

THE *Commission*

A BAPTIST WORLD JOURNAL



Tenth Anniversary Issue

January 1948



*“Where
can I get rice
to fill their bowls
tomorrow?”*

Religious News Service

Baptists will raise a million dollars for food by January 31.
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EPISTLES

FROM TODAY'S APOSTLES

Baptists of Near East Organize; Missionary Couple Transfer to Arabia

The new Near East Baptist Convention, recently came into being at Kfer Mishky, Lebanon. Representatives of our four churches in Palestine and Lebanon spent three wonderful days together in devotional and inspirational meetings for Christians each morning, business meetings in the afternoon, and evangelistic services at night. The meetings were in Arabic with the national pastors presiding; and the little church was packed each night with the village people. We rejoiced to hear the pastor say that five people accepted Christ as their Saviour.

In between the regular services in the church we had prayer together and felt the Lord's working. Real problems were faced as a group and it was wonderful to pray together about them, knowing that he alone could work them out. These prayer times knit us all together in a greater bond of love and fellowship.

We pray that the Lord will give the people here a vision of being self-governing and self-supporting. This latter grace has been hindered by the large sums of money which have poured into the Holy Land for generations, from state churches as well as others in many parts of the world. We trust that our small group of Baptists will overcome the temptation to depend on outsiders to pay all the bills for things religious and humanitarian.

Mrs. Callaway, the two little girls, and I are looking forward to getting into Arabia in December. God will raise up a medical doctor and nurse for that neglected citadel of Islam. The medical approach is undoubtedly one of the most successful in gaining a foothold in an all-Moslem land. Our willingness to go to Arabia, doctor or no doctor, does not mean that we do not consider medical work imperative. It simply means that we feel the time is long overdue for the evangelization of Arabia, the heart of the Moslem world.



MERREL P. CALLAWAY
Jerusalem, Palestine

A Million Dollars for Food

Our inside front cover is designed for use as a poster, to help your church give liberally to the Baptist World Alliance goal for food this month.

Describes Work of the Gospel Where Vice, Persecution of Evangelicals Grow

Since our work here in Cartagena is so young we do not have a lot of organizations started, but it is a joy to visit in the homes and to witness for our Lord in this way. Lillian Rae Williams and I have found ourselves in all types of homes this past year; from the poorest, one-room hut with its thatched roof and bare floor, to the more modern one with all of its accommodations. In these homes we find various conditions; from the sick of soul to the sick of body, in all of which help is needed.

There are some homes where the gospel is welcome, as in the home of one of our school children, a small girl of ten, who accepted Christ and was followed by her mother, then later by her father. We always receive a blessing when we visit there. The father and his helper leave their work in the garage in the backyard to come and have Bible reading with us and the family. The parents have not yet learned to find the passages well; the little daughter finds them quickly. It makes us feel that we are seeing some results of our school. Then we discuss our needs for prayer, and each lifts his heart to God for guidance in the many problems.

Their simple faith and trust helps renew our faith and increase our courage as we go on to visit the home that is broken, sad and without love, where the husband is unfaithful and the mother has almost given up. After sitting and hearing her complaints and excuses for not attending the service, one is full of pity, but glad to have the opportunity to present the love of Christ to her even though her faith is so weak that we know it may take many visits before she can see herself as she is and have faith to step out in His strength.

I am looking forward to taking up my new duties next month in the Alcibia Church, which has never had the help of a full-time missionary. The pastor seemed anxious to have one. Organized about three years before Southern Baptists entered this city, Alcibia is ready for a bigger training program. Most of the members are from the poorer class and do not have a lot of education but they are eager to learn. It will be a great challenge to work with them. My job will be to work with the Sunday school teachers and try to show them better methods of teaching and how to prepare their lessons, work with the "Society of Intermediates" and then organize all the "societies" into a Training Union; and start a chorus.

The more I see of the vices and the unconcern; of the processions, special services, and the stonings projected against us; and of the change that the



Anna Frances Todd
Religious Processions Fill Our Streets.

gospel makes once it is accepted, the more I realize we must work and pray harder. We especially ask your petitions for the work in the barrio of Olaya, where several stonings have taken place



ANNA FRANCES TODD
Cartagena, Colombia

Postage Rates in China Rise As Price of Bread, Other Essentials Increases

We arrived in Shanghai after a rough trip (no matter what others may have called it) September 23. Our house was not ready but last Thursday we began to move in and Friday we spent the night here in our own place. We are far from being settled, but can anyone feel settled in a country that is so unsettled? I am overcome at the prices of things and I wonder where we are going to end.

I may already know; I have written a friend to tell the folks at the poorhouse to move over and make room, for the Snuggses will be coming there before long! I took letters this morning and put the regular stamps for plain and air mail, \$1,100 C.N. for ordinary postage and \$3,500 for air. A few minutes ago, all that mail was returned to me with ordinary mail \$5,500 and air mail \$18,000! Prices are terrible and beyond all of us. Bread about half the size of your loaves at home are now \$10,000 or a **bo** ut **TWENTY CENTS OUR MONEY.** Excuse that! The thing stuck. But that is enough to make even a typewriter act up, isn't it?—especially when a family like ours has to have two and three loaves of bread a day.



