance. Since the meeting of the world congress in Atlanta in 1939 Southern Baptists have shown a widening interest in the Alliance through increased publicity for it and greater participation in its activities. Several hundred Southern Baptists went to the Copenhagen meeting. We are supporting the present relief program of the Alliance. Since the World Alliance moved its headquarters to Washington, D. C., we have had a new sense of responsibility for it.

Another evidence of the growing world consciousness of Southern Baptists is our enthusiastic response to the Advance Program projected by the Foreign Mission Board. The goal of 1,750 missionaries overseas and a foreign mission budget of ten million dollars is the greatest that Southern Baptists have ever set for themselves. Many who have caught the compassion of Jesus for a lost world think that even such a goal is too small.

In the light of this growing world consciousness among Southern Baptists it is proper to examine our basic world purpose. Just what do we desire to accomplish in the world? Why are we engaged in world missions?

First of all, we desire to tell the world of an experience we have had. Every Christian has met God in Jesus Christ. He has met him at the point of his deepest need, the need for forgiveness and new life. Our encounter with God released us from the guilt and power of sin and placed us in fellowship with God through our trust in and obedience to Christ. The redemptive love of God in Christ became real to us in a personal experience of it.

If we lack this personal experience of salvation our missionary enterprise is meaningless. But if that experience is real, it constitutes the most momentous news the world has ever had, and it becomes our obligation, our glad duty, to tell the whole world that all men everywhere may likewise find new life in Jesus Christ.

The experience itself will inevitably make us willing and eager to share it with others. Our love for Christ will find expression in love for our fellow men. The missionary motive is always rooted in this two-fold love. Our constraining passion will be that the Good News should reach every man on earth.

Although for most of us the actual experience of new

life in Christ precedes our systematic thinking about it, we know that the experience cannot be divorced from the teaching of the New Testament. In God's Word we find the basis and the explanation of our Christian experience. Our world purpose is to share the insight that in the New Testament the individual believer and the church to which he belongs, finds God's will revealed.

Baptists claim a particular insight into the God-given dignity of every human being. We know that love can never be coercive, and that man possesses the inalienable right to deal directly with God for himself. Only when he is free can he be held morally responsible. Nothing must, therefore, be allowed to thwart or deflect that right of direct access to God.

One of the world purposes of Southern Baptists is to share their insight into the vital New Testament principle of the freedom of man's conscience. A wedge between a man's soul and God is intolerable, whether the wedge be political or ecclesiastical, social or sacramentarian.

Southern Baptists have rightly perceived that their insight concerning individual freedom would lead them to oppose the union of state and church and any organization, religious or otherwise, that would presume to dictate to man's conscience. They have rightly perceived that this insight calls for the democratic organization and local autonomy of the churches. They have been slower to perceive that their insight into religious freedom and individual access to God, must lead inevitably to greater

missionary and evangelistic fervor than could be expected from those who do not share that insight. We should of all Christians be most missionary.

Since our purpose is to share with the world the insight into the authority of the New Testament revelation concerning our relation-

ship to God and our fellow men, the Foreign Mission Board follows the policy stated by Dr. Rankin in the March, 1947 issue of *THE COMMISSION*:

"We must steadfastly pursue the objective of promoting indigenous Baptist churches which are directly responsible to God and which can admit no authority between themselves and him. It follows then that such churches cannot be extensions of our Southern Baptist Convention. They must be rooted in the soil and life of the nation in which they live; they must be Brazilian Baptist, Nigerian Baptist, Chinese Baptist churches. It follows, also, that we cannot lend ourselves to any movement that would absorb these churches in an organic church or ecclesiastical world council. Individually and locally they must be directly responsible to God."

Our most cherished world purpose is that we may know and interpret aright the mind of Christ in this generation. It is our ardent hope that we may be in harmony with God's eternal redemptive purpose with mankind in all our programs and policies. God's plan is ever greater than our understanding of it. How grateful we are that he has included us in it along with all his children everywhere.



# THE Commission

## This month

THE BAPTIST WORLD ALLIANCE COMES OF AGE, by Arnold T. Ohrn . . . . .	4
TWELVE YEARS OF RELIEF, by Marjorie E. Moore . . . . .	6
COLD WAR REFUGEES, by Roy F. Starmer . . . . .	10
I PREACHED IN HIROSHIMA, by A. L. Gillespie . . . . .	12
LAYMAN'S HOLIDAY, by W. J. Webb . . . . .	14
A MISSIONS PROFESSOR VISITS LATIN AMERICA, by H. Cornell Goerner . . . . .	15
ERITREA NEEDS CHRIST, by J. Edwin Low . . . . .	18

## Pictorial

HUNGRY INDIA . . . . .	Monkmeyer Press Photos	Cover
BIG BROTHERS ON SHANGHAI STREETS, by Kathryn Bigham . . . . .		16

## A Story

THE LITTLE SHEPHERD, by Jane Carroll McRae . . . . .	26
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## Departments

EDITORIAL: THE WORLD PURPOSE OF SOUTHERN BAPTISTS . . . . .	1
KINGDOM FACTS AND FACTORS, by W. O. Carver . . . . .	9
NEWS . . . . .	19
EDITORIALS . . . . .	20
EPISTLES FROM TODAY'S APOSTLES ALL OVER THE WORLD . . . . .	22
TOOLS FOR MISSIONARY EDUCATION . . . . .	27
BOOKS . . . . .	28
MISSIONARY FAMILY ALBUM . . . . .	30
MARCH BIRTHDAYS OF MISSIONARIES . . . . .	32

**THIS ISSUE** Arnold T. Ohrn, former president of the Baptist seminary in Oslo, Norway, is executive secretary, Baptist World Alliance, Washington, D. C. Roy F. Starmer was appointed a missionary to Romania in 1938, was evacuated in 1942, returned to Europe in 1948 on assignment to the Italian Mission, and accepted temporary duty among Romanian refugees in Paris. A. L. Gillespie, under appointment for Japan since 1947, is a teacher at Seinan Jo Gakuin, Kokura, south Japan. W. J. Webb, missionary to Mexico since 1941, served with the Mexican Baptist seminary at El Paso and Torreon until 1947 when he became superintendent of Baptist Missions in Guatemala and Honduras. H. Cornell Goerner of Louisville, Kentucky, is professor of missions, Southern Baptist Theological Seminary. J. Edwin Low, missionary appointee for Nigeria, is an officer in the United States Army Medical Corps, stationed at Asmara, Eritrea. Kathryn Bigham, appointed in 1946 for China, is a teacher of social work and director of the Yangtzepoo Social Center, University of Shanghai, China. W. O. Carver is professor emeritus of missions, Southern Baptist Theological Seminary, Louisville, Kentucky.

**FEBRUARY 1949**

**Volume XII Number 2**

YE SHALL BE MY WITNESSES BOTH IN

## Next month

You will get a new outlook on world citizenship in the article by the author of *Separate Church and State Now*, J. M. Dawson. John Allen Moore, after three weeks in Yugoslavia in November, writes of his vacation among old friends, and John



Dr. Dawson

Abernathy states his personal views on the chances of future mission work in his now abandoned mission station in North China. The account of a visit to the motherless babies' home in Nigeria, and the report on one missionary's hobby—a dairy in a Chinese town!—have come from Antonina Canzoneri and Mrs. W. B. Johnson respectively. From J. D. McMurray is a story of what the Good News did to a Uruguayan home. Last, and perhaps best, is a combination of news items all about Christian world citizens in the making in the U.S.A. In our March issue, under a Robin's-egg blue cover, you may expect all these and a directory, too—the now four-page list of names and addresses of the foreign missionary personnel of the Southern Baptist Convention.



Mrs. Johnson

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JERUSALEM, AND IN ALL JUDEA AND SAMARIA, AND UNTO THE UTTERMOST PART OF THE EARTH.

## Last month

If you find a sprig of holly or mistletoe pressed between the pages of your February COMMISSION, you'll know it's because we did the final editing and proofreading during the Christmas rush.

Our first Christmas greeting of the season was appropriately a beautiful New England snow scene, postmarked Canal Zone, signed by Hwai-Mai Chen—a farewell note from the author of our November article "Chinese Dread Cancer, Too," on her way back to China. Our second was a hand-tinted mimeographed greeting from Paraguay. Then three days before Christmas, Akiko Endo of Tokyo arrived in Richmond to be the holiday guest of a business girls' Sunday school class. Said Dr. Rankin after he met her, "If she hadn't been Japanese, and a very dignified little person, I think I'd have hugged her. I certainly wanted to!"

Every mail nowadays brings further assurance that the W.M.U. Week of Prayer for foreign missions was more widely observed than ever, and the Lottie Moon Christmas Offering bigger than last year. This reminds us of one Baptist student secretary who signs off at this season of the year, "Yours for a full Lottie Moon!"

Christmas for us forty folks at the home office meant a dozen food packages for Baptists overseas. At the suggestion of somebody—maybe the secretary who sees the letters Dr. Sadler gets from abroad—we decided not to buy Christmas cards for each other and the postage necessary to mail them, and put the money into food instead. The last we heard it totaled \$90. The thank-you notes which come are better than any Christmas greeting from friends we see every day.

One note of mourning arrived among all the tinsel and scarlet. "Send no more gifts," it said. "I cannot be responsible for receiving further funds from America." Enclosed was a receipt for the \$35,000 the Board authorized for the restoration of the national Baptist seminary of that country, and photographs: one of the seminary building now being repaired, the other of a recent mass meeting of Baptists in the capital city's auditorium. "That letter is proof," said our editor, "that the money is doing good. Such gifts can no longer be permitted by the authorities."

Our new cover design, with holly red to brighten up the mails Christmas week, has brought in numerous bouquets. Out of sheer honesty we have to admit they belong to others as well as to the editors: Rachel Joy Colvin, W.M.U. art editor, and W. D. Kendall, S.S.B. assistant art director, who advised with us on it, and Elmo Jones, Richmond artist, who rendered the final drawings. Happy new year to you, too!

M.E.M.

**Josef Nordenhaug**  
Editor-in-Chief

**Marjorie E. Moore**  
Managing Editor

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# The Baptist World Alliance Comes of Age

When Dr. John Rippon of London published his appeal that the Baptists of the world come together, the Baptist world was not very large. There were probably fewer tens of thousands of Baptists at that time than there are millions today. The year was 1790. It was before the day of William Carey and that great missionary advance that was to plant churches of our faith in distant parts of the globe. Not one of our thousands of churches on the continent of Europe had yet been organized. The Baptists were few, and confined to the English-speaking world.

More than a century was to pass before the cry of lone John Rippon was taken up by Baptist leaders on this side of the water. Probably the urge toward an international rally of Baptists would not have led to so early a realization if it had not been for the vision, tact, and persistence of one man, Dr. J. N. Prestridge of Kentucky.

Out of the joy and enrichment of the first Baptist world congress in London, 1905, the Baptist World Alliance was born. The noble words of the resolution marking its birth are worth recalling:

Whereas, in the Providence of God, the time has come when it seems fitting more fully to manifest the essential oneness in the Lord Jesus Christ, as their God and Saviour, of the churches of the Baptist order and faith throughout the world, and to promote the spirit of fellowship, service and co-operation among them, while recognizing the independence of each particular church, and not assuming the functions of any existing organization, it is agreed to form a Baptist World Alliance, extending over every part of the world.

"Fellowship—service—co-operation," those are the keynotes of our World Alliance. During the first years of its existence the emphasis was almost exclusively on the first of these words. A second world congress in Philadelphia in 1911, and two European congresses in Berlin in 1908 and in Stockholm in 1913, all of them contributed strongly to the growth of a

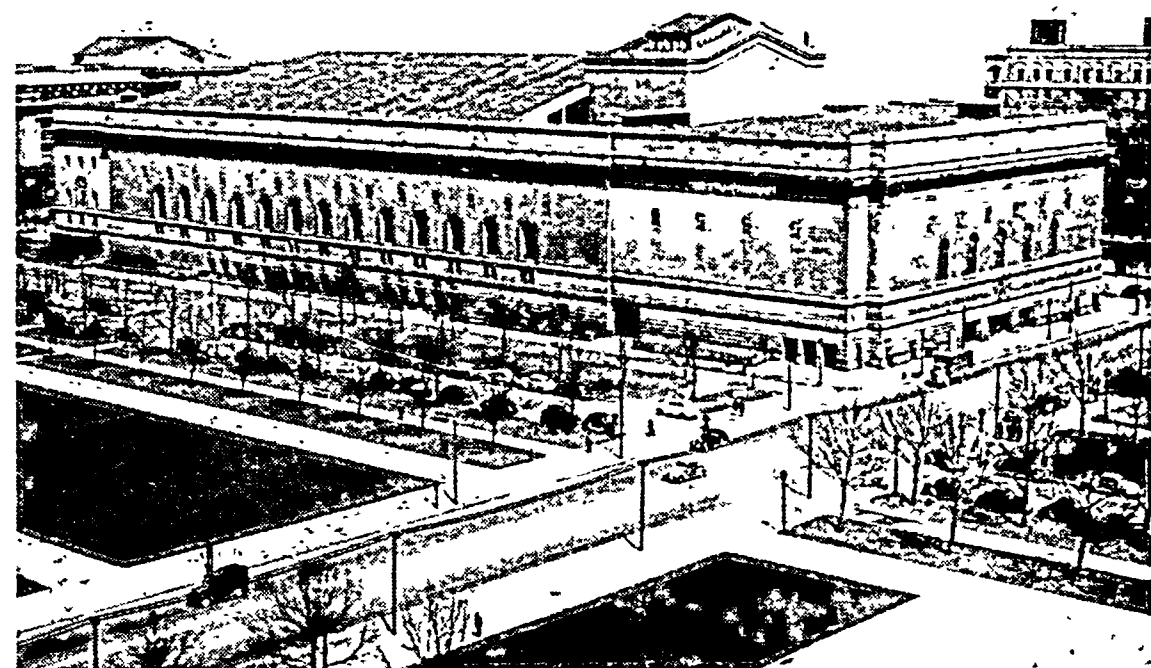
Baptist world consciousness, and helped to bring the Baptist witness to the public attention in an effective way.

Then came World War I. When the dust of conflict cleared away, the need was seen for a large scale relief work among Baptists on the European battleground. The words "service" and "co-operation" gained a new actuality. It was at this point that the name of Dr. J. H. Rushbrooke came

was left without the advice and financial aid of a strong Baptist body, and the help poured in through the following years bore fruit in marked progress.

As the need for relief work grew less, Dr. Rushbrooke's work as commissioner merged more and more with his work as Eastern secretary of the Alliance, a position to which he had been elected at the world congress in Stockholm in 1923, twelve years after

*Courtesy Cleveland Chamber of Commerce*



July 22-28, 1950, Cleveland, Ohio, in this city auditorium, the sessions of the eighth world congress will be held with Dr. C. Oscar Johnson presiding.

into the forefront. He became Baptist commissioner for Europe and the relief activities of the Baptist World Alliance and the great co-operating bodies centered in his service of love.

Co-operation was extended beyond the requirements of relief. The eyes of Baptist leaders on both sides of the Atlantic were opened to the importance of supporting the missionary efforts of the numerically and economically weak Baptist groups on the continent. The European conference of Board officials and delegates from continental Baptist Unions in London in 1920, meant a new day for European Baptists. None of the smaller groups

Philadelphia. As yet the Alliance had no paid officials. This was changed at the fourth world congress in Toronto in 1928, and Dr. Rushbrooke was appointed the first general secretary of the Alliance.

A distinct feature of the work of the Baptist World Alliance from now on was the unrelenting campaign of its secretary for religious liberty. As an ambassador of freedom he went before governments and kings and spoke on behalf of the oppressed. Public opinion was awakened to such an extent that the burden of oppression was at least lightened for our persecuted brethren.

A new development of Baptist World Alliance effort took place in connection with the fifth and sixth world congresses held in Berlin in 1934 and in Atlanta in 1939. The appointment of international commissions to work out pronouncements on such increasingly burning questions as war, nationalism, racialism, the state of morals and so on, was an important advance. In the very heart of Hitler's capital the strong resolution against the evils of racialism was adopted by the Baptists of the world.

No sooner had Dr. Rushbrooke turned his duties as secretary over to Dr. W. O. Lewis than World War II broke loose in Europe, and before long 97 per cent of the population of the globe was in the throes of conflict, and almost all international connections were cut off. It meant a period of abeyance for the Baptist World Alliance.

When the war ended the need for relief was distressing. The Baptist World Alliance launched out upon a program of succour that surpassed everything that had been done before. The program of bringing our Baptist friends out of the camps where they are eating their hearts out, now looms large, and great sums of money will be needed.

While five years passed after the first world war before a congress could convene, less than two years had passed after the surrender of Japan when the seventh Baptist world congress met in Copenhagen in 1947. The Baptists of the world simply couldn't wait longer to get together. Owing to the shortness of time and conditions in postwar Europe, preparations for this congress were less complete than formerly had been the case.

But I wish my readers could realize the moral lift, the encouragement and stimulus given to the Baptist groups from wartorn Europe, to the impoverished brothers and sisters of ours who experienced the love and help of fellow believers from more fortunate countries, and to the displaced persons "who through the generosity of fellow believers were enabled for a few days to creep out from the subhuman

By Arnold T. Ohrn

existence in their camps and taste the sunshine of freedom and brotherly love."

It was at once felt that the Baptist World Alliance was called to attempt greater service in the future than had been accomplished in the past. As the world becomes smaller, our consciousness of it grows larger. And then, of course, the Baptists are a much stronger body than forty-three years ago. In the Southern Baptist Convention alone there are more members today than there were Baptists in the entire world in 1905.

One result was the decision to move Baptist World Alliance headquarters to the U.S.A. where the great mass of Baptists are living, and where the main base of operations will have to be. Another decision enlarged the staff with a European secretary. A building has been purchased in this nation's capital jointly with the District of Columbia Baptist Convention, suitable for our purpose. Provision has been made for a much larger budget to make possible an extension of our work. The appointment of a youth secretary seems called for in answer to urgent appeals from our Baptist young people.

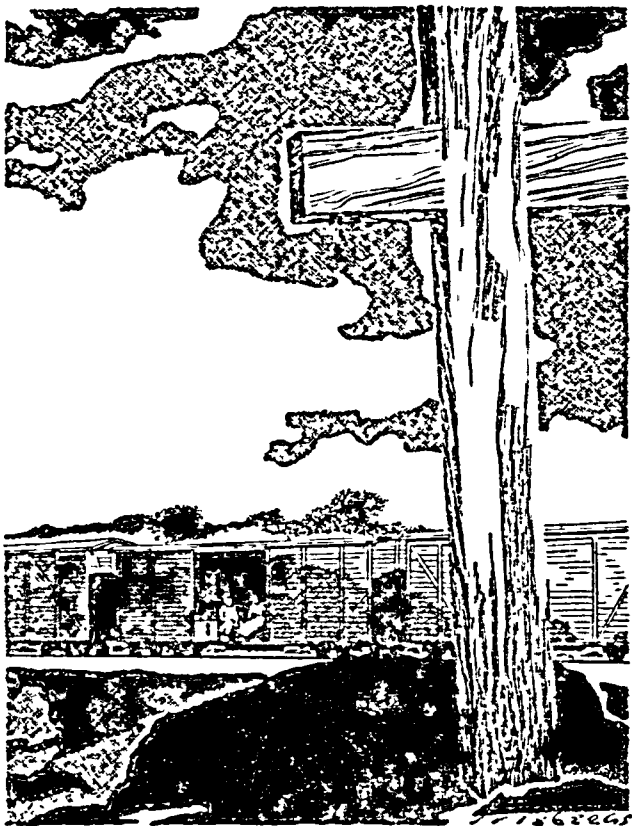
From time to time new enterprises will be entered upon. Fellowship, service, and co-operation will always dominate our program. A new step in this direction was the London conference held in August, 1948, with the setting up of a European committee of co-operation and the call to advance in co-operative theological education on the continent. Preaching missions in various parts of the world seem to be in order, particularly in areas where such missions from prominent Baptists from other lands would reach the ear of the great public in a way not possible to the weak Baptist forces on the spot. Regional conferences in all parts of the world, in connection with presidential and secretarial visits should be attempted on a larger scale than hitherto. Conferences of Baptist teachers, preachers, and



*R.N.S. Photo*  
Dr. J. H. Rushbrooke (in dark-rimmed glasses), world champion of religious liberty, was photographed in May, 1946, with Baptist World Alliance officials meeting in Washington to plan the Copenhagen congress which he did not live to preside over. Left center is Dr. W. O. Lewis, then general secretary, who was succeeded by the author, pictured extreme upper left.

leaders may mean a profitable cross-fertilization of Baptist thinking. An international Baptist news service would be of real value. Anything and everything that help Baptists of the world to lift their torch high must be a concern of the Alliance.

One particular point must be emphasized. It seems that the future may bring a great struggle between totalitarianism and the individual conscience. The fight for soul liberty will have to be fought again and again. In the constitution of the Baptist World Alliance we read that the Alliance shall "have as one of its primary purposes the safeguarding and maintenance of full religious liberty everywhere." The need for this is already great in some areas. It must be the business of the Baptist World Alliance to lead in rearming our Baptist consciences and voicing our Baptist message in the conflict.



# SĀPJU CEĻŠ

(The Way of Pains)

By the Latvian artist,  
Sigismunds Vidbergs.

Courtesy Jessie Ford.



## Twelve Years of Relief

Whoever thought, when that first plea for Chinese relief went out in 1937, that the Southern Baptist Convention would still be in the relief business in 1949 or that it would receive \$4,370,621.13 exclusively for relief purposes in twelve years? Each big headline—Nanking, Shanghai, Lidice, Pearl Harbor, Corregidor, Coventry, Stalingrad, Buchenwald, Iwo Jima, Hiroshima—made a new appeal to American Christians. The Baptist women of the South clamored to do something, and the Foreign Mission Board as the only denominational agency with representatives on the spot took the cue.

A whole issue of *The Commission* would be required to publish the statistical record of receipts and disbursements for relief by the Foreign Mission Board, and treasurer's reports do not tell the stories of lives prolonged, homes restored, and souls saved as the Holy Spirit used wheat and rice, vitamins and drugs for his own purposes in human life. Missionaries, tourists, and servicemen who saw the no man's lands of World War II have told what they saw and felt in the presence of relief work.

The story of how Southern Baptists did their part during the dozen years remains to be told. The job is not done yet—displaced Baptists in Europe look to the United States and South America for a new life, refugees from north China have heard that clothing and bedding are on the way, famine

victims in India live on the hope of food for survival from America, and Palestinians must be befriended—but the emergency appears to be tapering off and no additional campaign for relief funds is anticipated at present.

Today some of us have the satisfaction the Samaritan must have felt after he had done what he could for the man who fell among the robbers. Not to boast but to record the fact, we assert that Southern Baptists in several parts of the world were authorized to say: "Take care of him, and if he needs anything else, we'll give more."

The Japanese invasion of China was not the first emergency relief call. Famines in 1907, 1922, and 1932 had compelled the missionaries to engage in large-scale relief work, and the church members at home backed them up. But in 1937 the call for relief was from war, not famine, and \$2,874.76 was given through the Foreign Board for China relief.

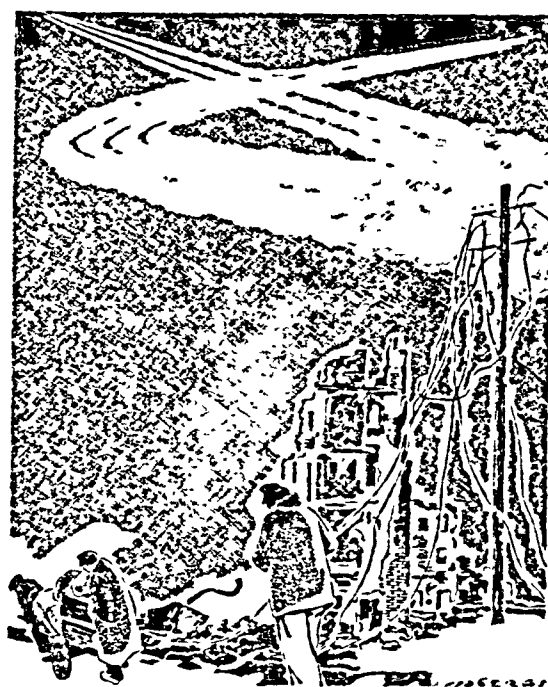
The next year, suffering was more widespread and the relief funds handled by the Board that year totaled \$39,942.40. Barely half that amount came in during the next year, 1939, but by that time Great Britain was under fire, and British Baptist churches were in need. Southern Baptists felt strong ties with the Baptists of England; they wanted to help. During 1940 they gave \$184,894.84 for British Baptist missions in addition to \$13,430.31 for China—\$198,325.15!

The missionaries were having to evacuate China. Some of them—old China hands with famine-relief memories—were the most effective spokesmen for relief needs. One was the late John W. Lowe, who could never get over the nightmare of three famines he lived through. He had a skit that he put on wherever a moderator or president gave him the slightest encouragement and five minutes' time.

By arrangement just before the opening hymn, he would invite ten children to sit on the front seat and take small rice bowls in their hands. When he was introduced, he would lead that line of youngsters single file onto the platform and have them face the congregation. He would explain that conditions in China were too serious for an American to comprehend unless they were visualized, then from his coat pocket he would draw a small paper sack. He would instruct all ten children to hold their bowls for rice, then giving to the first child he would empty his sack into that bowl.

"I'm sorry, little Chinese," he would say with genuine disappointment, "I have enough for only one in ten. There is no more rice, and no money to buy any for you."

That demonstration got as many bills as coins when the offering plates were passed, and the Board received \$50,794.84 for China, and \$9,019.36 for Britain that year. By then it was clear as day that the emergency was not limited to China or England, and the



## By Marjorie E. Moore

treasurer's books were set up for a world emergency relief program.

The first year America was in the war, Southern Baptists poured out nearly a half million dollars for relief. In 1943 they gave that much and a little more.

Dr. Lowe and other evacuees were traveling up and down the country urging people to give. They pled as though it were their own flesh and blood who were going hungry, and they were persistent. Some of us found it hard to be patient with Brother John! No matter how far overtime the meeting had run, nor how many important announcements had to be left out for lack of time, dear old John Lowe, retired missionary, had to have his say about the starving millions.

What most of us did not know was that he instigated more relief offerings when he was not present than any person registered at Baptist conventions. His technique was simple, and very persuasive: he would write a letter to the convention president, for delivery to him during the first day, and always there was an enclosure. He would say, "Dear Brother Soandso: Although I am unable to attend your meeting and have not seen a copy of your program, I am sure you have made plans to take up an offering for world emergency relief. Enclosed is my check as the first contribution."

Maybe no such plan had been made but what can you do with a letter like that? If you don't give the audience a chance to make an offering, what excuse can you give for returning to the donor a check for \$100 for relief?

Hundreds of dollars for relief were given in those impromptu offerings.

By no means the only missionary on a pension who gave sacrificially to relief, John Lowe was the only one so far as the record shows who had the effrontery to *beg* for it. Some felt he paraded his charity before men, but nobody could doubt his concern for hungry people, and they were most impatient with him because of a guilty conscience that they had not been pain-conditioned as he had through the agony of being a helpless eye witness to starvation.

Not only money for food, but used clothing was a passion with Dr. Lowe. That cold January night when he helped the Boy Scouts at his church pack twenty huge cartons of clothes contributed by the members during a special drive, the last box had been sealed, when he missed his overcoat. He looked at the scouts and they looked at him; which one of those twenty boxes was it in?

"Oh, well," he said with a chuckle, "somebody else needs it worse than I do. Besides it was nearly worn out!" And he turned up his coat collar and shuffled down the street to his apartment two blocks away, still chuckling about it. The next morning he got a telephone call; one of the deacons asked to take him on a shopping expedition.

In 1944 Southern Baptists gave a hundred and fifty thousand dollars less than in the previous year, and in 1945—the centennial year, when all conventions were called off—relief offerings fell to \$255,955.48.

At Miami the following year, with the war won, with everybody grateful for the survival of the nation, and eager to exploit the new chance to win the world to Christ, the Convention endorsed an all-out campaign for relief and rehabilitation.

So eager were the pastors to get the drive under way in the local churches, they began calling for offering envelopes, posters, and publicity materials long before they could possibly be produced, at minimum expense but in maximum quantities for 26,000 churches with six million members.

Yet the money came—nearly \$4,000,000 during July, August, and September—and the Relief Committee of the Foreign Mission Board, as the authorized agency for handling the funds, went into high gear to place the relief portion as fast as possible.

Nobody but the folks at the home office know what a hectic summer 1946 was, but the people were giving and that made otherwise maddening problems easier. When the committee met early that summer they debated the relief and rehabilitation division of funds and finally agreed that of the goal of \$3,500,000, \$1,500,000 should go to direct relief, \$2,000,000 to the rehabilitation of Baptist institutions and mission work.

Few Americans could appreciate what a problem it is to invest funds for the relief of suffering. Money can be a curse or a blessing in Asia and Europe as in America. If I had thought about it at all, I suppose I imagined that a missionary would stand on a Shanghai or Budapest street corner



and give everybody who passed a good old American dollar bill, a handful of rice or a slice of bread—feeding the national black market instead of hungry children.

"I have seen a little Baptist church wrecked by relief goods," Dr. M. Theron Rankin told the committee. "When every leader must be diverted from his evangelistic task to manage the distribution of clothing and food, and the place is swamped with needy people and professional beggars demanding a share, the church goes to pieces. We cannot let this relief offering ruin the mission work of the past century. The distribution of large quantities of relief cannot be limited to these small churches scattered over great areas with millions of destitute people."

Dr. Rankin advised the committee on how to manage the funds so that no Baptist church would send a hungry person away to die, or to get relief from a Government agency whose only concern for the sufferer is political, and at the same time avoid having all its energies drained in the mechanical work of a relief distributing depot.

The administration of relief funds was a problem all along the line. The first pleas reached this country naturally from the missionaries who were being compelled to turn hungry people away without food; their mission budgets were not for rice and tea for throngs of people, and they could not buy rice with what they were obligated to use for rent or fuel or language study.

China relief funds were, logically enough, expended by the Foreign Board through these missionaries who were in touch with needy people and knew who was worthy of help.

But in 1940 and 1941 missionaries in China and Japan were evacuated or interned. For months during the war years less than ten of Southern Baptists' 200 missionaries for the Orient were overseas. Europe, which has never been a major mission field with us, was overrun by armies and in desperate need of food, and Americans were ready to give in abundance.

Now the Foreign Board submitted the dilemma to the Convention: we no longer have missionaries on duty in the needy places, the Board said. Perhaps some agency should be set up to administer relief funds.



This implied proposal was considered but the Convention came back with questions: what group of persons in the Convention was better informed than the staff of the Foreign Board on conditions overseas, the type of facilities available for relief, and the best means of coping with this vast Christian opportunity in Europe and Asia? And why set up another agency, for an emergency which was surely temporary, when extra salaries, cost of office space, and travel expense would have to be taken out of relief funds?

The Convention said to the Foreign Board: Relief is missions. With relief funds do the best you can to get food and shelter and clothes in Christ's name to the Baptist Missions which the missionaries have had to abandon. In northern European countries where Baptists are a meager group, they are often left out when basic necessities are distributed, and unless we help nobody else will. But don't limit the food and clothing to Baptists; help destitute people wherever you find them.

The staff, its burdens increased by the war, took on this extra job. The relief committee was reorganized to handle this gigantic problem. Dr. George W. Sadler, who knew Europe very well, became its director, and the president of the board, L. Howard Jenkins, a clear-headed, Christian-hearted businessman, its chairman. It met every thirty days or so, frequently on short notice as an urgent appeal needed attention. Many appeals were turned down because the committee had insufficient data to prove its reliability. Some worthy appeals were turned down or postponed.

But during 1942, before the big campaign, a typical year's disbursements on behalf of Baptists overseas were as follows:

- \$1,000 to the work among the Chinese blind;
- \$1,000 to the Herman C. E. Liu Orphanage;
- \$31.40 for Bibles and Testaments for Japanese (and that in 1942, remember);
- \$18,657.29 for Bibles and Testaments for Russian prisoners of war;
- \$500.00 for relief in Russia;
- \$21,000.00 for relief of refugee children in England and France;
- \$3,500.00 for the relief of Protestant pastors in Europe;
- \$2,000.00 for the relief of Greek children in Switzerland;
- \$5,000.00 for Greek war relief;
- \$3,000.00 for evangelistic work in prisoner of war camps abroad;
- \$136,626.75 for relief in China through the Missions.

In 1943 China got \$320,065.27. To the relief of Baptist pastors in Russia went \$500, and to general Russian relief \$5,000. Greek relief got \$2,500; Baptist pastors in Spain \$1,000; and orphaned missions, of Germany, Britain, Belgium and other countries which were not permitted to send money out of their country to maintain their evangelical missionaries abroad, \$2,000. The American Bible Society's work in providing Scriptures for war victims got \$22,000 that year.

Relief in Italy in 1944 got \$5,000 and the next year \$20,000. It was in Rome that we faced our most acute embarrassment in the whole twelve years of relief. Missionary Dewey Moore, who was granted a passport to return to Italy in February, 1947, was there to show the American Baptists around when they passed through en route to or from Copenhagen. In a hotel lobby the night we arrived, I remember that he called us all together for a preview of the mission tour he was to conduct the next day. After we had heard about the churches, the orphanage, the headquarters, the recovery of the people from the destruction of the war, he told us about what the goods from America had meant to them.