GRACE M. SNUGGS
Shanghai, China

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The COMMISSION

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Rachel Joy Colvin, art editor of Woman's Missionary Union, designed our tenth anniversary two-color cover, with the help of Jimmy Wilson, Birmingham photographer, and friends who were willing to "model" for THE COMMISSION as representatives of all the world's two billion people. Charles E. Maddry, resident of Chapel Hill, North Carolina, is executive secretary emeritus of the Foreign Mission Board. Rachel Truex Gill is Mrs. Everett Gill, Jr., wife of the Foreign Mission Board's secretary for Latin America. Everett Gill, Jr., and his family spent the last two years in residence in South America. George W. Sadler, secretary for Africa, Europe, and the Near East, spent most of the month of August in Nigeria. Bill Bagwell, a graduate of Furman University with three years' service in the U. S. Army Medical Corps during his college career, is a member of the New York staff of Church World Service. W. O. Carver, this year professor of theology, Southern Baptist Theological Seminary, Louisville, Kentucky, rounds out his tenth year as contributor to THE COMMISSION. Frank K. Means, secretary for education and promotion, Foreign Mission Board, relieves Mary M. Hunter as regular contributor to THE COMMISSION, with a monthly page of "Tools for Missionary Education."

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Tenth Anniversary

By Charles E. Maddry

Editor of THE COMMISSION, 1938-43

WHEN the Southern Baptist Convention, in the session of 1937, voted to discontinue the publication of *Home and Foreign Fields*, it left the Foreign Mission Board without an intimate and personal medium of communication with the churches. Something must be done at once to supply this need. We gladly welcomed the crisis thrust upon us, because it gave us an opportunity we had hoped for to try out an experiment.

It had long been our deep conviction that Southern Baptists would support with generous enthusiasm a high-class foreign mission magazine that set forth in an intimate, personal, warmhearted way the great missionary cause so dear to the hearts of people in the churches.

We knew also that the vast majority of Southern Baptists were plain country people in moderate circumstances. An experience of twenty years in the pastorate and twelve years as a state secretary had convinced us that a high-priced missionary magazine would not win the financial support of our people in a way to guarantee success to the enterprise.

We were firmly convinced that a high-class popular magazine at the moderate price of fifty cents a year would reach more people than an expensive journal at the price of two dollars a year. We believed then, and are firmly convinced now that through the economic methods of mass production a worthy and appealing magazine could be produced for fifty cents a year that in ten years would be going into *one hundred thousand homes*; whereas if we had fixed the price of the magazine at two dollars per year, we would possibly have secured an exclusive clientele of 20,000, made up mainly of leading pastors, devoted women, and a few laymen.

Most of our people are now convinced that the theory on which THE COMMISSION was launched ten years ago was sound and practical, but at that time nearly all of the friends who were experienced

in the field of religious journalism were outspoken in their convictions that the venture was doomed to failure.

We were authorized by the Board to discontinue the publication and distribution of our foreign missions tracts (which few people read) for the year of 1938. We were given the privilege of using this appropriation plus a small direct grant for the purpose of sending forth a small quarterly publication to be known as THE COMMISSION.

TO the surprise of all concerned the reception given the new publication was so generous and whole-hearted that we issued six numbers the first year instead of four as first proposed.

The unparalleled success of the venture is now a matter of genuine pride and satisfaction to all Southern Baptists. The beauty and artistic appeal of the magazine was due in the years of beginning to Miss Inabelle Graves Coleman who was intimately associated with us in the founding of the magazine and gave it up for China. She was followed by Miss Nan F. Weeks, our gifted book editor. Miss Marjorie E. Moore has continued and carried on to greater heights the ideal set for the journal in those early years. THE COMMISSION has now become a household word among us and its future is certain and secure, as the great cause of foreign missions itself.

The coming of E. C. Routh to the editorship of the magazine five years ago was indeed providential. His splendid gifts as a writer and his unique training as an editor in the field of Baptist journalism for forty years fitted him pre-eminently for the work of making an uncertain experiment of 1938 the glorious reality of 1948.

THE COMMISSION is unquestionably on the way to a circulation of half a million in the next ten years. Let us make it sixty-four pages and the outstanding missionary journal in America!

1948: Light Ahead

By W. O. Carver

AS one looks out on the new year he very naturally and properly seeks for signs of encouragement and hope. One desires to believe that we are in the dawning of a new day. The sun does not rise in resplendent glory of a cloudless morning. We have been in a long night of deep gloom and darkness. The sky is still clouded. The light may be dim, but there are streaks of light breaking through the clouds here and there. We lift up our hearts in hope and look for the promise of the new day.

1 There is a definite turning to religion. To be sure, there are many who have been turning to religion in desperation as the only hope for our lost world. If deliverance and a new order is to be found anywhere, it must somehow come to men from God. All the forms of material existence in which we have gloried and through which we were hoping for a satisfying way of life have so obviously failed that thinking men have been plunged into despondency and a sense of futility.

More and more these thoughtful men have been turning to levels of life lying deeper than all the forms of our physical existence, more fundamental than any of the philosophies on which we have been building our material and cultural civilization. There are now encouraging signs of a positive and constructive turning toward religion. God is not merely a desperate resort for discouraged souls, but he is coming more and more to be a confident hope and an encouraging reliance for renewed endeavor.

This turning toward religion has perhaps two or three somewhat distinct channels and forms of expression. First of all, it is rational and sentimental but without being defined. It is a recognition of spiritual values in life and the dependence on resources more

than human for the cultivation and realization of these spiritual values. This form of religious interest is unorganized and general and does not connect itself necessarily with any of the historical and established forms of our Christian religion. There are also many evidences of renewed life and hope and of growing devotion in the older forms in which Christianity has expressed itself in the modern period.

At present one of the most significant movements within the religious world of Christendom is the ecumenical urge. Whether this is entirely wholesome or whether it promises to be the form in which the new religious awakening will express itself is open to extensive question. It is aggressive and it does have behind it a resurgence of religious interest and concern, and fresh convictions of the importance of Christianity as the gospel for mankind.

2 We can discern a distant humanizing of life. The conviction of the unity of the human race and of the necessity for co-operation among the various members of our race grows ever stronger and is seeking effective means of expression and realization. Even if prudential considerations and the motivation of enlightened self-interest in large measure account for the strenuous efforts to reach an effective combination of the nations of the world in a union of the peoples of the world, it is nevertheless true that in the more able and constructive leaders of this movement we cannot fail to recognize a deep religious motivation. It is clear, though, that some of these most powerful leaders recognize their dependence on God and their responsibility to him as lying at the heart of their interest in humanity and their efforts to relieve the strains and conflicts.

There is encouragement also in the

fact that the movements for organized relief and rehabilitation of the devastated parts of the world, both secular and religious, are on a scale never before dreamed of in any world emergency. We have to recognize that as yet there is a serious lack of unanimity, and also a serious limitation of the ranges and standards of such help; still we see the tide of interest and the support of programs steadily growing.

Where this vast movement is not yet religious it does express an attitude of mind and heart on the part of vast numbers of people which make them receptive to the religious motive which does actuate the principal leaders in this world-wide relief. The principle of sharing is essentially a religious principle and it is more and more supported by positive religious teaching and inspiration.

3 There is a distinct evangelical revival going on in the Western world. It seems to be a more comprehensive, a deeper and a more ethical revival than any which has been experienced in the course of the centuries. It emphasizes the christianizing of the whole man, the emphasizing of our common religious responsibility and opportunity, the acceptance by the churches of a social responsibility and a sanctification of the community life such as we have not had in any previous religious awakening through the centuries since the first.

There is a rethinking of their significance, of their mission, and of their ministry on the part of practically all of the historic denominations. That there is yet much confusion and uncertainty and many tentative directions which may need to be corrected is easy to see. Yet there is definite hope if only we shall accept the leadership and the consecration of the Holy Spirit in these various channels.

4 Perhaps the most encouraging feature of all in this evangelical revival is the very great emphasis which is being placed upon evangelism. The calling to witness to our Christ and to his saviourhood of men is stronger upon us now than it has been at any time within our memory. There seems to be no denomination of Protestantism which has not brought forward evangelism as either the chief objective

or one of the major emphases on which it is specializing now and for the immediate future.

The American Methodist campaign has added a total of more than a million members in the past year. American Presbyterians are in the midst of an evangelistic spirit and effort which is extraordinary in their history. Similar if less spectacular movements are on in all the denominations.

This has been a major interest of Southern Baptists for a long while. Now all the Baptist groups in America are sharing in this emphasis, and it was a major item in the considerations of the Baptist World Congress in Copenhagen. We are glad to be able to believe our evangelism is now more profound and more serious and more significant than it has been in some periods in our past. Evangelism is the theme for the entire program of Home Mission Week at Ridgecrest this year.

This evangelistic emphasis and organized effort characterizes not only the American churches but is almost equally extensive and somewhat more passionate in Great Britain and in the awakening churches on the continent of Europe. Everywhere there is a new consciousness of the fact that, in lands where church membership is by birth and infant baptism, the actual paganism of life has been too much overlooked. It has come to be a very great burden on the leaders of the Anglican

Church and the Free Churches in Great Britain as also of the Scotch Presbyterian Churches that the vast majority of the population is not actively identified with the Christian churches and that a very large percentage of the people are wholly indifferent to the worship, the programs and the activities of the churches. There is great searching of heart, much prayer and consideration, and also developing methods of seeking to enlist the people afresh through evangelism.

5

This evangelistic emphasis of which we have spoken in the preceding paragraph is especially outstanding in connection with *the rehabilitation of the foreign mission work* following the war. In the International Missionary Council's conference held during the past summer the subject selected for the entire meeting of eight days was "Christian Witness in a Revolutionary World."

We read that "halfway through the meeting, which was planned to combine with active discussion a sense of 'retreat,' came the refreshment of a meditation on the Holy Spirit, to which the second Sunday which this wide-ranging group spent together was devoted."

The remaining days were spent on "A

Witnessing Church—Local and Ecumenical," a remarkable feature of which was the common mind, in some instances expressed with almost exact identity of phrase, with which the delegates from the older and younger churches, meeting separately, produced memoranda on "Partners in Obedience." These statements, embodying the considered views of the two groups on the role of the national Christian and the missionary in evangelism, formed the basis of the final memorandum which was discussed and adopted under that same title in plenary session.

Evangelism is the interdenominational study theme for 1947-48. There are large advance sales of the books prepared by the Missionary Education Movement on this theme for all ages.

It is reported that in a conference of Indonesian Christian representatives there was "revealed the strong desire of the Indonesian church leaders to obtain recognition for the primary responsibility of the national churches for the evangelization of their country."