"Incidentally," he said, "it may puzzle you to see as we go from place to place."  
(Please turn to page 31)



# Pressing Issues

By W. O. Carver

## Religious Revival

There is more interest in religion in most parts of the world today than for many decades. The revival of religion about which there has been so much talk and writing seems to be a rising tide. It has not come in the form that many Christians seem to desire and expect. In some quarters the revival may hardly be recognized as such and it will not meet universal approval. It is not taking the form of renewed enthusiasm over the types of interest and concern which have been most prominent in the past, particularly during the latter half of the nineteenth century and the first decade or two of the twentieth century.

The two wars in the last thirty years have greatly changed the social and religious climate the world over. Indeed, we seem to be experiencing a situation so vividly described in the thirteenth chapter of Hebrews. The heavens and the earth are being shaken so that the things which can be destroyed have gone down; but in order that the things which cannot be shaken might become manifest to eyes that can see, as the enduring elements of religion and factors in history.

Institutions of religion, established polities and policies are experiencing widespread questioning, modification and, for many minds and hearts, abandonment. Yet, there are more people in more countries earnestly seeking spiritual values, not only in the "Christian West" but also in other lands where the "ethnic faiths" have for so many centuries dominated religion, culture, and to a large extent political order.

Such a condition makes it difficult for leaders primarily concerned with the institutions of religion and for adherents of a static faith and of formal liturgy to see and feel the quickening of the spirit moving toward new influence and expression in the faith by which men live.

This is true notwithstanding large additions to church membership in the chief denominations of this country, notably Methodists, Baptists, Episcopalians, and some of the "Pentecostal sects." Church membership in the United States is at an all-time high.

There is space here only for naming some of the principal indications of this new kind of revival. The secular press is giving far more attention to religious news and to religious views than has been true in the past. "Letters from the people" crowd the desks of the editors and overflow into gaping wastebaskets. These letters touch all phases of religion, even of objection to religion; many of them foolish and misguided, revealing much ignorance of fact and much shallowness of thought. Yet they do reveal emotional interest and spiritual concern. "Religious news services" have attained recognized and growing space in the channels of public expression.

While there has been extensive indifference toward and even breaking away from the organized forms of Christianity, there has been a growing concern for personal religion. If this produces problems for the churches it also presents vast opportunities for such churches as will learn how to deal with the situation. What is perhaps most gratifying here is a growing recognition, within the churches and without, that religion is suspect if not superfluous where it fails to grip the ethical consciousness of men and to effect righteousness, friendliness, mercy, and goodness in the complex relations of men one to another.

Our problem, then, is to bring religion down out of the clouds onto the earth; out of too exclusive stress on the future with too little concern for the present; to effect this shifting of stress without losing the sense of complete dependence on God for genuine experience and for any worthy living.

We cannot hope to experience "good life" as a mere temporal interest and concern. Once we lose the sense of dependence on "the power of an endless life" we lose the power for any effective living, personal or social.

We are now in a position, if we will, to give heed to the emphasis which Jesus always placed on the "kingdom" of heaven. We have had an era of stressing heaven and how to inherit it. We are now experiencing emphasis on the kingdom of heaven, without taking sufficient pains to keep ever before us that it must be the realm and reign of heaven on earth. We are not to be too concerned about what it will be like to be in heaven in some future time; but, rather, to strive earnestly to find and experience what it may be like to undertake to experience the life "on earth as it (now) is in heaven." God in Christ now is the same as he has been and will be. If we do not know him, honor him, and accept his ideals and standards for this life, what claim can we make to a "title clear to mansions in the skies"?

## America and Rome

In the latter days of November it became perfectly clear to all observant eyes that the hierarchy of the Roman Church is out in a determined campaign to incorporate the United States in its sphere of influence and power.

This has been obvious to observing prophets and students for the last forty years. It is now openly confessed and professed by the American hierarchy. On November 20 from a meeting of the cardinals, archbishops, and bishops with the National Catholic Welfare Conference in Washington came the announcement of a campaign to bring about a reversal of the eight-to-one decision of the Supreme Court emphatically upholding the American principle of separation of church and state.

From the news reports it is clear that the strategy of this campaign has already been worked out. In my own city that strategy in part had already begun and found immediate application. A lawyer from New York and a local Catholic spokesman went into vigorous action. They indicated the line of attack and the arguments which are to be relied on mainly to

*(Please turn to page 32)*

# Cold War

## REFUGEES

By Roy F. Starmer

In the dark of the night a man tenderly carried the limp body of his nine-year-old son. A woman followed with the compact bundle that contained all their earthly belongings. They had driven their automobile to a Transylvanian city close to the border, where they persuaded a doctor to give the boy an anesthetic to last several hours.

Hearts pounding, they stole forward on foot toward the international line and slipped across. Safety and liberty were almost within reach when the alarm sounded and the beams of the searchlights pierced the darkness. Only the anesthetic saved them, for fear and excitement would have caused the lad to cry out. Finally the man and wife and child made the long journey on foot across several countries to Paris. Now they are among the great army of the unemployed. Have they so narrowly escaped, only to starve in a "free" country?

A young doctor of philosophy refused to join the controlling political party. His life at stake he succeeded in crossing the border safely but was later arrested and interned for entering a foreign country illegally. The food was poor and the living conditions indescribable. He became very ill and was sent to a hospital where he languished for weeks between life and death. Finally he was released.

All this time he was tormented by fears for his wife and the new baby they were expecting. From time to time news came, but each letter made him more fearful for her safety. Finally she decided to try to follow her husband. To provide for herself and

her unborn child as well as possible for the hazardous undertaking, she made careful plans.

The fateful night for crossing the border came. When twilight faded into darkness and all was quiet except for the talk of the border guards in the distance, she began to make her way through the inky blackness. A stick snapped loudly under her foot. She stood motionless in a cold sweat and listened. Only the soft whine of the police dogs could be heard. She proceeded stealthily for a time when close at hand she heard voices.

Could she possibly make it another two hundred meters undetected to the border, and freedom?

Suddenly voices shouted the alarm, the bloodhounds bayed, and searchlights beamed. As she fell exhausted and hysterical, the lights caught her. When she became conscious again, she was standing before the border police.

The interminable questioning, later internment, and days of waiting for the trial followed. She was acquitted but immediately afterward she collapsed. The premature baby and the distraught mother fought hard, and both clung desperately to life—without liberty.

The news for which he had waited so painfully finally reached the husband in France. But now that the news had come what could he do? He had to try to keep alive. Wearily he went from one employer to another.

The same story everywhere—he could not be employed unless he had a work permit. Begging money to pay for the medical certificate, he applied for the permit and waited. Then the response of the Ministry of Labor arrived: "We regret that . . . the Ministry is unable to reply favorably," etc. Then he made the rounds from one social agency to another. More often than not the answer was: "We are sorry—"

He hopes to emigrate to South America if his wife and baby can get out. I gave him what help I could, but as I watched him go out into the night I knew that only God could solve his

problems, and the problems of many others like him whose stories of suffering and hardship we had heard.

A young Romanian soldier, a German prisoner of war, on being released met and married a German girl. The couple, not desiring to return to Romania under present conditions, looked westward. After they reached Paris in May their baby arrived, but due to malnutrition the mother was unable to feed the child and it soon became ill. In September they lost it. The father who is eking out an existence as a laborer in a paint factory, is anemic and undernourished; the mother in her grief and hopelessness spends her days weeping.

### Refugees Flee to Paris

Between ten and twenty thousand refugees in Paris, France, and vicinity fled from Communist-dominated Europe during 1947-48.

The personal experiences of those who have taken incalculable risks to leave their country helps one to understand more clearly the tragedy of their lives. Even after they have safely crossed the frontiers of several countries and have reached the liberty of France their troubles have only just begun. The struggle for existence goes on.

Not the least of their problems is that of housing. A typical case is that of the X family. They managed to escape before crossing the border clandestinely became a capital offense. Reaching Paris they were able to find only one small room to house a family of five, including the mother and father, and children of twelve, eighteen, and nineteen years of age.

The father finally found work in a chemical factory at employment which was hazardous to his health. Emigration to a more favorable environment seemed to be their only salvation and they bent every effort to realize their dream. By eating only potatoes they have been able to save 20,000 French francs—just half of the cost of Argentine visas for the family.

The issuance of visas for them has been approved and they are eager for the day when they may turn their faces West, but a long-term diet of potatoes has left them seriously undernourished.

**For security reasons  
photographs are not used**

These refugees have come from all parts of Romania and from all classes of society, from the highest to the lowest—skilled and unskilled laborers of all kinds, peasants, students, and the group known in Europe as the “intellectuals.” This group includes professional people—physicians, attorneys, writers, newspapermen, engineers, military officers, artists and many others—even a princess, who was condemned to death but managed to escape.

### Many Baptists Among Them

The refugees come from all political parties, and all religious affiliations are represented. Some are Baptists.

The story of the refugees gains in poignancy because so much cannot be told. Many interesting names must remain anonymous and much of the story of how thousands of people have fled from their native land and loved ones must remain a secret in order to safeguard those left behind. The interesting details of the various methods of escape must not be revealed; others may have to use them.

The refugees are an added strain on the already overburdened national economy of France. In order to protect their own precarious position the French have passed restrictive laws which make it difficult for the refugees to maintain themselves even though they are perfectly capable of doing so. For instance, there are about twenty well-qualified physicians, many of them leading doctors in Romania, who as refugees are prohibited from practicing their profession in France. A few of these have succeeded in finding menial jobs in various factories where they are earning a few thousand francs a month but this is not enough to maintain life and health.

That which has been said of the Romanian physicians is true of all professional people among the refugees. The laboring class of people also have difficulty in finding employment. A well-qualified radio technician (incidentally, a Baptist) succeeded in finding employment in the field of electronics but because he was a refugee he was not given the kind of work he was trained to do; he was employed as a handyman to clean the premises and to do odd jobs. The salary he receives is only enough to provide a small, badly lighted, dirty room with-

out windows. His food has consisted for the most part of potatoes which he has cooked in his room. He is allowed to use only an extremely small bulb as light and the current is often switched off leaving him in darkness. He has some employment, but there are many who have neither a regular diet nor a place to sleep.

Why have thousands of people preferred to leave home, loved ones, and native land at the risk of death or imprisonment to become refugees in a foreign land? The answer to that question is many sided but in general it may be said that the Soviet-dominated regime under which they have lived is intolerable.

### Native Land a Prison

Those who have fled loved freedom more than life under present conditions in Romania.

As one put it:

We have fled, and today we are free. If the frontiers were free everybody would flee. But Romania is a prison; and this is not a metaphor. It is a real prison, with barbed wire entanglements, sentinels and searchlights; with police dogs released upon the tracks of the “fugitives,” with shootings and death upon the frontier. . . . For every refugee who escapes many more remain behind arrested or dead. Sometimes children are torn by the dogs. With regard to those who are caught we cannot be sure but that they are later “liquidated” with a bullet in the head. It is presumed, however, that the regime prefers to kill them more slowly in the Siberian labor camps, thus realizing the maximum possible usefulness from them.

As Southern Baptists’ missionary-to-Romania-in-exile, I am in Paris this winter to minister to Romanians in exile.

I have visited and talked to people who have no place to stay and who have nothing to eat other than what is given to them irregularly. I have visited refugees who are living in small, dirty, cubicle-like rooms in insanitary conditions. I have come in contact with refugees who were on the verge of being evicted from their lodgings because they could not pay their rent. I have talked with fathers

and mothers who in addition to the tragedy of having left their children in Romania must worry about providing themselves the daily necessities of life.

### What Relief Funds Are Doing

The first thing is to help provide food for the hungry refugees. A feeding center has been set up.

The urgent need for adequate housing is being met partially. Many refugees I interviewed have no definite place to stay when night comes. Many who found poor lodgings were not able to pay even the small amount of rent required. This need may be met by paying the rent for some refugees and by establishing a hostel where others may take refuge until they can find employment.

Another way to help is providing medical assistance. A great many of the refugees are anemic and in need of special vitamins such as concentrated liver extract. A clinic is needed where, in spite of the lack of financial means and of the knowledge of French, they will receive medical aid. Romanian refugee doctors may be used in such a clinic until they are permitted to engage in private practice.

Help in getting passports, visas and other papers for emigration is needed. The International Refugee Organization provides passage but does not provide the fees for these documents.

Clothing of all kinds is needed—men’s clothing especially but also women’s and children’s. Suits, overcoats, and shirts are desperately needed. Shoes are very hard to get.

If a housing center is opened sheets, pillow cases, blankets and towels will be needed.

The plight of Romanian refugees calls for the help of Southern Baptists. The people of one of the five European countries in which Southern Baptists had a flourishing work now find themselves in need of the basic necessities of life and without the means to provide them. Many have already expressed their appreciation of the fact that the Baptists have been the first American organization to become interested in them as a group.

**If you think the emergency is over, and the relief job is done, read what your missionary is doing in Paris**

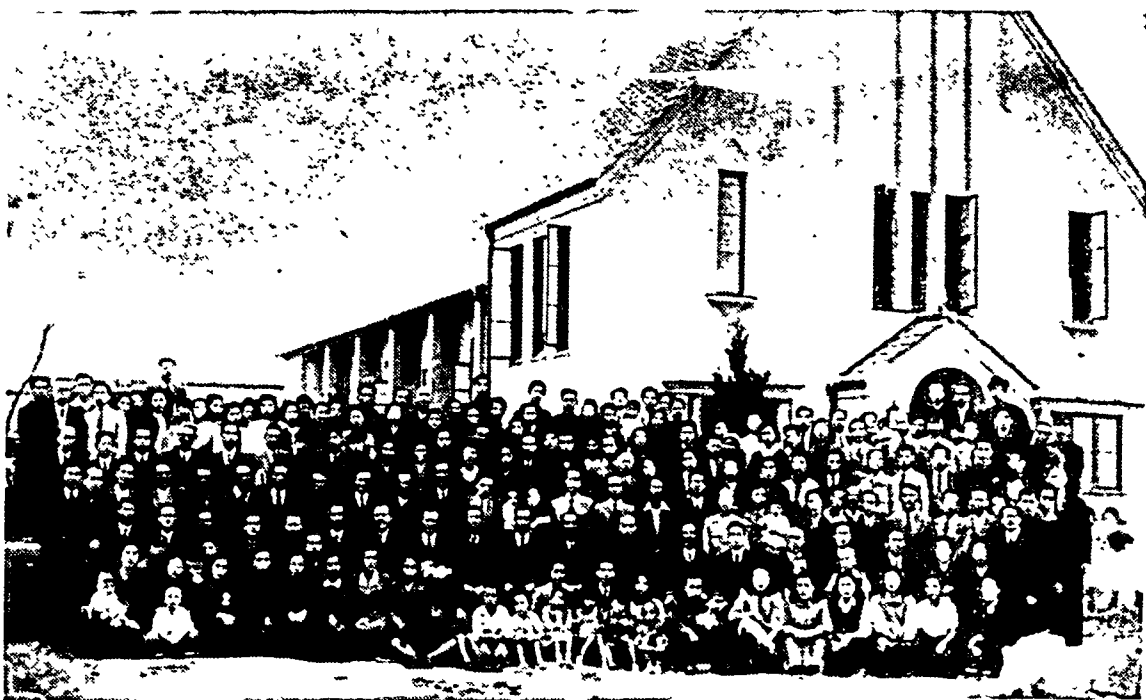
*In memory of the dedication ceremony of the new church building, I am planning to have a special evangelistic meeting on the 2nd and 3rd of October. I cordially entreat you that you will deliver your sermon at the evening of October 3rd. The A-bomb devastated not only the city but the mind of the people also. Therefore, if you accept our wish and give us your message, it will be very pleasure of us.*

So read the letter from the Rev. Buntaro Kimura, pastor of the Hiroshima Baptist Church. When I put it down, I saw a hundred sights all at once. First, there was the picture of the August 6 explosion at Hiroshima. I had seen that picture. I had also seen pictures of the city taken both before and afterward. I saw in my mind's eye the many pictures of broken, burned—sometimes charred—bodies, pictures which had appeared in magazines.

I caught a glimpse of the characters about whom John Hersey wrote in his book, *Hiroshima*. And there was the image of Miss Nagamori, one of our Seinan Jo Gakuin College girls, who was in the Methodist school in Hiroshima when the bomb exploded. Half the student body of 600 girls was killed. Girls standing within three feet of Miss Nagamori were killed instantly. Somehow, her life was spared. Last year she became a Christian and is one of our loyal workers now.

Then came the mental picture of the soft-spoken pastor himself, sitting in our living room a few months ago, telling us about his own experience at the time of the bomb. Most of his church members had moved from the city to the country. Nineteen members remained. The bomb took the lives of nine of these. Brother Kimura was working in a factory out of range of the bomb's devastation. They heard the noise of the bomb, and the news of the bomb's unusual nature traveled rapidly. The pastor decided to go into the city to help.

Nearing the city's outskirts, he met the first victims of the bomb to come in his direction. He saw what he thought was an old woman in rags. Drawing closer, he was horrified to see that it was a young girl almost naked. What he thought were rags was skin. The flashing fire from the bomb traveled faster than the force of it. The girl's skin was first burned to a crisp black, then was torn from her



## I Preached in Hiroshima

frame by the bomb's force. She was still alive and walking, dazed, going nowhere.

For three days, the pastor worked in a relief center in his factory. Thirty people died each day. When he finally managed to penetrate the city to the site of his church and home, he found them in ruins. Too tired to do anything about it, he simply found a sheltered place among the ruins and there lay down to rest and sleep each night.

Mrs. Kimura, upon hearing of the bomb, returned from the country and went to her husband's factory. When she asked a worker about her husband, she was told that he was not there. Mrs. Kimura thought he meant that her husband was dead. But she went to the church ground, reaching there shortly after nightfall. Working on her last ray of hope, she began to call. Finally, Mr. Kimura waked and answered.

By this time, Brother Kimura had quit his factory work, the war having ended, and he and his wife picked usable pieces from the ruins of their home and built a shack in which they lived until they moved recently to the new home built as an annex to the new church building—all provided from rehabilitation funds sent the church by Southern Baptists.

Responding to the pastor's invitation, I went to Hiroshima.

I saw the Chamber of Commerce

building, the big building with a dome over which the bomb burst. It is still in ruins. Near by is the monument recently dedicated to peace. Across the river from it is a building which has written on it in English, NO MORE HIROSHIMAS. Close to it is a little shack, made from the ruins of one of the 60,000 buildings destroyed by the bomb. In front of the shack I found an old woman working in her garden. She seemed to have forgotten that 200,000 of her fellow citizens were killed or injured three years ago.

*Photos courtesy the author*



Pastor and Mrs. Buntaro Kimura and their children, dressed in their best for the dedication, welcomed me to Hiroshima.





Out of the ruins (above) has grown this beautiful new Baptist church in a better part of Hiroshima, dedicated to the glory of God last October. Seated with Dr. Baker James Cauthen (center) is the pastor, the mayor of Hiroshima, and the man whose daughter was lost without a trace of her remains that August 6. Seated also is Missionary Edwin Dozier and his Japanese Baptist associates. Beside the church is a new home for the pastor.

## By A. L. Gillespie

I marvelled at her fortitude.

Several-storied ferro-concrete buildings gutted by the bomb's fire were still standing in ruins. Bridges, of which there are many in the city, were not destroyed but were shaken so as to be unsafe for motor transportation. Inconceivable devastation was still evident everywhere.

But I also saw new buildings and new homes, of which about 10,000 have been erected since the war. Many are modern and beautiful in every way, forming a splendid contrast to the ugly ruins.

And then I saw the new church building—a beautiful house of worship, a monument to peace. And I ate and slept in the pastor's new home.

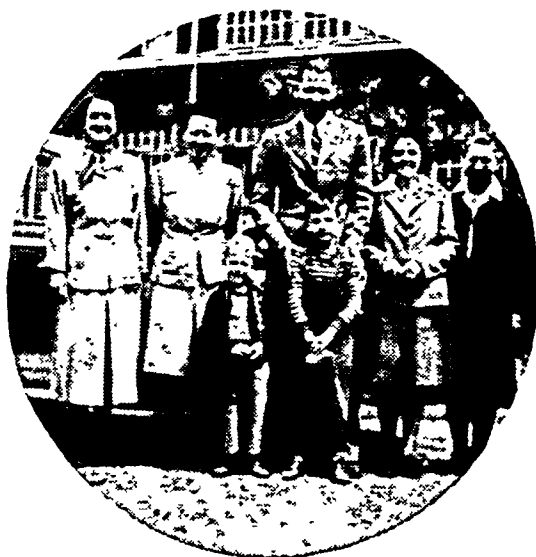
I spent my first night in the home of an old gentleman whose daughter is a member of the Baptist church. His home was one of the 10,000 left standing after the bomb, but it was damaged a little even though more than two miles from where the bomb burst. Not a Christian, the man is earnestly searching now for the truth.

I listened spellbound to his story. One of his daughters had gone to town shortly before the explosion. When the bomb exploded, and when the parents realized the seriousness of it, the mother prevailed on the father

to go out and look for the daughter. He went out, but he met a stream of human derelicts coming from town. Thinking that any moment he might see his daughter, he moved on until he saw a young mother, with a baby on her back, both fallen forward on the street and burned to a crisp. Another child was near them, also burned to death.

The old man's emotions got the better of him, and he had to go back. "If my daughter is all right," he thought, "she will come home. And if she isn't—if she's like this young mother—then I don't want to see her." The daughter did not come home. No trace of her was ever found.

What gave me a sick feeling in my own stomach was the fact that I, an American, was being entertained in



At Seinan Jo Gakuin where I teach, my missionary colleagues last year were Elizabeth Watkins, Alma Graves, Frances Talley, Cecile Lancaster, and my two sons!

that man's home, was being received as a friend, was being fed from his table, and was being given an eye witness report with not one trace of bitterness, only the fervent hope that there will be "no more Hiroshimas."

At the dedication ceremony, I heard Brother Ozaki, our Convention president, say: "May this church be a bomb of love to spread the gospel!" I heard Dr. Cauthen say that Chinese Baptists had sent their greetings and love to their Japanese Christian friends in Hiroshima; I heard him say that "Christian love is stronger than any of the forces of evil," and I saw the people nod their heads in agreement. I heard the choir of young Japanese sing "Glory to God," and the congregation sang about the "Father of Grace."

## "No More Hiroshimas"?

The Southern Japan Baptist Convention and the Southern Baptist Mission in Japan have asked the Foreign Mission Board for a hundred missionaries by 1950. That means the appointment of seventy this year. The Personnel Department reports that the number of applicants for appointment for Japan is less than twenty, and some of those may not qualify. Japanese Baptists' prayer for "No more Hiroshimas" needs to be prayed on this side of the Pacific.

When I preached on Sunday night, what do you suppose I preached about? What would you have preached about? It was simple enough. I preached as earnestly as I could about our great gospel, with its great God, its great Saviour, its great salvation, its great new birth. I urged upon my listeners to receive Christ and his peace that passes understanding.

I went home a somewhat different person. Until I went to Hiroshima, the A-bomb had seemed definitely a tragedy to me. I had taken no pleasure in its use by our country. But there was a tendency to regard it as one of those things that just had to be done, or to forget about it.

Now I can't forget it. I cannot lull myself back into the it-can't-be-helped attitude or into smug rationalization. We who hold to the Baptist faith must *not* forget, must definitely believe that our message and our Christ are powerful enough to cross racial, national, and class barriers and to resolve differences which may lead to the ravages of atomic warfare.

We must see to it that the Spirit of Christ is known and felt throughout all the world. To do less is tragic and sinful. We must not fail. We must hear again, and we must believe, happily and confidently, the words of Jesus: "Be of good cheer, I have overcome the world."

Two Guatemalan Baptists,  
Salvador Reyes and Osberto Lopez,  
had a unique

# Layman's Holiday

By W. J. Webb

The average Baptist who works all year in an office looks forward to spending his brief two weeks' vacation visiting relatives or relaxing in a summer resort. This was not the case with two members of the Bethany Baptist Church, Guatemala City.

Salvador Reyes and Osberto Lopez planned weeks ahead of time to spend their vacations on a tour, at their own expense, of the small Baptist churches and Missions located in the northeastern part of Guatemala.

Osberto Lopez is about twenty-one years of age and is a weaver. He has a business of his own. He is not married, but has the responsibility of supporting his mother and two sisters. His father passed away some time ago. He is a young man who is always ready to put the Lord's work first, regardless. In whatever task there is to be done in the church, the pastor can count on him. He has just been elected secretary of the Baptist Convention of Guatemala. This year he has no office or position in the church—he just does whatever there is to do when there is a need, and he keeps busy. He has a very jovial disposition, and can find something funny in everything; but he also knows when to be serious.

Salvador Reyes is around thirty-three years of age. He works for the International Railways of Central America, in the engineering department. He is married and has three small children. His wife had given birth to their third baby eight days



before his vacation. He waited until she could be left. Salvador is church clerk and teacher of a class of Primaries.

The two men made an itinerary of their trip and advised all the congregations ahead of time just when they would arrive. In each place they were met by a committee who gave them a Christian welcome and escorted them to the places where the services were held. At one place, La Pepezca, they

had to be rowed across a large river, swollen by the seasonal rains, in a small dug-out canoe that was tossed about rather violently by the swift current.

When they arrived at the coast town of Puerto Barrios, whose hot climate is made livable only by the almost daily rains, they found that they had reached their destination in the midst of a most unusual and equally unbearable "dry spell" of almost three weeks' duration. In spite of excessive heat they visited the lost during the daytime and preached in evangelistic services at night.

The Lord blessed their ministry with the saving of souls and in the edification of the churches and missions that they visited.

After two weeks of intensive traveling, visiting, and preaching, they returned to their places of employment physically tired, but spiritually refreshed from the many experiences they had in preaching the gospel to the people who live in remote places and have few opportunities of hearing the word.

It is because of men like these that the gospel has grown so rapidly in Guatemala. Only six ministers are ordained but fifty-one laymen use their spare time traveling near and far, without expense accounts, to preach the gospel.

*Photos courtesy the author*



The pastor of Señor Reyes and Señor Lopez and fellow members came to see them off.

# A Missions Professor Visits Latin America

Looking back upon two months spent in touring Baptist Missions in Latin America last summer, I have tried to condense the many varied thoughts and emotions experienced in those full days into one dominant and lasting impression. It is an all-but-impossible task. Yet, I believe that the one statement which could most nearly sum it all up is this: "It is all so much bigger and better than I had pictured it!"

As a student of missions, I had read many books on the subject, including most of the books about Southern Baptist missions in Latin America. I had formed mental images of many phases of the work, based upon some factual knowledge. But after weeks of travel and observation, over a route which only hit the high spots and by no means covered all the territory, I can only echo the words of the queen of Sheba after she had seen the wonders of the kingdom of Solomon: "Behold, the half was not told me!"

## Sound Investment

As one who has no official connection with the Foreign Mission Board, I can report to the people of the Southern Baptist Convention: Your investments in missions in Latin America have borne rich dividends. The work is more extensive and more successful than you have been told. Indeed, you will not be able to appreciate fully the achievements of your missionaries unless you see them with your own eyes.

You may read that there are some 900 Baptist churches in Brazil, with nearly 90,000 members. This will impress you, particularly when you remember that there was only one tiny church in 1881, when the Bagbys went as our first missionaries. But until you have travelled mile after mile, visiting church after church in that vast republic, and then realize that you have seen but a fraction of the churches, the true magnitude of the achievement will not become vividly real.

You may read of the Baptist schools and the contributions they make to the life of the nation, but until you have

By H. Cornell Goerner

(Below center)



Dr. Silas Botelho, president, Colegio Batista, (left) and (right) Dr. Djalma Cunha, pastor, Villa Pompeia Baptist Church, Sao Paulo, Brazil.

walked across the campus of Rio College, Colegio Batista Mineiro in Bello Horizonte, Colegio Bautista in Temuco, Chile, or some other large institution with imposing buildings and a student body of hundreds, you cannot fully comprehend what your missionaries have wrought in these years.

Time and again I had to suppress the impulse to turn to my missionary guide and ask, "Why didn't you tell us it was like this? Why don't you tell the people back home how really fine it is?"

I suppressed the question because on a moment's reflection I realized that I would find myself unable to convey to people back in the States the true picture any better than the missionaries had succeeded in conveying it to me. My only advantage would be that I would be completely free of suspicion that I was bragging on something that I had helped to build. The fact remains that the work of our missionaries must be seen to be appreciated.

## Denominational Growth

The accomplishment is this: a Baptist denomination has been established in each of the republics in which our missionaries have labored. There are not just Missions and missionaries. There are churches, associations, conventions, Sunday school boards, state mission boards, home mission boards, foreign mission boards, Bible societies, colleges, training schools, and semi-

naries. A full-rounded denominational program is in operation, with missionaries helping in many strategic positions, but with the national leaders taking an ever-increasing share of the responsibility.

The quality of the national leadership in each of the countries visited was a source of deep gratification. In Rosario, Argentina, a seated tea was given at the Training School, attended by a dozen pastors and their wives. I glanced around the table and marvelled. It was the best-dressed, most attractive group I had seen for some time. In personal appearance these Argentine pastors would be a match for any Baptist ministers' association in the United States.

I sat in on the monthly meeting of the mission board of the state of Sao Paulo, Brazil. Only one missionary was present, Paul Porter. He was just a member like the rest, with one vote and one voice. The Rev. Ruben Lopes, dynamic pastor of the Vila Mariana church, who is also president of the Brazilian Baptist Convention, was presiding over the meeting. I admired the dispatch with which he handled business. I thrilled as Brother Porter interpreted for me and let me know that this state mission board, after serious debate, had voted to engage a *third* full-time state evangelist, after having had two on the staff for some years.

In few places did I find a missionary serving as pastor of a church. Occasionally this is still a necessity. But in the overwhelming majority of cases, a national Baptist serves. More and more the task of the missionary becomes that of helping in the training of these leaders, giving general direction to certain phases of work, and co-operating with them in a work which they as nationals can often do better than the missionary. This fact places theological seminaries and training schools in a particularly strategic position.

## Theological Training

Here was the one aspect of our mission program in which I was a bit disappointed. Perhaps it was because

(Please turn to page 29)

# Big Brothers on Shanghai Streets

By Kathryn Bigham

The students of the University of Shanghai have always been big brothers and sisters to needy children in the big city of Shanghai. Just today I saw some of these big brothers and sisters in action. This morning I was in a mob of youngsters who jammed our much-too-small auditorium at the Yangtzepoo Social Center eagerly looking to the leadership of some of our enthusiastically radiant Christian students who had come to serve them. Eighteen students were all set for action.

Sunday after Sunday throughout the school year these students give of their time and energy to teach children about Jesus.

For over thirty years the faculty and students of Shanghai University have run the Yangtzepoo Social Center. There was a two-fold purpose in the minds and hearts of those who founded this big brother institution. First, there was the recognition that the area was in urgent need of assistance. Among these people was pa-

ganism, poverty, disease, suffering of all kinds. All of the problems prevalent in an underprivileged area existed in this community.

The other purpose in the minds of the founders was that this social service institution would be a channel through which students of education, sociology and religion could help needy people solve some of their pressing religious and social problems. The Yangtzepoo Social Center has been a laboratory where students could put into practice classroom training.

The size of the surrounding community has continued to grow, with a corresponding growth in the intensity of social problems. Now this center located three and one-half miles from the University campus, finds itself located in an area of 100,000 laborers. In addition to laborers, the area has been flooded with homeless and destitute refugees.

The greatest concern of the center is the welfare of the children. And this large industrial area has more than its share! In a few seconds' time and with the slightest bit of excitement a throng will gather. Why, my big feet and blonde hair is enough to attract a crowd of urchins any time of the day!

Children not old enough to work play in the streets and roam the community from daylight to dark, often going home only to eat. Some of the children have no homes to go to for they are a part of the refugee population who sleep on the bare sidewalks

at night, winter as well as summer. Schools in China remain to a great extent for the privileged group; most of the children have a perpetual vacation.

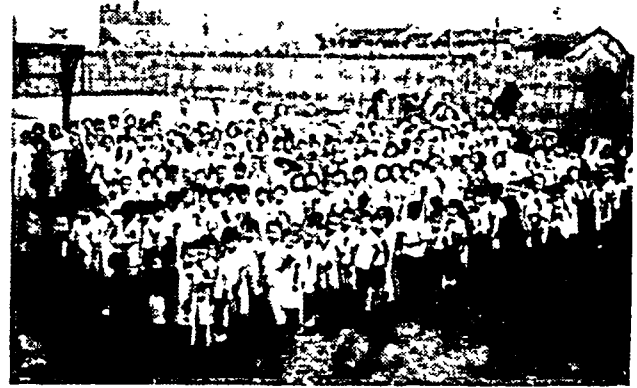
The central place in the program of activities is given to the church. A large percentage of those reached come from Buddhist homes. Although their parents would not dare go inside a church building, they offer no objection at all to their children coming under Christian influence. Through the Sunday school, through the Junior church, through Vacation Bible school, and through the other departments of the social center program, the children hear of Jesus.



Refugee village near the Yangtzepoo Center



Photos courtesy the author



Vacation Bible School



Day Nursery

The Center conducts a Christian day school where over 600 kindergarten, primary, and middle school children study. Those who cannot pay tuition or for other reasons cannot attend the regular school, can attend a free school which is operated several hours a day. China's future depends upon a literate people.

As far back as 1930 it was felt that





Students of the University of Shanghai do their field work in sociology, education, and religion at the Yangtzepoo Social Center, whose director (left above) is the author.

#### Playground



tiny tots of working mothers were being sorely neglected. In an attempt to help remedy that situation, a day nursery was started, the first school of this type in all of China. From early until late the little folks are cared for at the Center.