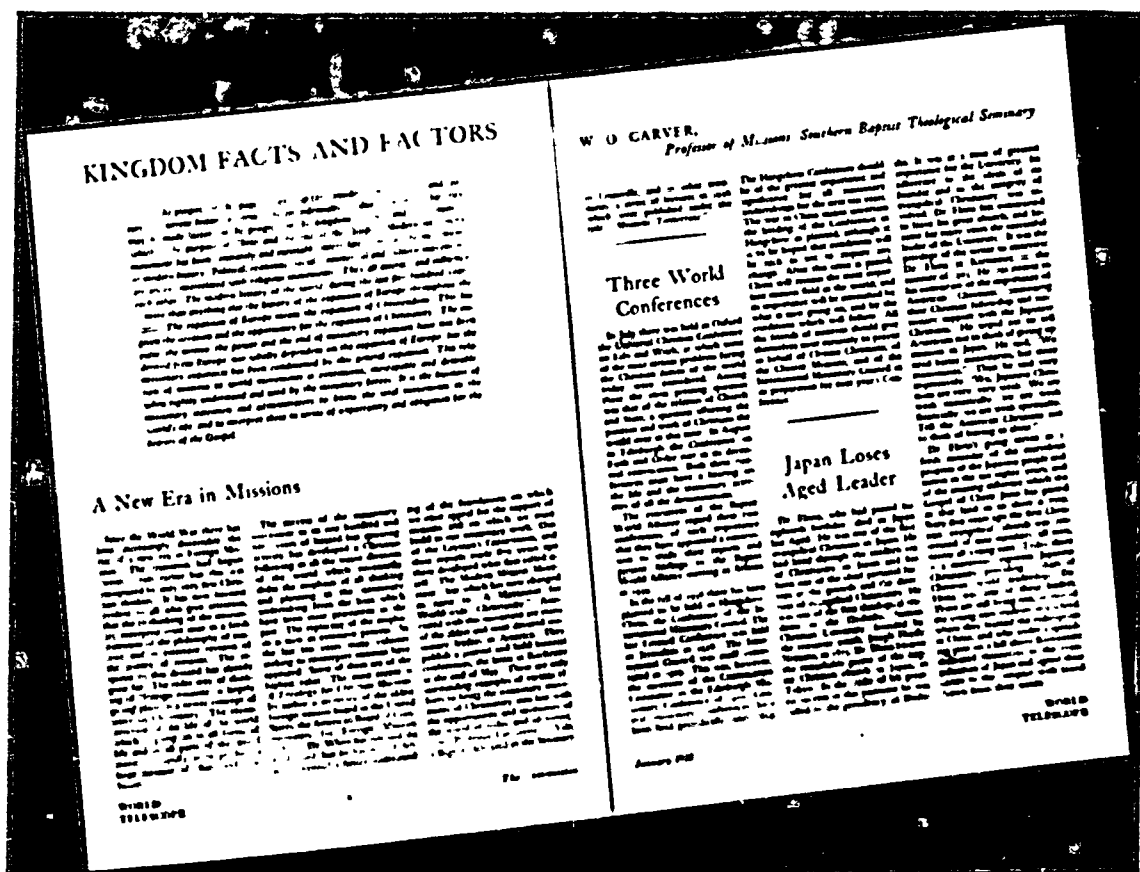
At the annual meeting of the Conference of Missionary Societies of Great Britain and Ireland last July, "the main theme of the conference was evangelism. The opening session was conducted by Canon Fison, of Rochester, who gave an inspiring address on the essential gospel."

The spirit of evangelism and the determined effort to enter upon distinctively evangelistic campaigns is manifest in almost every part of the missionary world. It is quite clear from the reports coming from many sections that, in the deepest sense of the term, it is the most serious purpose to make Christianity a thoroughly effective force in the life of men, and that this is to constitute the major emphasis in the missionary programs in practically all of the mission fields.

This does not mean that there will be less effort made in the way of education of Christian leaders and in the expansion of missionary work in all its phases. It does mean that in all these aspects of the missionary work evangelism is to enter definitely as the core of the work.

There is a spreading and deepening conviction of the sinfulness of man, of the grace of God in redemption, of our dependence upon the power and demonstration of the Holy Spirit to give a passion for witnessing to the Redeemer and to make that witness effective unto salvation.

Ten Years Ago



How the Women of the River Plate Convention *Build the Kingdom*

By Rachel Truex Gill

Two of the countries most prominent in world news during recent months, Argentina and Paraguay, form with Uruguay (pronounced Ooruguay), the region known as the River Plate Mission in the Southern Baptist program for Latin America. Uruguay, at the mouth of the great Rio de la Plata, guards the entrance to this great region with a dignified, progressive, and peace-loving countenance which wins high regard for her in world circles. Argentina, across the river from her little neighbor, stretches from the hot, flat pampas in the north to the cold reaches of bleak Patagonia on down to the Arctic Circle.

Argentina might be likened to a strong man—not yet fixed in his philosophy of life but determined that all shall know his strength—while Paraguay, north and west of the others, limps along uncertainly, not sure of her place among the nations when she will have recovered from her most recent bloody revolution. All our mission endeavor in these three countries is carried on in co-operation with the River Plate Convention.

Since Buenos Aires (Bwanos Iris), a city of three million, and third largest in the Western hemisphere, is the natural center of this region, new missionaries usually go there first to study Spanish and acquaint themselves with the life and customs of their adopted country. Here they meet the sixteen older missionaries busy teaching in the seminary, working with the publishing society, operating our new goodwill center, or doing general evangelistic work in the surrounding districts.

Besides activity in this city, one couple works in northern Tucuman (150,000 population), one in the university center of Cordoba (270,000 population), one in the Andean gateway to Chile, Mendoza (80,000 population), one in the river city of Paraná (75,000 population), and one in the smaller towns of southern Patagonia (5,000 population). In Rosario (510,000 population), the second city, is located the Training School where



Photos courtesy the author

Beautiful Asunción is one center of evangelism in the River Plate Convention.

four missionaries work with twenty-four students.