They receive sufficient rest, adequate food, and great fun in running and playing together. Happy times spent at the day nursery tend to make well-adjusted adults.

Few of the children have any play

space at all at home. The tiny houses where the people live are crowded together as closely as possible and many of the children live in places that are shops during the day and bedrooms at night. The big brothers lend a hand by providing a play-



Ground-breaking for the new center: President Henry H. Lin and American visitor, Ellen Douglas Oliver, Virginia.

ground where the youngsters can run and romp in the sunshine without the danger of being knocked down by rickshas or automobiles on busy Shanghai streets.

Through the help of the Virginia W.M.U., a model big brother institution is being built now in the center of this new village. All the needs of the villagers will be the concern of the University brothers and sisters. A

*Mary Lucile Saunders*



#### Junior Church

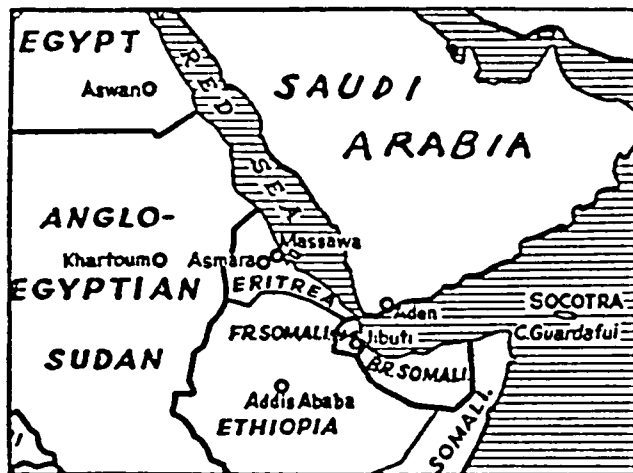
Beginners Department of the Sunday School

large program of religious and social welfare is already being offered. The children are our major concern.

# Eritrea

## Needs Christ

By J. Edwin Low



Due east of Nigeria, on the Red Sea coast of Africa, is a little country Italy once governed. The United Nations will determine Eritrea's national future; who will guide it spiritually?

On the day that our second child was born we were somewhat shocked when I received an alert for going overseas to Eritrea, East Africa. We even feared that our going would delay my discharge from the Army and our arrival in our appointed field, Nigeria.

But two months later after a five-day trip from New York we were all four in Asmara, the capital of Eritrea, settling down to learn about Africa.

This former Italian colony, under British Military Administration since 1941, is a part of Mussolini's dream of the New Roman Empire of East Africa, to have been composed of Italian Somaliland, Ethiopia, Eritrea, and probably other countries. Eritrea had been in Italian hands since about 1880, and had seen improvements in roads and communication.

Much of the country is high and mountainous, the mountains being an extension northward of the Ethiopian highlands. To the east it slopes down to the Red Sea, to the west it drops off into desert and the Sudan. The highlands are cool and comfortable throughout the year, but eastern and western lowlands are oppressively hot, unproductively dry, and barren. The mountains receive rainfall, and, in

season, are productive of grain, fruits, and vegetables. Cattle, sheep, and goats are raised. Asmara is 8,000 feet above sea level, and has no such thing as hot or cold weather.

The origin of the native people of Eritrea is somewhat obscure and undoubtedly varied, but it is certain that the ancient Sabeans from Arabia contributed to the racial stock of East Africa, for they had a kingdom here, including Ethiopia, before 400 A. D. They brought with them the worship of Christ. Ruins remain to mark the centers of their ancient civilization. But most of the people of Eritrea are black, and their origin remains undetermined. Dozens of languages and dialects are spoken.

Arab traders have continued to come here and are easily recognized by their bronzed skin and Moslem dress. Some Greeks, Jews, and Hindus have wandered here and settled, but by far the largest number of nonblack people are the Italians who poured into the country in the thirties for the invasion of Ethiopia.

The atrocities of the Italian military, mostly unwritten and censored by the American press to keep Americans calm toward Italy in the late thirties, would fill many dark pages. These

Italians were picked Fascists, and some still cling to their past glory by wearing the Italian uniform, saluting in the fascist manner.

In the Eastern and Western lowlands, many pagans live in their darkness, and in some places this darkness is mingled with that of Mohammedanism. The pagan of Eritrea, like any other pagan, is a worshipper, a devout person, spending his life in fear of his many evil gods. The squalor, disease, and obvious discontent of the followers of the "great prophet" are vivid testimonies to the inefficacy of this so-called religion whose adherents include vast populations of our world.

In the highlands most natives are Coptic Christians, so-called at least. This branch of Christianity took root here, as well as in Egypt and Ethiopia, early in the Christian era. Regardless of its beginning, it has drifted into a formalized, ceremonial religion of works.

If rule of Eritrea is given back to Italy by the United Nations, the future of evangelical Christian missions here is questionable because of the Roman Catholic pressure. May God keep us awake to the world's needs so that we will not neglect one opportunity to serve a nation in need.

# NORTH EAST WEST SOUTH

S.B.C. - 1949

Dr. W. O. Lewis reports that there are more than 3000 displaced Baptists in Europe whom we should help to start life over again. Half of these are Latvian Baptists. In addition to these there are an undetermined number of German Baptists from the parts of Germany now held by Russia and Poland, who fled to Western Germany. They must find some place to live in the already crowded areas occupied by the British, French, and Americans. A third group, the *Volksdeutsche* are German-speaking people from Czechoslovakia, Hungary, Poland, and other lands, who are not Germans. These refugees are stateless and homeless. There are over 3000 Baptists among them.

sized bodies and pale patient faces reflect the cruel logic of the occupation and war years. . . . Thousands wait for artificial limbs which have never come to replace arms, hands and legs."

The American Bible Society has recently shipped forty thousand copies of the Gospels of Luke and John in the Serbian language to Yugoslavia, and ninety thousand complete Japanese New Testaments to Japan.

Reporting on conditions in China, Dr. Baker James Cauthen writes: "God often does his greatest work in the midst of trying circumstances. I do not regret

one effort we have made or one dollar we have spent in the past three years in reprojecting mission work in China. Had we been unwilling to make this effort, we would have demonstrated a distressing lack of faith and a wavering in our missionary purpose. Having made these efforts and investments in faith we trust them to the Lord to bear their full fruitage regardless of what the circumstances in the future may be. This is a time for renewed confidence in the leadership of the Lord."

When the "Declaration of Human Rights" was being debated before the United Nations, Mrs. Roosevelt stated: "It is of primary importance that we keep clearly in mind the basic character of the document. It is not a treaty; it is not an international agreement. It is not and does not purport to be a statement of law or of legal obligation. It is a declaration of basic principles of human rights and freedoms, to be stamped with the approval of the General Assembly by formal vote of its members."

The Russians and others in Eastern Europe attacked the Declaration as "too political." The Brazilian delegation wanted to include the statement: "Man is created in the image of God." A Soviet delegate objected to this amendment on the ground that in Russia the postulate that man was created in God's image was "much disputed". The amendment was defeated, not because of the Soviet objection, but because the Assembly felt that "the doctrine of God could not be established by the fiat of a General Assembly declaration."

Three years after the war there are still millions of children on hunger rations in the world. According to a feature article in *New York Times* on October 24, 1948, Dr. Aake Ording, formerly of the United Nations, estimates the number of hungry, ill-clad and homeless to be 230,000,000. There is no way to measure or describe the harm that the war years did to these children. "Their thin, under-

## Know Your Fellow Baptists

The first in a series to introduce Southern Baptists to other national bodies in the fellowship of the Baptist World Alliance.

The relationship of the Southern Baptist Convention to the Baptist World Alliance and to other Baptist conventions the world around should be an intercessory relationship—making all of us strong to go the direction God points, exchanging in prayer our natural strength for the supernatural strength of God.

Our relationship should be one of mutual Christian love. "By this shall all men know that ye are my disciples—if ye love one another," said Jesus.

Our relationship should be in soul winning one of maintaining the evangelistic fundamental and of manifesting everywhere evangelistic fervor.

Our relationship as to education should be one of teaching that education without Christianity is architecture without foundation and roof.

Our relationship should be in daring missionary enterprise, one of determination to give the gospel to the whole world. Our hearts must never be less than twenty-five thousand miles in circumference.

Our relationship should find us all faithful in adorning in our daily lives the gospel of Christ—"always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our mortal bodies."



ROBERT G. LEE, Pastor  
Bellevue Baptist Church  
Memphis, Tennessee;  
President of the Southern  
Baptist Convention.  
6,270,819 members  
26,764 churches  
25,319 ministers  
\$132,162,846 total gifts  
in 1947

Many difficulties of translation were encountered in the recently completed translation of the Gospel of Mark into the language of the Point Barrow Eskimos. Unfamiliar objects had to be visualized. The literal translation of Mark 1:6 into English would read: "And John was clothed bighumpanimal hair and hadabelton a pieceofskin and dideat insectsthatjump and beesnottamed thatwhichbeeseat."

After a recent tour of Norway Dr. Peder Stiansen, dean and professor of Church History at the Northern Baptist Seminary in Chicago, writes of conditions there:

"The religious life in Norway is somewhat of a disappointment. During the war so many seemed to turn to God but there is not much evidence of that today. Another thing which manifested itself during the war, was a spirit of understanding and toleration between the state church and the dissenting bodies, but today it is just the opposite. Many of the leaders inside the state church are unwilling to have anything to do with the dissenting bodies. What some of them have been writing about the dissenters, is almost unbelievable. There has been a revival of sacramentalism of its most radical kind inside of the state church today. In spite of this it must be admitted that there are many converted clergymen inside the state church, and the work of the inner mission societies is strong in many places."

The cause of world relief will be dramatized by radio on four national networks March 26 at 8 P.M. by the title "One Great Hour." The goal is \$10,000,000 for overseas relief.

# EDITORIALS

## *Souls and Uranium*

Twenty-five years ago Belgian Congo was remote and inaccessible. I recall helping at that time with the packing of supplies which a Norwegian Baptist missionary was taking along on his trip to the jungle heart of Africa. Each parcel was limited to a weight of fifty pounds, for the native bearers had to carry the parcels on their heads for a week from the place where the river boat would unload them. To safeguard them against humidity and damage by insects every package was sealed in a tin box. It took over two months for the missionary to reach his destination.

The missionary interest in Belgian Congo has been about equal to interest in other African fields. Passionate souls with a sense of the gospel's urgency went, told the story, reaped the harvest, and guided the young converts in their new-found faith. Some of the missionaries went to an early grave in a land where white men were ill equipped to survive.

Today the Congo is vastly different. When we learned how to make the atomic bomb from uranium, Congo became a live center of interest, for there were discovered the largest and best uranium deposits in the world. The size and the capacity of these mines are kept secret. But the whole mineral wealth of the Congo (copper, gold, diamonds, wolfram, tantalite, columbite, and radioactive minerals) is undergoing intensive development.

Technical and skilled personnel by the thousands now find their way to Congo by modern and rapid transportation. According to the *African World Annual* the white population on December 31, 1947 was 43,408 persons—31,889 Belgians and 11,519 foreigners—an increase of 10,000 in two years. The U.S.A. supplied 38.13 per cent of all imports to the Belgian Congo and has a five-year contract with the Belgian Government for the purchase of uranium ore.

The world reveals its defective sense of spiritual values when human souls are considered of less value than mineral deposits. Ten million people lost in heathenism aroused the consciences of the few to whom God spoke. Uranium deposits command the investment of thousands of lives and millions of dollars.

## *The Missionary Motive*

In the October issue of the *International Review of Missions*, Dr. Nels F. S. Ferré writes of fear, duty, and love as ultimate motives for Christian missions. His discussion contains many paragraphs which can

furnish stimulation for missionary thinking. He begins:

Missions are for pagans. Pagans are everywhere. Modern missions, of course, are for people in non-Christian lands. But they are equally for the non-Christian in our so-called Christian lands. Kierkegaard is, indeed, painfully right: our problem is for the Christians so-called to become so in fact. To be a Christian decisively is to be generally compelled by Christian motives, by the dominating master-motive of the constraining love of Christ. . . .

The fact that some people cannot feel distinctly the tug of compassion for distant lands and unknown peoples should not keep them from serving these people in money or in person at the highest level which God and his reign are real to them. . . .

Men who first think of self have to find such self-seeking both impossible and wrong before they can be saved. The law thus takes the self at first out into an objective relationship which is bigger and better than he. That is all to the good so far. That is the proper function of duty. Its acceptance is usually grudging, motivated in a mixed manner by a sense of fear and by a sense of the rightness of things to which the acceptor belongs. In this spirit particularly the law cannot be kept, and is, therefore, an enemy to the man as he now looks at it. But actually the law is the friend which takes him from the land of self and of fear through the land of duty to the land of love. This motive must be accepted, therefore, before the self can ever be truly converted. When it is no longer a basic motive, must it not yet, nevertheless, constitute either the background of a subideal experience or, at the highest, the spontaneous content of the experience of the redeemed? . . .

The previous levels should not be discounted, for the saints are few; and who among us is filled full continuously with all the perfection of God? Even though we dare not underestimate what the Holy Spirit can do to perfect his saints, nevertheless, history and our own experience ought to make us cautious enough to consider how much all the levels of experience actually interplay in the long-run motives of life. Even missionaries take their earthen vessels with them. . . .

Nevertheless the constraining love of Christ is the only motive that can genuinely present Christ and win authentic converts. "For God's sake", "for Christ's sake" and "for their sake" become equated terms in the Christian vocabulary. . . .

## *Displaced Persons Will Be Welcome*

Progress is being made in our displaced persons program. Soon after a number of Southern Baptist leaders returned from Europe last summer and fall, a special committee was appointed by the executive committee of the Baptist World Alliance to deal with



this perplexing problem. Immediately, \$6,000 was made available by Northern Baptists and \$6,000 was appropriated by the Relief Committee of the Southern Baptist Convention.

Fred C. Schatz, whose parents and background are German, was released by the New Orleans Baptist Theological Seminary to help process the Baptist displaced persons in Europe. He is now at work, and it is hoped that by early spring a considerable number of Baptists will be on their way to this country.

Dr. R. L. Howard of the American Baptist Foreign Mission Society, New York, has accepted the responsibility of heading up the D.P. program. For many years this able and outstanding administrator has been a secretary of the Northern Baptist foreign board, and at one period in his distinguished career he was responsible for their work in Europe. Early in 1949 Dr. Howard will move to the Baptist World Alliance headquarters in Washington to clear all matters pertaining to Baptist D.P.'s. Associated with him will be several field men to canvass the opportunities for new homes and employment for those coming to our shores.

When it is remembered that there are about 8,000 Baptists and their connections who, as one D.P. put it, are "living like animals," we realize something of the immensity of our task.

Letters are coming in from individuals, educational institutions, and business organizations here in the States, indicating a desire to give homes and employment to them. We are grateful that we shall have the co-operation of the missionaries of the Home Mission Board who will help resettle these persons who must be integrated into life in this country. Never in our history have we Baptists of America had an opportunity like this.

G.W.S.

### ***"My Time is Short"***

"It is all right for some of you who are vigorous in health and younger in years to talk about waiting. My time is short. What I do for foreign missions must be done in a hurry. I want to visit our mission work in Latin America so that I can come back and present it effectively to the women of the South; thus helping, if possible, to increase the gifts to the Lottie Moon Christmas offering."

Thus spoke Mrs. J. B. Boatwright of Mullins, South Carolina, to a group of friends who were debating the wisdom of postponing to a later date a proposed official visit among the Baptist churches and mission stations in South America. That was one of her unrealized dreams.

Mrs. Boatwright had made a tour of our mission work in Europe and the several countries of the Near East. She had gone with us one summer on an extensive and exhausting journey, visiting and speaking

among the churches of Nigeria, West Africa. When our visit to the Hawaiian Mission was postponed, she went alone for a helpful and delightful visit with the churches of our newest Southern Baptist Mission. All of these journeys were made at her own expense.

She was frail in body and for years had been under the constant care of her physician; yet, withal, she was one of the bravest and most courageous souls we ever knew. She was always full of joy and enthusiasm, and in spite of the handicaps and hardships of travel in remote places she never seemed to tire. She was always ready to go, day or night, and anxious to take part in every meeting in mission, church, school, or home. She endeared herself to the missionaries in all the lands she visited, and wherever she went she left behind hosts of devoted friends and admirers among the women and young people in the native churches.

She brought back from the mission fields a wealth of trinkets, curios, and souvenirs that made her talks and presentations of missions intensely personal.

One of the most spectacular and astonishing miracles of this generation among Southern Baptists is the amazing increase in the amount given by the women of the South during the past decade for the cause of foreign missions through their Lottie Moon Christmas offering. We are sure that the intimate friends and co-workers of Inez Acree Boatwright would agree with us in saying that she had no small part in the success of this modern New Testament miracle.

Mrs. Boatwright loved her church, her denomination, and the cause of Christ everywhere. For the coming of Christ's Kingdom in distant lands, she was willing gladly to spend and be spent. Her time and talents and money were all dedicated to missions.

In probably the last interview we ever had with her before we retired from active service with the Foreign Mission Board in Richmond, she informed us that she had a substantial sum of money for the Board when her earthly mission was finished. She wanted us to decide whether her gift should be invested in the purchase of an annuity bond or placed in her will as a straight-out gift at her death. We suggested that it would be worth more to the cause of missions in the long run if it came to the Board in a lump sum. She expressed her purpose to dispose of the matter in this way.

She was president of Woman's Missionary Union of South Carolina at the time of her homegoing. When the final summons came October 19, 1948, she was at Pell City, Alabama, speaking for the cause of missions in the churches. She died as she had lived—busy about the Master's business.

Mrs. Boatwright was alert to the end. We can well believe that she made Paul's admonition to the Ephesians her very own:

"Make the most of your opportunity for these are evil times." (Moffatt)

CHARLES E. MADDRY.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

## *Relief Work Among Refugees at Tsingtao Develops Like Scenes in a Drama*

Relief work in Tsingtao moves like scenes in a drama. Scene I of the drama might be laid in Chefoo just before that city was taken by Communists. In a church, people are on their knees. By the side of each is a small bundle of clothing.

They are pouring out prayers of thanksgiving for the mercy of warm clothing for themselves and their children. Chinese pastors, evangelists and Bible women are in charge, after prayer and consultation in preparation for a just distribution. It was a time of drawing near to the Lord, of deep appreciation of the love of American friends who had sent the clothing, and gratitude to Missionary Pearl Johnson for getting it to them by Navy gunboat from Tsingtao.

In Tsingtao, Miss Johnson continued her work, hoping against hope that she could soon go back to Chefoo. But months passed and the situation grew worse instead of better. Friends in the Chinese Navy offered to help get clothing to Chefoo.

The missionary spent all one Sunday afternoon making up two big bales of clothes in order to get them to the boat in time. But they never reached Chefoo. The ship received radio orders at sea to turn back because Chefoo was being evacuated. The faithful officers brought the bales of clothing back to Miss Johnson.

Into Tsingtao came refugees from Chefoo. They had boarded the ships with only the summer clothing they wore. Soldiers on the pier, fearing to overload the boats, made them leave the bundles they tried to bring out of Chefoo. They arrived in Tsingtao downcast and shivering: co-workers, students, children. They found "their missionary" standing at an open door with a smile for them and received the warm clothing which American friends had provided months before.

One missionary was happy to have milk to distribute at a refugee school. She appreciated the fact that the Christian teacher had the children give thanks for the food. She heard a special petition from a small boy. He said: "Dear Jesus, we do thank you for this milk. It is so good. But couldn't you just give us a few crackers, too?" He had heard that the government schools were giving out milk and crackers so he did not doubt that his Jesus could do as well. The missionary had her smile, and then she got busy and answered that prayer with something better than dry crackers. She bought delicious *tsung tzu*, rice and dates wrapped in leaves and steamed tender.

Mary Crawford



Paper front, but this church in a refugee camp never has a vacant pew or window!

Missionary Alda Grayson called on a sick woman at the refugee center, taking with her a Chinese refugee doctor who gives his time to relief work. The missionary learned, on inquiry, that the family included the woman, her rather elderly husband, and two little girls about seven and eight years old. Where were the children? In school? Oh, no! School is not for the very poor. They were out begging. They were big enough for that.

Other missionaries in Tsingtao are also engaged in relief work along with their other duties. In addition to the ever-present problem of clothing, they have the problem of housing, of sufficient food, schooling, medical and financial aid. Many American churches and individuals have helped greatly by having funds and clothing ready and waiting.

Now we are faced with consular advice to evacuate ourselves. Some few will go soon; others will have the privilege of waiting until the last minute. This call to evacuate is a sad day for us, for Tsingtao is the last beach-head left in North China.



MARY CRAWFORD  
Tsingtao, China

## *Associations of Warri Province Plan Revivals, Tithers' Clubs, New Buildings*

It is wonderful to be back again in Africa among Nigerian friends. The first thing we did upon our arrival was to attend the annual Mission meeting held this time in Ogbomosho. More than sixty missionaries were present and about fifteen missionary children.

Five years ago when we arrived in Nigeria for the first time we found only about thirty missionaries. Now we have a few more than one hundred. This is a great advance, but in many sections of Nigeria the people are still begging for missionaries and we are constantly aware of the fact that Nigeria and the Gold Coast are the only countries where we have missionaries in this large continent of Africa.

We are again in charge of the churches and schools in Warri Province, working out of Sapele, twenty-seven miles from Eku, our former station. We were the first missionaries to be located in Eku, and while there we built a residence and opened medical work. Just before we left Nigeria to go home on furlough our Mission sent a doctor to Eku and he is now in the midst of building a hospital. The Mission asked that we come to Sapele, since the doctor and his wife are in Eku, and there are too many needs in this province for all the missionaries to live in one town.

The response of the people to any suggestion for the advancement of the work has exceeded all our expectations. At a joint meeting of the three associations of this province I presented a list of ten

## *Fifty-Fifty by 1950*

goals for consideration. I wish you could have seen the enthusiasm with which they adopted them.

One of the goals is that a revival be held each year in every church and every school. We have few trained pastors and I will be responsible for the preaching in most of the revivals. We have just closed the first and will begin another one immediately.

Another goal is the introduction of a tithers' club in each of the churches. Our church at Sapele had never before received more than eight or ten dollars in one month. The first month of this tithers' campaign the church received almost fifty dollars.

Another goal which they adopted as an association is the erection of at least four new church buildings during next year. This is a big undertaking for them since their salary scale is very low and building materials are even more expensive here than in America.



E. MILFORD HOWELL  
Sapele, Nigeria

### *Training School Girls Share Knowledge With Home Communities in North Brazil*

Our North Brazil missionary training school closed its 1948 session the last of November with twelve graduates representing six states of North Brazil. The school had the largest enrolment in its history—seventy-two.

Many of the graduates were helped during their six years here by the loving interest and gifts of friends at home. The sacrificial service of our national workers in places where some of us would never be able to endure inspires us in our task of training workers.

Our "superior" course girls, working by twos, conducted Vacation Bible schools in some of the churches of the city. Can you imagine two girls tackling a Bible school with more than 125 children? Some of the schools had only about fifty, which is enough for two workers, but most of them had more than a hundred. I attended the closing session of one with 131 children present and was encouraged by the way the girls handled such a situation.

The girls are all busy in their spare moments the last weeks of school collecting stories and songs, making posters, making out their programs for Vacation Bible schools they will conduct during the holidays [December and January]. They will be scattered throughout the interior of North Brazil working hard to share what they have received here in school with their own home churches and neighboring churches.

Thus they multiply our efforts, and thence comes our inspiration to pour ourselves out in service to them, accepting with joy the opportunity that is ours in the training school.

It seems unbelievable that I have been in Brazil two years. I spent a happy year in the heart of the jungles up the Amazon and then came to this great center of Baptist work in Brazil.



CATHRYN SMITH  
Recife, Brazil

### *Poverty, Sickness, Spiritual Darkness Reveal Need for Christ in Chile*

After finishing our first year of language study in Santiago, we came to Valparaiso ("Valpo" for short) for field missionary work while continuing our language study.

I am pastor of our only Baptist church in this outstanding port city of 400,000 people. In fact, this church of a hundred members is the only Baptist church in this entire section of Chile. We have a large, valuable property, but the leaky, wooden building is inadequate. We pray

that before our furlough time we shall see a new building and at least five new groups, perhaps churches, in the larger cities around here.

We are opening work in Viña del Mar, a beautiful city of 70,000 located on the coast six miles from "Valpo." Our rented building, centrally located, is within two blocks of a housing project where 350 families live. We believe we shall have a flourishing church in this garden spot of Chile within two or three years.

There are many evidences of the need of Christ here. An attractive seventeen-year-old member of our church, the only Christian in her family of six, invited me to visit a family near her home. They lived high on one of the steep hills overlooking the bay. It was a cold, foggy afternoon. Dirty, undernourished children played on the cobblestone streets.

Entering the house, I saw several beds crowded in one room and in the other room a few red "carbon" coals in a small open *brasero*. The mother had died of tuberculosis a few days before, leaving her husband and five little girls. The man and two of the girls had contracted the same malady.

After a few words, I asked the man, "Have you ever heard the gospel of Jesus Christ?" Shaking his head, he answered, "No, Señor." Several others slipped into the small room and listened quietly as I explained the plan of salvation to him. I was speaking to a group of ten or twelve—and only one Christian among them. In that dried mud house were three things that picture Chile so graphically—poverty, sickness, and spiritual darkness.



J. IVEY MILLER  
Valparaiso, Chile

### *Mission Work Is Begun in Bogotá Where Marks of April Riots Are Still Evident*

We set the time for our first service in Bogotá, the capital of Colombia, at 4 o'clock Sunday afternoon, October 24, at our home, as we have no meeting hall yet. For two months we had worked toward the occasion. "The Baptist Half Hour," our radio program, was put on the air again after being suspended the six months since the April revolution. Several native Baptists who had moved to the city were to come, and some North American Baptists had also expressed a desire to help us start our work here.

Imagine our disappointment when it rained all morning! The sun came out about three o'clock and by four, Bogotá, normally cold and dreary, was basking in brilliant sunshine.

When the hour came and no one had

arrived, we began to fear that no one would come. But a few minutes later a hardware merchant arrived, bringing a builder and another friend with him. Three taxicabs stopped at almost the same time to discharge a Baptist of Bogotá and seven of his neighbors. Later our North American friends came, and last of all the brick manufacturer and his two brothers who live just across the street. There were twenty-eight people present when we started the service with the hymn, "The Church's One Foundation."

Bogotá, the scene of the riots of April 9, is still badly damaged. People walk streets lined with burned-out and wrecked buildings. Military law still reigns. The curfew and many seemingly useless restrictions are rigidly enforced.

Gasoline rationing, scarce commodities, and a token price control have created a flourishing black market in nearly everything. Even those merchants whose shops escaped fire and robbery during the revolution face closing doors, for there is little to sell. The country has no dollars with which to buy foreign merchandise, and little national industry to make anything themselves.

Little evangelical mission work is done here. There are only three active missions, and altogether their members number no more than three or four hundred in a city of at least a half million people. What an opportunity and what a responsibility for Baptists!

Although the beginning is encouraging, we know hard times are coming, for the difficulties are many. Sin, materialism, and indifference to any religion reign in the hearts of "Bogotanos."

Inflation makes mission work very expensive. One missionary in a city like this is overwhelmed by the magnitude of his task.



GERALD RIDDELL  
Bogotá, Colombia

### *Lottie Moon Offerings Help to Build Educational Addition of Nuuanu Church*

I want to tell you of the progress of our educational building at Nuuanu Church, to which a part of your 1948 Christmas offering is directed.

In November I stood and watched the workmen placing one concrete block upon another to form the outside walls. It was like alternating beats of two hearts drawn together in a mutual task of love. Half of those blocks represent the gifts of faithful members of our church, while the other half come from you through the Lottie Moon offerings.

And who will enter this building?

Well, there will be the little four-year-old Filipino boy from a broken home,

who, when his father, with whom he was allowed to spend a part of his birthday, asked where he wished to go for the afternoon, replied: "I want to show you where I go to Sunday school." And he did! And the father went home with a Gospel of John to read.

There will be the boys and girls whose parents are still bound by Oriental religions. There will be a "room we can call our own" for those who have so patiently met through the years under trees, in crowded army huts, and everywhere until there was no space left. Then young people will continue to come, and adults who have never seen a Bible, never been told of God's love for them.

Our kindergarten, under the capable direction of Miss Olive Allen, will be using the building five days a week. On Sundays, and almost every week night we will use it for teaching, training, and guiding.

You do not want to be thanked, I know, for the love gifts you bring at the Christmas season. But when I stand here and watch those gifts answering just one of the urgent needs around the world, I have to express my personal thanksgiving to and for you.



MARY LEE ERNEST  
Honolulu, Hawaii

#### *China Baptist Convention Is Organized; Year's Work Shows Advances*

The year 1948 has brought further communist conquests in China. Fear, hunger, cruelty and death have followed nationalist reverses. The thought of approaching winter under such conditions is horrifying. It is increasingly evident that China's internal conflict is symptomatic of an approaching world crisis.

In an attempt to block inflation, a new currency was introduced in August, pegged at \$4 gold yuan to \$1 U.S. and \$1 gold yuan to \$3,000,000 former Chinese currency. It was backed by 40 per cent gold reserve and 60 per cent tangible assets plus police authority. Black market dealers caught at their trade are executed. Rationing has begun. Private cars, such as the "Gospel Chariot" which we drive, are allowed only ten gallons of gas a month; each person is limited to one pound of meat a week; practically every commodity is on the ration list.

But rationing at present is imposed only on Shanghai's five million residents, scarcely more than one per cent of China's total population. Inflation has already attacked the new currency.

In Christian work we are witnessing advances amid retreats, gains among losses, and joy in the midst of sorrow.

Displaced Christians have gone elsewhere spreading the gospel. Baptist work in the lower Yangtze valley and in the southwest has been reinforced and enlarged. New work has arisen in Nanking and Hsuehchow. Additional workers and funds have gone into frontier missions in the far northwest. Baptists from the mainland have begun work in Formosa.

China Baptist Theological Seminary is growing rapidly. Six new buildings are now in use. The enrolment has reached eighty-two, nearly twice that of last year. Twenty of these students are college graduates; the others have finished senior middle school. Both Mrs. Nichols and I are teaching in the seminary.

The China Baptist Convention has just been organized. Formerly the four conventions—North, South, Interior, and Central—functioned regionally and there was no general organization and little correlated promotional work. This organization is a forward step into the second century of Baptist work in China.

The First Baptist (Old North Gate) Church of Shanghai is raising funds for a new building to celebrate a hundred years of progress. Construction will begin as soon as economic conditions permit.



BUFORD L. NICHOLS  
Shanghai, China

#### *Evangelistic and Medical Mission Work Urgent Among Arabs of Transjordan*

We had hoped to be started in our new work in Transjordan early in 1948, but it was the end of March before we were able to leave Nazareth. Wet weather had been holding us up. Finally, after a few days of sunshine had dried up the muddy roads, we ventured forth from Nazareth and crossed the Jordan River to our new home in Taibe, Transjordan.

Many eager hands helped to unload our furniture. Our house is in the middle of the village. Most of the dwellings have one or two rooms. We were fortunate to find two two-roomed houses close together which we were able to convert into a single five-roomed house. Our light is furnished by kerosene lamps. Water is carried from one of the cleaner wells in the town.

But our house is a palace compared with the average home here!

Visitors are frequent—a steady stream so long as we keep our door open. Hospitality is the Arab's great virtue. Lying and thieving are much lesser evils than lack of hospitality. We have been guests of the village at a great feast. None of us was sick afterward, despite the richness of the Arabic fare.

Taibe with 5,000 people has no medical

service. Few girls go to school. Even for boys the facilities are inadequate. There has never before been an evangelical witness in this area. Much of our time is devoted to simple medical aid—treating sore eyes, skin diseases, burns. Every Sunday the people gather in our home for informal services.

Our hearts are continually burdened for the children around us. They are not accorded sufficient opportunity to develop physically, much less spiritually. It is a common sight to behold a woman with a child at her breast, one hanging to her dress, and perhaps another not yet walking being carried by one of her older daughters. When one knows the facts of child welfare in this country he ceases to wonder at the high infant mortality rate. The scope here for medical-missionary work is wide.

What have been the results of mission work here in Transjordan? Direct evangelism among Moslems is forbidden, but there have been some striking conversions in the past. I think of a young Arab who was converted about five years ago. He was forced to leave home and has never been able to return. Realizing the close filial relations that exist here between

father and son, we know his cross is no easy one.



FINLAY M. GRAHAM  
Irbid, Transjordan

[This letter was written before the Grahams evacuated to Beirut in November.]

#### *Prospects for Medical Mission Work Are Still Uncertain in Paraguay*

I made a trip into northern Paraguay to see what the possibilities for medical work are in that wonderland in the heart of South America. It was one of the most picturesque trips I can imagine.

I left Asunción in the afternoon on a small but very comfortable northbound river boat. The only ports after leaving Concepcion are a few towns completely owned and governed by tanning companies. At the extreme north, where Bolivia, Brazil, and Paraguay meet, is Bahia Negra, a garrison town. For many miles into the Chaco, the great uninhabited wasteland west of the river, huge logs of quebracho wood are slowly hauled into the company towns by ox carts consisting of two eight-foot high wheels, with the log suspended under the axle. They are drawn by six to ten oxen.

I saw some real Indians in these port towns. They drift in from the Chaco, known only to them, work a few weeks, and then drift back into the forests of the great Chaco.