The greatest number of believers in Uruguay live in beautiful Montevideo (700,000 population) where four missionaries work among the five churches. A new couple is almost ready to establish themselves in one of the larger interior towns. Young people wishing to enter the seminary or training school go to Buenos Aires or Rosario (Rowssario) for their training and come back to help in their own country.

Not many miles distant from the capital one may see the colorful covered oxcarts drawn by six oxen carrying their loads of hides or wool to market; but the capitol building in Montevideo, erected out of the many different kinds of exquisite marbles found in this little country, makes one gasp in admiration and wonder. Its beauty typifies the degree of advancement and progress its people have made.

The dainty clicking sound of the burros' feet carrying their mistresses along the sidewalks of Asunción in Paraguay, the slow swaying motion of the oxen drawing their carts down the streets, and dark Indian faces contrast sharply with the modern appearance of the automobiles and attractive

shops in this capital city.

One couple and two young women have recently gone there to fortify work begun some years ago under the direction of the River Plate Mission Board. A fine young doctor, son of missionaries to Argentina, has just arrived with his family to inaugurate a program for helping care for the physical as well as the spiritual needs of this unhappy people. They are eager for a way of life which will give them new hope in the future.

Just as our distinctively woman's work here in the States began long after the Southern Baptist Convention was organized, so our brothers to the south, felt, too, that their señoras should not form a separate organization. However, in 1929 the W.M.U. Convention of the River Plate became a reality. Under the leadership of intelligent, consecrated women, their groups have grown until Argentina reports one hundred societies, Uruguay eight, and Paraguay two. Their three main objectives are (1) to train leadership, (2) intensify evangelistic efforts, and (3) reach out to the unsaved through cottage prayer meetings in individual homes. Their program with the auxiliaries has grown very slowly.

During the year three special days emphasize the three types of activity they stress. First, they co-operate with their mission board in supporting their own workers in the Chaco, in Uruguay, and in Paraguay. The beautiful new church in Asunción, Paraguay, which was dedicated the first of March this year, owed a large debt of gratitude to the generous gift from this special offering of the women. You would be proud to visit this attractive place of worship on a principal thoroughfare which your money, together with that of your sisters in the River Plate, helped erect. A well-trained, attractive pastor will lead this loyal congregation into great victories for Him.

The second season of special emphasis stresses relief for the leper colony in Paraguay. Gifts of clothing or money are brought to add to their comfort.

Their third chief interest, that of education, centers in the training school for young women. They observe the World Day of Prayer in December, conduct study courses in W.M.U. work, and prepare one page in the Baptist magazine.

Argentina north of Buenos Aires soon felt the need for a training school. In 1936 the training school was begun in Rosario, situated about 150 miles up the river from Buenos Aires. Here millions of tons of grain, meats, and hides are exported each year and it is the natural outlet for products from the northern part of the country. This year twenty-four girls coming from all parts of the three countries live in the beautiful Spanish building with wide porches overlooking a shrub-filled patio. One feels a happy, hospitable atmosphere in the place as the attractive girls give each visitor a warm handclasp of greeting.

Most girls come with only primary preparation; that is only five grades, according to our standards. They must have been recommended by their church and be at least sixteen years of age. They do all the housework except cooking and gain their practical experience through teaching in Sunday school, helping in W.M.U. organizations, visiting many homes where tracts are given and the family is told of the saving power of Jesus Christ. During the past summer about fifty Vacation Bible schools were conducted by these girls who usually go out by twos.

During the few days of our stay in Paraguay, I was not able to visit a women's meeting in Asunción, though I did meet some of the leaders who labor with our missionaries there. In Montevideo at the quarterly meeting of the organizations in that city, you might have felt you were in your own associational meeting—that is, you would if you could have understood what was said in Spanish. But there on the wall hung banners from each

attractive young Uruguayan woman. And then at the W.M.U. meeting of the River Plate Convention you would have been greatly impressed by the efficient, effective way their program was carried on by their capable president. They began on time and once finished ahead of time! After I had tried to read a message in their beautiful Spanish, they asked my husband to come to the platform to stand with me. Then a sincere, moving



The author and Dr. Gill (seated center) were guests of the River Plate Mission.

church showing when each was organized and which had any auxiliaries. You could have worshipped as you sang together even though you had said the words in English. You could have known that each committee chairman was reading her report, and even though you didn't understand the words of welcome and appreciation which were extended to me for you, you could not have mistaken the gracious, sincere manner in which they were spoken by a brilliant, at-

prayer was offered to God in grateful thanks for the Southern Baptist Convention (whom my husband represented) and for the women of the South (whom I represented) through whose prayers and offerings the glorious news of the gospel of Jesus our Saviour had been sent to their people. You would have been humbled as we were and would have rededicated your prayers and your offerings to the spreading of God's kingdom throughout the world as we did.

In Memoriam

Albertine Deuflot Meador

BORN TEXARKANA, ARKANSAS, MARCH 10, 1912

DIED RIO DE JANEIRO, BRAZIL, NOVEMBER 14, 1947

A message was received by the Foreign Mission Board November 14 that Albertine Meador of Brazil was dead. She had been on her field less than two years.

When she filled out her application to be sent as a missionary, she had said: "The Lord called me to go



and work in that country—"I want you to go to Brazil."

(Please turn to page 23)



Rachel, Elizabeth, Jane, Buddy, Dr. Gill.

As we pulled out of Santiago for the port city of Valparaíso, we glanced back to see the awe-inspiring sight of the mighty Andes glistening in their snowy mantle. Accompanying us were the Rev. and Mrs. Howard Bryant of Antofagasta and the Rev. Hugo Culpepper, a missionary veteran of Philippine concentration camps. Having originally prepared for service in the Orient, he found himself speaking Spanish with a Chinese accent!

Skirting the coast, we sighted the great breakers of the Pacific pounding the beaches, and were soon in Valparaíso, Chile's most important seaport, where we boarded the *Santa Cecilia* for the homeward journey. After we bid "adios" to our friends, we were soon under way, steaming out of the crescent-shaped bay into the huge swells of the Pacific. In the gathering dusk the lights of the city flashed like a thousand diamonds, but far more brilliant shone the lights of the Southern skies that night, and the stars of the Southern Cross.

Standing on the rail, we watched until the last light of the city had disappeared. Turning back the pages of history, I thought of Pastor Oscar Von Bauchewitz the missionary-



Homeward bound after two years abroad!

minded Baptist minister of Berlin who in the 1880's answered the call of God to preach the gospel in Chile. Bidding farewell to his congregation, he left with his family for Hamburg. There cholera struck in all its fury while he was waiting for his ship, and all three dear children were taken. Bewildered and heartbroken, he and his wife debated the advisability of going on. But God's call remained unchanged. With bleeding hearts they boarded the ship alone for the long journey around the Horn to Valparaíso, "the vale of Paradise."

Here for the first time in Chile, so far as we know, the gospel according to the Baptist interpretation was preached. But the Chilean Government at that time was anxious to welcome more immigrants, and invited him to return to Germany, organize a colony, and settle on free land in southern Chile. He insisted that he had come as a missionary to preach. In return the Government promised him every freedom to proclaim the gospel wherever he desired, if he would only bring back another German colony. He finally agreed, and returned later with a number of Baptist colonists.

They settled in the provinces of Malleco and Cautin, north of the town of Temuco, a frontier village in those days. Out of this group came Philip Meyer, a great mystic, and a man of spiritual power, under whose ministry the two Lichtenberg brothers dedicated themselves to the evangelization of Chileans. It was from one of these brothers, William Lichtenberg, that I heard the story of those early days.

About the same time, Pastor W. D. T. McDonald, independent Baptist missionary from the Scottish highlands, arrived in Chile to serve as Bible colporteur and teacher. So when our first missionary, the Rev. W. E. Davidson, arrived in 1918, Baptists were already established, but anxious for our co-operation in the evangelization of Chile. As the successors of these pioneers, we now have eight couples and ten single workers in three centers, with immediate plans for opening work in two other unoccupied cities. They are scattered from north to south over an area 1,200 miles apart.

In Antofagasta, a city of some 60,000, Mr. and Mrs. Bryant have succeeded Dr. and Mrs. J. L. Hart who established the work in this northern desert seaport a few years ago. Miss

Chile's Bow of Promise

PHOTOS BY W. H. BRYANT

Lois Hart and Miss Ethel Singleton direct a primary school, goodwill center and clinic. The day I arrived with the family they were conducting a patriotic service with songs, recitations, and readings so dear to the heart of Chileans. Missionary Bryant ministers to a wide area extending up into the Andean nitrate fields and copper mines, preaching to British and American engineers in one service, to Spanish-speaking workmen in another.

Traveling southward one enters the beautiful and fertile "Valley of Chile," on whose edge is situated the capital of the nation, Santiago. Founded in the sixteenth century by the intrepid Spanish conquistador, Pedro de Valdivia, it is now a city of one million souls. Here is situated our Seminary led by Pastor Honorio Espinoza, and the Training School directed by Miss Georgia Mae Ogburn. Pastor Espinoza of the First Church has recently led the fight to keep the Government from making Roman Catholic teaching compulsory in the public schools in a land where state and church are separate. Associated with them are the Rev. and Mrs. H. C. McConnell, the Rev. and Mrs. L. D. Wood, and Miss Oleta Snell, teacher and worker among the women. The Rev. and Mrs. John A. Parker, formerly with the Seminary, will soon move to Talca, south of Santiago, to do field work.

The First Baptist Church of Santiago, through gifts from Southern Baptists, has recently purchased a strategically-located downtown lot where we hope some day to see an adequate building rising to the glory of God and the preaching of the gospel. The church, at present located on the edge of the city, supports a primary school directed by Miss Anne Laseter, formerly on the Temuco school faculty.

At long last with the arrival of a few new missionaries we are able to meet some of the unmet needs of a generation. To Valparaíso where we have never had a resident missionary, the Rev. and Mrs. J. Ivey Miller will soon move to carry on the work so ably established by the Rev. and Mrs. Isaias Valdivia (now with the Home Board

By Everett Gill, Jr.

in Texas). Pastor Valdivia's father was an outstanding pioneer preacher.

On the way to Temuco, our southernmost mission station in Chile, we pass through Chillán (Chee-yahn), leveled by a terrible earthquake a few years ago. Here some eleven thousand people perished in a few moments that awful night. Miraculously the pastor and his large family left the day before! Reconstruction continues, but through the gifts of Southern Baptists a splendid new church and parsonage have been erected. It is rather significant that the Baptist and Presbyterian churches, erected by voluntary gifts, have been completed; while the large Roman Catholic cathedral, erected by Government funds from public taxation, remains unfinished.

Temuco, with some 60,000 inhabitants, is the center of our oldest Baptist work. It is also the home of one of our best-known institutions, the *Colegio Bautista*, a Baptist academy for four hundred boys and girls.