There is one tribe, the Moros, who are



hostile. They recently attacked and killed an outlying Mennonite family for apparently no reason. One peculiarity of this tribe is the square type of shoe they wear, so that when their tracks are found one cannot tell in which direction they have come and gone. There is a mission here in Paraguay which is primarily interested in reaching these Indians. Some of their missionaries working at the Paraguayan-Bolivian border have worked for two years and have contacted representatives of the Moro tribe for only two hours.

I found that it would probably be very impractical to start any large-scale medical work in any of these places because of the lack of population, and the fact that the population that does exist is already provided for by the Government and the companies.

Our work in the clinic in Chacarita continues to show progress. With very little expense we constructed a little one-room house, adjoining the "believer's" home which we had previously used as our clinic. We have clinic four times a week, and average about thirty patients a day, not counting the ones who come for routine treatment. We are giving powdered milk to several babies whose families cannot feed them. We give milk twice a week to all the children who come to the Sunday school conducted for them.

The first obstacle to be overcome in the effort to establish a Baptist hospital here is for me to secure a license to practice in this country, so the hospital would not have to be under Government control. Not only is the red tape long and entangled, but apparently no one knows for sure just what the eligibility requirements are for a license. It is a matter of going from one office to another, filling the requirements of each, then being told they are not the final authorities. If the license cannot be obtained, it will be very unwise for me to continue any medical work here.



FRANKLIN T. FOWLER  
Asunción, Paraguay

[License granted in December, 1948]

#### *Airplanes Serve Missionaries in Sections Of Brazil Where Roads Never Existed*

In this state transportation went from ox cart and horseback to airplane. There are virtually no roads. A few years ago it would have taken Missionary "Red" White a week's hard traveling to get to a place where he organized a church this year. Instead he went by plane, having breakfast at home, lunch where the plane left him, and then after four hours on a bus he was there.



Latvian Camp "G"  
Ingolstadt, Bavaria  
Germany, U.S. Zone

Dear Friends:

I received your lovely [C.A.R.E.] parcel some weeks ago. My heartiest thanks for it. It was a great help for me and my children, for the food, which we receive daily, is rather poor and not sufficient.

I am living with my mother-in-law and my three children. My husband was killed in this last war and so my circumstances are bad. It is also no great hope of immigration, because I have no relatives in America and I don't think somebody

will be ready to send us affidavits as I am the only one who could work. My children are still too small. Thank God that my mother-in-law can help me to look after them.

Best, if we could immigrate, would be to get some job in the country for I know farm work and have done it in my native country. My opinion is also that there it would be the best for my children.

My eldest daughter, Parsla is six years old. She attends the first class of our elementary school. On Sundays she and her little brother, Janis, at the age of four, visit our Baptist Sunday school. The youngest is Margriet, she will be soon two years old.

Our life is hard, but we dare not to forget that we are displaced persons and let us always remember these fine words: "Be still, sad hearts, behind the clouds there is the sun still shining." God knows our needs and sorrows. He will not leave his children, but lead them on the right way.

Once more our best thanks. May God reward you and your kind deeds.

Yours thankful,  
E. G.

It has always meant six or seven weeks out to do two weeks' work when he went down to South Piahy. Last time it took only about three days more than two weeks.

When we have the Bahia State Convention down in the chocolate district in

## *Every Baptist a Tither*

the southern part of the state, we can go by bus in eighteen hours over fearful roads or paths, and seats without springs—eighteen hours if we have good luck. Or we can leave home at 9 A. M., ride one hour on the plane, get a bus for two hours, and be there to begin work that night.

As a Brazilian Baptist I am a member of the board of trustees of the American Baptist College at Recife. Formerly I had to take a boat and ride at least thirty-six hours to get there. Always it took a week away from home and work. Now I put a change of clothes in an overnight bag and in three hours I am in Recife. Next day I can come home. Wonderful, wonderful invention!

This year Bahia, the first capital of Brazil, celebrates its four hundredth anniversary. The work is growing all over the state. Last August the governor, a devout Catholic, went to the interior and brought back the news that what is growing most out where he went are the Baptists.

We have about 200 women studying

all the courses here at the *Escola Domestica*. The Roman Catholic clergy have done their utmost to close the school—even to threatening excommunication. You see, the Catholic pupils are wealthy women. With the money they pay, we take the courses in nutrition and child care to the very poorest out over the city, using the backyards of the churches since no building can hold the crowds. There is no money in this, so the priests let us alone.



KATE COX WHITE  
(Mrs. M. G.)  
Bahia, Brazil

#### *Work in Formosa Is an Unexpected Opportunity for China Missionary*

I never dreamed of having this opportunity of working in Formosa. I still have no place to live here, but am hoping for one soon. Property is priced about like that of New York City.

When we get a meeting place I believe we will soon have a church. I hope to make it self-supporting from the time of organization. The rich are pouring over here from the mainland of China to escape Communists.



BERTHA SMITH  
Taipeh, Formosa

# The Little Shepherd

By Jane Carroll McRae

The speckled calf was lost. Papa Little had looked behind every bush in the calf pasture, but she just wasn't there. The little calf's mother had called and called, but she did not answer. Snow was beginning to fall, so Papa Little called his four sons and said they must go and find the speckled calf.

"I'm too tired," said Johnathan.

"I'm too little," said Benjamin.

"Let's wait until tomorrow," said Peter.

"She will come home by herself when she gets cold," said David.

But Papa Little sent his sons to find the lost calf. Johnathan looked through the fields in the bottom land. Peter and little Benjamin looked through the cow pasture. Papa Little looked through the big woods. And David took the short cut through the orchard.

David heard the speckled calf cry, so he followed the sound across the field. He heard her cry again and followed the sound over the hill. He heard her again and followed the sound through the woods. And there she was, looking frightened with tears in her eyes.

"It's all right," said David, "I'll take you back to the trail and through the pasture and home to the warm barn."

But David didn't know where the trail was. He didn't know where the pasture gate was. He didn't know where *he* was himself. He was just as lost as the speckled calf. The blanket of snow was so thick that he couldn't tell the hay field from the gravel cut and all the trees looked just alike. So David stopped to rest. And the speckled calf put her cold wet nose in his hand.

"It's all right," said David, "my brothers will come and find me."

The little calf just said, "Maa."

Then David remembered what his brothers had said when Papa Little had asked them to find the lost calf.

Johnathan had said, "I'm too tired."



Benjamin had said, "I'm too little."

Peter had said, "Let's wait until tomorrow."

And David himself had said, "She will come home by herself when she gets cold."

But David was not afraid, for he knew that he was not alone. He was thinking of Jesus and the words Papa Little had read at the breakfast table.

"The Son of Man has come to seek and to save that which was lost."

Then Papa Little had told the beautiful story of Jesus, the Good Shepherd, who left his ninety-nine sheep safe in the fold and went out into the night to find the one little lost sheep.

"I'm lost in the woods and can't find the way home, but I am not lost from Jesus," said David, "for he is always with me."

As David waited in the snow he thought of how lonesome it must be for those who did not know Jesus.

"I would like to help them find their way to Jesus," he said.

"If I were a preacher," David said, "I would preach every day to all the people everywhere. If I were a writer, I would write a hundred books to tell them the way. If I were a singer, I'd sing about him all the time."

But David was only a little boy, waiting in the snow with a speckled calf. Across the hills came a faint sound. Was it Papa Little calling? Or Peter? Or was it just the cow lowing? No, it was bells ringing. Then he knew. It was the church bells, and far over the hills he could see the church steeple just above the cedar tops.

So David and the speckled calf walked straight to the church, keeping their eyes on the tall steeple. When they reached the church, David knew the way home.

"That's what I can do," said David. "If I bring people to church, then they can find their way to Jesus."

# TOOLS *for Missionary Education*

## Schools of Missions

The Foreign Mission Board received reports from 248 Schools of Missions conducted between October 1, 1947 and September 30, 1948. An average of four foreign missionaries and Board representatives participated in each of these schools. That average is less than in former years because not nearly so many of our missionaries are now at home. The end of the war saw scores of them returning to fields of service out of which they had previously been forced.

### Results

It is interesting to thumb through the reports and note the results coming from the Schools of Missions sponsored jointly by the state, Home, and Foreign Mission Boards:

1. Conversions. Two-thirds of the schools have conversions. In Arkansas, for example, one school reported thirteen conversions, while another in Kentucky listed thirty-eight.

2. Dedications for Christian service. More than half of the schools produce surrendered lives for full-time Christian service. Outstanding records were made by particular schools in the following states: North Carolina, 33 dedications; California, 50; Florida, 50; Alabama, 77.

3. Subscriptions for missionary journals and state papers. Perhaps one-tenth of all subscriptions to THE COMMISSION are obtained in schools of missions. The state papers and *Southern Baptist Home Missions* could probably report comparable results.

4. Gifts to the Co-operative Program. Approximately 20 per cent of the schools gave gifts through the Co-operative Program over and above the actual expenses of the schools. In other cases, surplus funds were designated for associational missions.

5. Intangible Results. Statistics do not measure deepened spirituality, increased missionary fervor, or general intelligence with reference to our mission program. Wholesome and far-reaching results are achieved at each

of these points which cannot be measured in terms of reports and figures.

### Items of Interest

Study books were used in at least two-thirds of the schools. Ideally every school should offer a completely graded series of mission study classes. Textbooks are no substitute for missionary speakers. On the other hand, missionary speakers are not to be considered substitutes for textbook study.

Approximately two-thirds of the schools used motion pictures or slides. These were secured from the state, Home, and Foreign Mission Boards.

### Favorable Comments

"As a result of the School of Missions one church had seventy who signed the tithers' pledge. Our church had ten young people to volunteer to go anywhere the Lord calls them. Other churches had two and three to volunteer. Most of the churches had many to rededicate their lives to try to serve the Lord to the best of their ability. All churches felt spiritually refreshed. The messages and lives of the workers from all three boards greatly impressed our people." MRS. W. L. WYNN, *College Park, Georgia*.

"A spiritual revival and evangelistic campaign was born in one of the churches as a result of the school." JOHN B. ROLLINS, *LaMonte, Missouri*.

"I believe we will have two or three mission points established as a result of our school." H. H. JENNISON, *Route #4, Carthage, Missouri*.

"A Spanish mission will be started as one result of schools of missions." B. N. LUMMUS, *Fresno, California*.

"We feel that this school was a marvelous blessing to our association. All the pastors have said that it was the greatest experience they have ever had. We are following up the volunteers for definite service so that we will not lose them." R. D. WRIGHT, *Route #2, Brewton, Alabama*.

These statements are typical of others like them which are found in almost every report.



## Mail Box

Q. How may I secure a copy of the *Church Schools of Missions Manual*?

A. By writing to the Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia, or the Foreign Mission Board, Box 5148, Richmond 20, Virginia. Lists of study course books, available visual aids, sample copies of THE COMMISSION and subscription envelopes, a Schools of Missions poster, and samples of promotional literature may also be obtained upon request from the Foreign Mission Board.

### February Emphasis

Woman's Missionary Union: Christ the Answer in City Streets.

Recommended literature: "Casa de Fraternidad" (Fellowship House, a Good Will Center in Argentina), pamphlet by Hazel Irene Smith.

### New Subscription Rates

On the inside front cover of this issue is the announcement of the Foreign Mission Board's decision to increase the rates for THE COMMISSION. All orders postmarked before midnight April 1 will be honored at the old rate. After April 1, the magazine will be \$1.00 a year, \$2.00 for three.

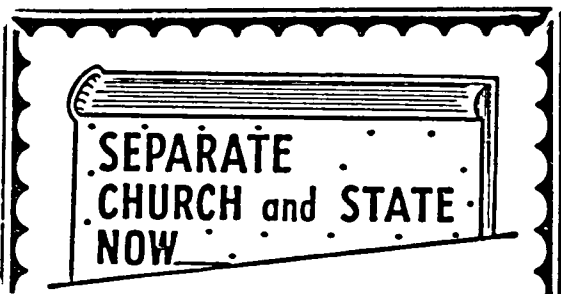
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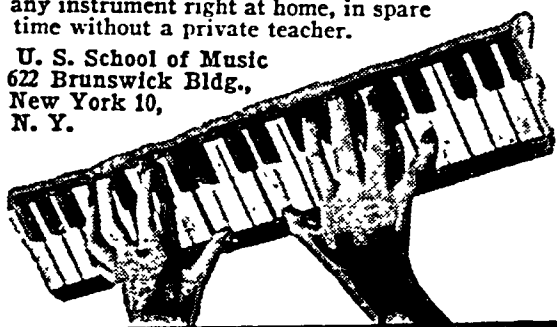
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# BOOKS

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*The Secret of Inner Peace*, by A. Herbert Gray (Macmillan, \$2.50). A distinguished Scotch preacher with a profoundly Christian personal philosophy has reported out of experience and reflection helpful guidance to that inward peace which ought to be the desire of every Christian. His dependence on God in Christ Jesus and the mediation of the Holy Spirit is thoroughly sound. Dr. Gray may be too secure in the very common British theological hope concerning the future of the persistently wicked.

W. O. CARVER

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

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

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

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

*Danger from the East* by Richard E. Lauterback (Harper, \$3.75) is one of the best authorities on political problems of Asia. His *These Are the Russians* was an important contribution to present-day literature on the subject. In this 1947 publication, he discusses three critical areas in the Pacific—Japan, Korea, and China. He opposes the present foreign policy of the United States toward China, and states why our responsibility to the

Orient cannot be discharged entirely with military aid or millions in cash and credits.

A dramatic worship service for Easter is offered by Walter H. Baker entitled "Were You There?" by Edith Willis and Edith Ellsworth (40 cents). Intended for presentation in the church auditorium with no other setting, this is not a play but a series of seven monologues by men who knew Jesus and witnessed his crucifixion: Simon Peter, Judas Iscariot, Joseph Caiaphas, Pontius Pilate, Simon of Cyrene, the Centurion of the Roman Legion, and John the beloved disciple. The entire one-hour service is planned with music, Scripture, and costuming suggestions. If the church does not have seven men capable of memorizing the rather long speeches and rendering them sincerely and forcefully enough to give the congregation a true worship experience, slides may be ordered for projection on a screen while a narrator reads, or tableaux may be staged for the purpose, and the authors give instructions for such use of the material.

*A Mask for Privilege* by Carey McWilliams (Little, Brown, \$2.75) deals with a vital subject with great vigor and conviction. It is a stinging, deserved rebuke to Gentiles for their wrong attitudes and vicious practices, but this author has gone quite too far in finding a simple solution to the problem. Such a book arrests attention and rightly indicts many injustices, while at the same time it blunts the force of its argument by a prejudice as blind as that which it rebukes.

W. O. CARVER

*The Struggle Behind the Iron Curtain* by Ferene Nagy (Macmillan, \$6.00) is the work of a former premier of Hungary who had gained considerable experience as a writer before entering politics. It shows the concern of a true patriot for the plight of his country and its people, and emphasizes the utter impossibility of doing business with Communism on the basis of mutual trust and altruistic motives.

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*The Bible—The Book of God and of Man* by James A. Montgomery (Ventnor Publishers, \$2.75) is another book about the Book, but an unusually readable and vivid one. In only 108 pages, the author sets forth the history of the Bible and its significance in human life.

A. R. GALLIMORE.

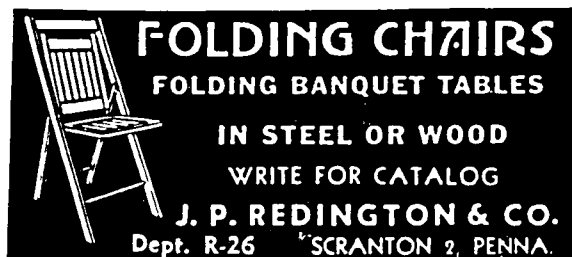
*Iceland, New World Outpost* by Agnes Rothery (Viking, \$3.75) is an intensely interesting survey of the land of paradox. Although the narrative is clear and full, the reader leaves each chapter wanting to know more. The volume is so well organized that quick reference is possible on almost any phase of the subject, yet the reader is never conscious of it.

*Booker T. Washington* by Basil Mathews (Howard University Press, \$4.75) is a moving portrayal of a great man, objective in treatment and painstakingly written. The author's views with reference to current racial issues injected into the text may prove offensive to some readers, but the book deserves to be recognized as the authoritative biography of the eminent Negro American.

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## A Missions Professor Visits Latin America (Continued from page 15)

theological education is my own special field. Perhaps I made unfair comparisons between the older and better-equipped seminaries in North America and the young Baptist seminaries in Latin America. But I received a distinct impression that the seminaries and training schools have been partly neglected. Other types of work may easily appear more pressing. A more directly evangelistic activity may be more appealing. The strategic, long-range importance of the seminary has perhaps not always been appreciated.

With one exception, the seminaries in Latin America do not have either the equipment or the staff needed to do the best work. Steps are being taken to correct this, but there is still a good deal to be desired.