Since the death of Miss Agnes Graham, Miss Cornelia Brower is carrying on magnificently until the newly elected principal, Mr. Timoteo Gatica, is installed. A graduate of Furman University with a master's degree from the University of North Carolina, he is well fitted for this important task. Associated with them is a corps of able Chilean and American teachers. Included are our missionaries: Miss Ruby Howse, Miss Marjorie Spence, Miss Rebecca Eddinger, and Miss Roberta Ryan. The Rev. and Mrs. J. F. Mitchell have served on the staff, but after the close of school this year they will devote themselves to field work among the numerous churches in the province, on the edge of the Araucanian Indian country.

With Christmas offering funds, a new service building (store rooms, bakery, laundry) has been erected, and the campus improved. The erecting of an Agnes Graham Memorial building has been proposed to include class room, dining room, and gymnasium, the latter to serve also for an assembly hall. As with bowed heads Mrs. Gill and I stood with Miss Cor-

nelia Brower at the simple grave of "Miss Agnes," it still seemed incredible that she was not with us in person.

Dr. and Mrs. R. C. Moore, our senior missionaries, lead the First Baptist Church of Temuco, the publication society, and the women's work. The church, which has been meeting in an old wooden structure from its beginning, will soon move into one of the most complete new church buildings in South America, with a three-story educational building and a new house of worship. It will serve as a great spiritual center for all our work in southern Chile. Recently Pastor Honorio Espinoza of Santiago concluded a series of evangelistic services in this great student church, with numerous decisions for Christ. In all probability, the Rev. and Mrs. Hugo Culpepper will soon move to this evangelistic and educational center.

But on southward our work thins out as we enter one of the most beautiful sections of Chile. Here is the world-famed lake country, a South American Switzerland, dotted with snowcapped volcanos. It is a neglected section where we desperately need new missionaries to work in co-operation with their Chilean fellow-workers to evangelize the towns and villages so in need of the gospel.

All morning Mrs. Gill and I, traveling southward through the rain, had hoped in vain for the clouds to lift. For we knew that beyond those clouds rose the exquisite beauty of snow-covered volcanos, and the lower Andean ranges. We were traveling toward Puerto Montt, 7,000 miles south of New York.

But our disappointment turned to joy when, circling the hills above the city, the skies cleared, revealing far below the landlocked beauty of the bay, surrounded by the eternal mountains. To complete the picture an exquisite rainbow appeared.

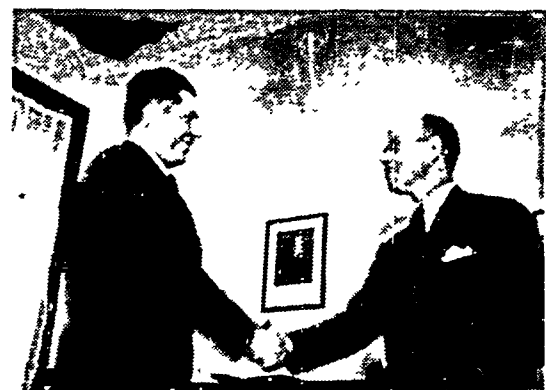
It came to us as a rainbow of hope, the promise of a new day. The clouds of those early years of persecution and privation are lifting. The suffering and labors of Bauchewitz, Meyer, McDonald and Valdivia of an older generation—of Agnes Graham in this generation—were not in vain.



Colegio Bautista in Temuco is one of Chilean Baptists' best-known institutions. Coeducational, it has 400 students.



Students gave the Gills a farewell party.



Baptist Seminary President Honorio Espinoza of Santiago greeted Dr. Gill.



Timoteo Gatica (right) has been elected principal of Temuco's Colegio Bautista.



Photo courtesy First Baptist Church, Memphis, Tennessee

Baptist churches all over America spent November as the First Church of Memphis did gathering, packing, and shipping used clothing, bedding, and shoes for a million people in Europe and Asia. It was for Baptists like these: A French prisoner's wife and children who spend their days and nights in the only bed in an unlighted, unheated room; and the members of Bucharest Baptist churches, shown (below) receiving the gift parcels of food and clothing which were permitted to reach Petre Belicov, able Baptist layman (extreme right) in Hungary.



It is not too late for you to help relieve suffering this winter. Ship used clothing **PREPAID** to the Southern Baptist Relief Center, 740 Esplanade Avenue, New Orleans 16, Louisiana, and give money through your church designated for relief. Cash will buy food.

Religious News Service Photo



Nigeria—Then and Now

What Thirty-Three Years of Faithful Work Can Do to a Mission Field

By George W. Sadler

If someone had told me when I arrived in Nigeria in 1914 that thirty-three years later I would be making a radio address in Abeokuta, I would have suggested that his head had been affected by the equatorial sun! Not only did I broadcast in that West African city, but I spoke in English to a most appreciative audience.

In that talk I emphasized the changes which had taken place since I first identified myself with the "Dark Continent."

In August, 1914, I boarded an Elder-Dempster steamer in Liverpool. About sixteen days later I landed in Lagos. In August, 1947, I stepped into a giant airplane in Paris at four o'clock in the afternoon. Approximately sixteen hours later my craft landed gently on the runways in Lagos.

Dr. M. E. Dodd left Lagos in the morning and in the evening of the same day he ate dinner in an out-of-the-way village on a river in the Niger Delta area. In covering the distance, he traveled by plane from Lagos to Port Harcourt, by jeep through mud and rain from Port Harcourt to the waterside, and in a dugout from the waterside to Joinkrama. Thus it has come about that communities form-

erly hidden away behind barriers of rivers and jungles are now accessible to those who wish to visit them.