Often missionaries who teach in a seminary find it necessary to fill two or three other time-consuming positions. Their teaching becomes, of necessity, a part-time job. Theological professors in this country have found it impossible to meet the demands upon them on this basis. There is no reason why the theological professor in another land should be expected to do the impossible. When there are only three or four teachers, each man has to try to cover three or four different fields, and specialization becomes difficult. In almost every seminary, the staff needs to be larger and the professors should be freed from other duties.

If such a program of improvement of

the seminaries seems prohibitive in expense, perhaps one centrally-located seminary could be developed to serve the entire Spanish-speaking area, while one of the two Brazilian seminaries is made into a really first-class institution in the Portuguese language. Our greatest contribution in the next twenty years might well be in the teaching and training of pastors and leaders for the rapidly growing churches of Latin America.

Along with the impression of the wonder of the achievement of less than seventy years in Latin America is a sense of the overwhelming magnitude of the unfinished task. Baptist churches are numerous, but one can still travel miles and pass not a single church. The vast interior of Brazil is the greatest unevangelized territory in the world. In Chile, Uruguay, and Paraguay only a beginning has been made. There is still much virgin territory for pioneer missions.

Here is where the need of new missionaries from North America is most pressing. The number needed for theological education, publication work, and general field work in more developed regions may be limited. But there is still room in the interior. It will be years before the resources in men and money available to the national conventions will be nearly adequate for the needs. Today the doors are open; the opportunity is great. It is our opportunity to help Latin American Baptists press on toward the evangelization of their own land!

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# Missionary Family Album

Courtesy James D. Crane

ALDERMAN, Jennie, of China, arrived in San Francisco December 11: Alcolu, South Carolina.

BEALL, Jeannette, of China, arrived in San Francisco December 11: West Plains, Missouri.

COWHERD, Marian Gray (Mrs. Charles P.), and children, of China, arrived in San Francisco December 11: 1305 Polafox Avenue, Tampa, Florida.

CRAWFORD, Mary K., of China, arrived in San Francisco December 15: Senoia, Georgia.

CRAWLEY, The Rev. and Mrs. J. Winston, of China, have evacuated Peiping and continue their language study at Manila, P.I.

GILLESPIE, Pauline Pittard (Mrs. A. S.), and children, of China, arrived in San Francisco in December: Reidsville, North Carolina.

GRAYSON, Alda, of China, arrived in San Francisco December 11: Rutherfordton, North Carolina.

HARRINGTON, Fern, of China, has evacuated Peiping and continues her language study at Manila, P.I.

HAYS, The Rev. and Mrs. George, appointees for Japan, sailed December 14 from San Francisco for Tokyo.

HOLMES, The Rev. and Mrs. Evan F., of Chile, announce the birth of a son, their second child, November 14, at Santiago.

HUNDLEY, Lillie Mae, of China, arrived in Vancouver December 21: Claude, Texas.

JACKSON, The Rev. and Mrs. J. E., of China, are the parents of two December bridegrooms. John, Jr., was married on the 16th to Vivian Inez Black at Waco, Texas; Richard on the 17th to Trudie Lee Wilcox at Brownwood.

LARSON, The Rev. and Mrs. I. V., of China, arrived December 11 in San Francisco: 1216 West 12th Street, Kansas City, Missouri.

LINNENKOHL, Lois, appointee for Japan, sailed December 14 from San Francisco for Tokyo.

LUNSFORD, The Rev. and Mrs. J. A., of Brazil, sailed from New Orleans November 30 for Rio de Janeiro.

MOORHEAD, The Rev. and Mrs. Marion F., appointees for Japan, sailed December 14 from San Francisco for Tokyo.

PETTIT, The Rev. and Mrs. Max E., of China, have evacuated Peiping and continue their language study at Manila, P.I.

RAY, Bonnie Jean, of China, arrived in San Francisco December 11: Commerce, Georgia.

SALLEE, Hannah Fair, of China, arrived in San Francisco December 11: 934 Drexel Avenue, San Antonio 3, Texas.

SANDERS, Eva, of Nigeria, on short leave for the death of her mother and the illness of her father, left December 17 by plane from New York to Lagos.

SHERER, The Rev. and Mrs. Robert C., appointees for Japan, sailed December 14 from San Francisco for Tokyo.

SPENCE, The Rev. and Mrs. Raymond M., appointees for Japan, sailed December 14 from San Francisco for Tokyo.

STROTHER, Martha Krause (Mrs. Greene W.) and son of China, have left Shanghai for the U.S.A.: Pineville, Louisiana.

WARE, The Rev. and Mrs. J. H., of China, have left Shanghai for the U.S.A.: Tupelo, Mississippi.

WELLER, Edith Rose, of Brazil, arrived by plane November 22: 201 Lakawanna Road, Lexington, Kentucky.

WEST, Edith, of Brazil, left Rio December 9 for the U.S.A. (furlough address to be announced).

WESTBROOK, The Rev. and Mrs. C. Hart, of China, arrived in San Francisco December 11: 3230 Patterson Avenue, Richmond 21, Virginia.

WILCOX, Callie Perrin (Mrs. E. G.), missionary emeritus of Brazil, announces the marriage of her daughter, Trudie Lee, to Richard E. Jackson, son of the Rev.



Without a sense of humor, a foreign missionary would soon "crack up", the psychiatrist says. The Rev. James D. Crane of Mexico, leading the worship service at a Baptist encampment recently, was interrupted in his Scripture reading by the braying of this beast. He had just read, "Mordecai . . . cried with a loud and bitter cry . . ." He reports that some camper took this snapshot of the animal and the preacher, and the donkey was promptly named Mordecai.

and Mrs. J. E. Jackson of China, December 17, Brownwood, Texas.

UNDERWOOD, The Rev. and Mrs. J. B., of Brazil, announce the birth of Charles Fred, their fourth child, third son, December 9, Baton Rouge, Louisiana.

C.W.S.



Dr. Jesse D. Franks (extreme right) as the representative of the Southern Baptist relief committee in Europe has personally supervised the distribution of some of the used clothing and bedding which has reached the Baptists in Poland. In Warsaw he was especially concerned about war orphans. Continue to ship goods to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans 19, Louisiana, and give money for relief through your church.

## Twelve Years of Relief

(Continued from page 8)

place tomorrow that the crates and bales of goods are all addressed in care of the Vatican. This is due to the fact that all relief for Italy from whatever source in the U.S.A. had to come through one channel—American Relief to Italy, Incorporated—and its honorary president is Myron C. Taylor, the President's ambassador to the Pope."

Dr. Moore must have seen our blood rising, because he continued with, "I mention it only because the unchurched people of Rome who received some of these gifts were allowed to assume that all of it came from Catholics. The fact that you will see so many boxes and bales in the Baptist churches, the orphanage, and the Piazza in Lucina Baptist offices is proof that we were not neglected, and the quantity now on hand shows we have actually received more than we could use. American Relief to Italy went out of business June 30, and we have received nothing in bulk since that date."

Later I talked with Dr. Moore privately about this. He told me then, and wrote the relief committee, September 27: "Every bale designated in New York by Church World Service [for the Evangelical Relief Committee, of which he was a member] and shipped through American Relief to Italy has been consigned to our committee and we feel that the proportion of relief from America designated for our committee is entirely satisfactory. . . . The complaints here do not refer to distribution [of relief goods] but to inaccurate and misleading propaganda carried on by the clerical press and propaganda agencies."

Much as we resented this deception of the Italians as to the source of American relief goods, we had thanks everywhere we went for the goods which the Baptists received from us—food in parcels, clothing in bulk from Church World Service warehouses, and money to finance direct relief. Our primary concern was to get the goods to Baptists, and that was accomplished by the only means then available.

Back home that fall, those who had seen the need in Europe demanded a Southern Baptist relief center nearer

*Courtesy Southern Baptist Relief Center*



The Rev. Otto Nallinger, shown with a war orphan in the Baptist Home at Rehe, Germany, is the Baptist World Alliance relief committee representative in Germany.

*Courtesy New Orleans Baptist Seminary*



The Rev. Fred Schatz, American of German descent, is on leave from New Orleans Baptist Theological Seminary to assist in the Baptist World Alliance's displaced persons resettlement program.

their own churches than the established centers at New Windsor, Maryland; Modesto, California; St. Louis, Missouri, and other places in the northern areas. The Rescue Mission at New Orleans offered help, and today the Southern Baptist Relief Center is processing an average of a million

pounds a year. Relief funds through the churches finance it at the rate of \$10,000 a month.

As missionaries have returned to Japan, China, and Europe they have had the great satisfaction of person-to-person relief among the Baptist families they know.

Areas where Southern Baptists have never had mission work have had help, too. India was beyond our reach, yet for a time no other section of the world was in such tragic need. The American Friends Service Committee, the Quaker organization which is famous for its work in the relief of human suffering, had an experienced group in India, and we entrusted \$5,000 to them in 1943. Missionaries of the American Baptist Foreign Mission Society, Northern Convention, later went back to their posts, and the relief committee sent \$10,000 for the famine-stricken Indians to be administered by those Baptists.

About that time, the Northern Convention sent \$6,000 for relief work in Hungary, Southern Baptists' mission field where suffering was acute in 1945-46. Norway, Denmark, Poland, Holland, Belgium, France—all scenes of war devastation were blessed by help from us, although we had to depend on Christian channels opened and financed by others to get our gifts to the churches there.

At the 1947 Baptist world congress, the Alliance entered the relief business on a big scale, and the Southern Baptist relief committee is designating some of its funds for the international Baptist relief program as sponsored by the Alliance, with R. Paul Caudill of Memphis as chairman. It has placed the New Orleans center at the disposal of the Alliance for the delivery of as much goods as possible through the Southern port to Europe and Asia.

It's an endless story, and of the good it did, the half will never be told.

Baptists in all parts of the world received help. From London to Oslo to Copenhagen to Berlin to Rome to Barcelona to Paris I heard about it. The people told me, "The gifts we received were not enough to fill such great need, but what a blessing it was to have tangible evidence that fellow Christians in America cared! That's what kept us going."

I suppose that's what kept me giving, too.

## Kingdom Facts and Factors (Continued from page 9)

legalize government support of religious schools, as well as the introduction of the teaching of religion in the public schools.

It is quite clear that the Roman authorities believe they can succeed in a campaign which has been developing for years to bring about the subsidizing by government of the system of parochial schools. They claim that the first amendment does not rightly apply to prevent the support by government of organized religions. The only intent, the Catholic authorities say, was to prevent partiality among the "churches." If only the government will subsidize all the churches there will be no violation of the American principle.

For this campaign they are relying on the growing tendency to use parochial schools among other denominations than their own. Here they find a point of subtle delusion in pushing their campaign. The denominations which are most interested in parochial schools in America are just those which are the "established church" in the majority of Protestant countries in Europe. In principle and in practice there is grave danger that these churches will fail, as the Catholics do, to appreciate the American principle.

The moral and ethical weaknesses in the all-too-largely secularized public school system are to be exploited to the utmost to win favor for the parochial schools. If this should succeed it will inevitably tend definitely and rapidly toward the destruction of the public school system in America. And there are prominent Catholics who have frankly and emphatically committed themselves to this end.

The Federal Aid to Education Bill which has been pushed in recent congresses and which almost won enactment in the eightieth Congress has embedded in its heart the method of "fair allocation" on which the Church statesmen rely in seeking legal recognition of parochial schools.

This situation calls for clear thinking, wise procedure, and irresistible determination. There must be no encouragement of religious intolerance; no question of the freedom of people of all faiths to accept and adhere to their beliefs and their religious experience and the propagation of these. Least of all must there be any encouragement for secret, violent, and unethical attacks on Catholics as such or on the Catholic hierarchy and its methods. There must be no fight on the Catholic Church as such, certainly none on the Catholic people.

But we must not be blinded or intimidated by the propaganda for "tolerance" and "brotherhood." Nor must we charge the hierarchy with insincerity in their objection to "free schools" and to public

## MARCH BIRTHDAYS OF MISSIONARIES

**1** Bernice R. Neel, Rua Vruguai 532, Rio de Janeiro, Brazil.

**2** Frances Allison Bryan (Mrs. N. A.), Baptist Hospital, Yangchow, Kiangsu, China; James Edward Humphrey, Baptist College, Iwo, via Lagos, Nigeria; Anita Summerlin Low (Mrs. Joe Edwin), U. S. Army Radio Station, Asmara, Eritrea, East Africa; Augustus Y. Napier, Clayton, Alabama; L. Bun Olive, 2820 Mayview Road, Raleigh, North Carolina.

**3** Anna Cloud Christie (Mrs. A. B.), 740 West Center Street, Pomona, California; Donal Jones Culpepper (Mrs. C. L., Jr.), Yangchow, Kiangsu, China.

**4** Evelyn Wells Hughey (Mrs. J. D., Jr.), Tavern 15-1<sup>o</sup>, Barcelona, Spain; Ernest O. Mills, Box 6325, Seminary Hill Station, Fort Worth, Texas; Mary Lee Oxford Underwood (Mrs. J. B.), 340 South 19th St., Baton Rouge, Louisiana.

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

**6** Margie Hammond Allen (Mrs. J. R.), Rua Ponte Nova 709, Bello Horizonte, Minas, Brazil; Kitty Thomsted Anderson (Mrs. M. J.), 20 In Ton Road, Tungshan, Canton, China; Mrs. Nannie Sessoms Britton, 204 Buchanan Boulevard, Durham, North Carolina; Anna Hartwell, 40 Chase Street, Newton Center Branch, Boston 59, Massachusetts.

**7** Leila Memory McMillan (Mrs. H. H.), Wagram, North Carolina.

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

**10** Charles L. Culpepper, Baptist Compound, Pao Shing Road, Shanghai, China; Vivian Nowell, Box 563, Baptist Hostel, Lagos, Nigeria.

**12** Joy Day Russell (Mrs. Rudolph), Box 1581, Shanghai, China.

**15** Blanche Bradley, Stout Memorial Hospital, Wuchow, Kwangsi, China; William M. Haverfield, Route 1, Box 89-A, Lampasas, Texas.

**16** J. L. Galloway, 12 Calçada do Monte, Macao, Kwangtung, China; Margaret Stroh Hipps (Mrs. J. B.), University of Shanghai, Shanghai, China.

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

**18** Doris Allred Sharpley (Mrs. Dan), Caixa 320, Rio de Janeiro, Brazil.

**19** Coleman D. Clarke, 1029 Tamagawa, Seta Machi, Setagaya Ku, Tokyo, Japan; Ardis Ethel Ward Cross (Mrs. E. M.), Box 456, Wahiawa, Oahu, T. H.; Daisy Hicks Jester (Mrs. W. L.), Box 13, Baptist Theological Seminary, Ogbomosh, Nigeria; Ida Deaver Lawton (Mrs. W. W.), Ridgecrest, North Carolina.

**20** Elizabeth N. Hale, 1302 Washington Street, South Boston, Virginia; Homer R. Littleton, 543 Hill Street, Toccoa, Georgia; Callie Perrin Wilcox (Mrs. E. G.), 1307 Center Avenue, Brownwood, Texas.

**21** Ruth Kersey, Baptist Mission, Ogbomosh, Nigeria.

**22** Robert L. Bausum, 5608 Tramore Road,

Baltimore 14, Maryland; Ethel Singleton, Casilla 81, Antofagasta, Chile; Hazel Irene Smith, General Urquiza 186, Buenos Aires, Argentina.

**23** Finlay Morrison Graham, American Mission, Beirut, Lebanon.

**24** Dorothy Evelyn Donnelly, Caixa 221, Manaus, Amazonas, Brazil; Beatrice Glass, Baptist Goodwill Center, 801 Tazewell Avenue, Roanoke, Virginia; Ethel M. Pierce, 308 West Chandler, Brownwood, Texas.

**25** Emma Williams Gill (Mrs. Everett), Wake Forest, North Carolina; Victor Koon, 3165 Oahu Avenue, Honolulu, T. H.; Mary Bryson Tipton (Mrs. W. H.), Box 216, Black Mountain, North Carolina.


**26** Elizabeth Clark Callaway (Mrs. T. N.), Southern Baptist Theological Seminary, Louisville, Kentucky; Burton de Wolfe Davis, Caixa 300, Fortaleza, Ceara, Brazil; Alice Wells Hall (Mrs. Harold E.), Baptist Mission, Chinking, Kiangsu, China.

**27** Frances Hudgins, Box 1581, Shanghai, China.

**28** Waller Ray Buster (Miss), Caixa 352, Rio de Janeiro, Brazil; Franklin Thomas Fowler, Casilla 31, Asunción, Paraguay; Margie Shumate, Shiu Hing, Kwangtung, China.

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

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



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**BY**

**FAITH**

**AND**

**FINANCE**

**RELIEF AND ANNUITY BOARD**  
of the  
**SOUTHERN BAPTIST CONVENTION**

WALTER R. ALEXANDER, D.D.  
Executive Secretary  
BAPTIST BUILDING, DALLAS, TEXAS