Partly because of its inaccessibility and partly because it was notorious as "the white man's graveyard," Nigeria had never been visited by an official of our Board until 1938. Last August there appeared on a program in Ogbomosho on a single day the president of Woman's Missionary Union of the Southern Baptist Convention, a past president of the Southern Baptist Convention, the secretary of Woman's Missionary Union of Virginia, a member of the faculty of the Southern Baptist Theological Seminary, and the Foreign Mission Board's secretary for Africa.

The "unknown continent" has been fully explored, and its resources have been made available to all mankind. It is probable that the chocolate candy you ate last week was made from cocoa grown in Nigeria or the Gold Coast. The palm-olive soap with which you performed your ablutions this morning got its chief ingredient from West Africa.

As has been indicated, the highways, the rail systems, and the air route have not only aided commerce

but they have also provided avenues along which purveyors of the Good News carry the messages of life and light.

When I reached my African port in 1914, Mrs. C. G. Lumbley and about a dozen girls constituted the girls' school; the Rev. L. M. Duval and Mrs. Duval and eight students were the seminary; the Rev. A. Scott Patterson, one or two tutors, and about thirty-five boys were the elements that made the academy. There were a few scattered day schools throughout the country.

On the occasion of my recent itinerary, in less than an hour after my arrival, I was going the rounds of the city's schools. Before the day ended I had visited six in the Lagos area where Baptists are responsible for 3,000 pupils. One of these was the new secondary school for girls. The next morning I talked to about 500 students of the academy. Almost immediately after the close of that service, the Rev. I. N. Patterson took me to Abeokuta where I spoke to the Baptist Boys' High School student body of 400. A little later I addressed the 350 or more girls of the Girls' School at Idi-Aba. Not many days before I left the country, I was privileged to lay the cornerstone of an excellent new secondary school building in Oyo.

In addition to the schools already mentioned, there are two other girls' schools, one in Shaki and one at Agbor. There is the theological seminary in Ogbomosho and the college at Iwo. There are also scores of day schools located in various parts of the country. In these institutions multiplied thousands of boys and girls are looking to Southern Baptists for light and leading.

Our missionaries are conducting an extensive educational program because the British Government was late in recognizing its responsibility in the matter of mass education. It is estimated that at least 85 per cent of



Photo from Foreign Mission Board

Ten Years Ago The Nigerian Mission meeting at Ogbomosho included some American visitors: Dr. and Mrs. Charles E. Maddy (center) and Mrs. J. B. Boatwright.

The girls' school near Abeokuta is one of the institutions which has helped change Nigeria. In 1914 it had a dozen students.

the educational burden in West Africa is being borne by the various missionary societies.

As a result of the visit in 1945 of a commission headed by Colonel Walter Elliott and made up of persons like Dr. Julian Huxley, Dr. Margaret Reed, and the Honorable Arthur Creech Jones, a full-fledged university is being established in Ibadan. This city of half a million is situated near the heart of the area in which Southern Baptists have been at work for almost one hundred years.

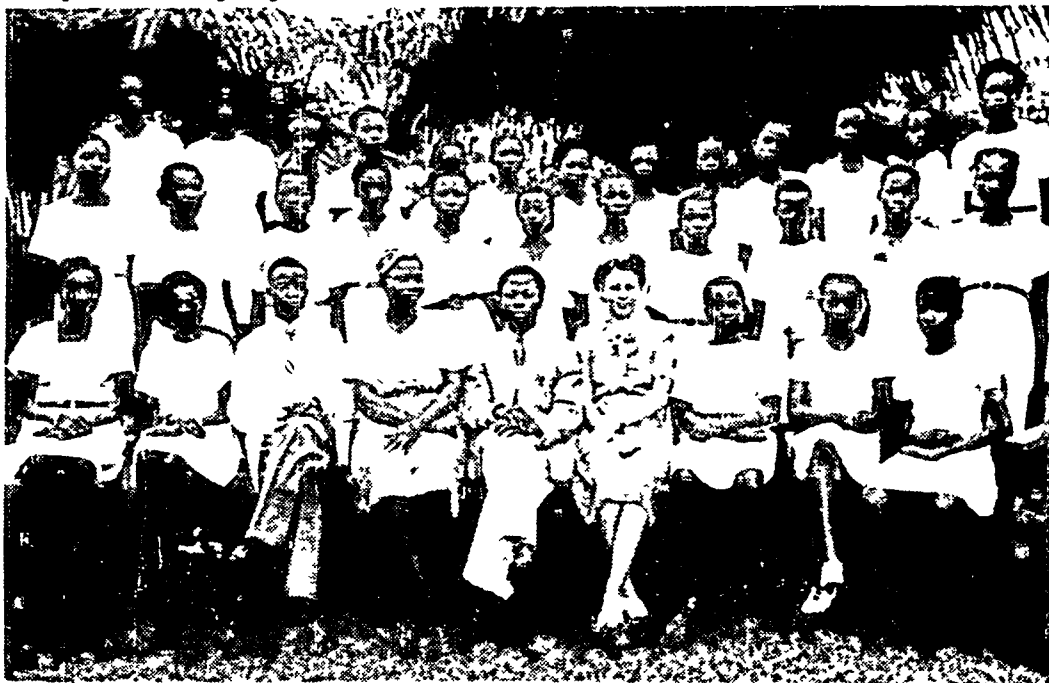
As a mission, we welcome the intellectual light which is about to flood this part of Africa. At the same time we recognize that it brings to us new responsibility. We must train men for the ministry who will help the mentally liberated to find spiritual freedom.

In 1914 our medical work consisted of two doctors, two native helpers, a grass shed, and a small dispensary. There was not even a nurse. Today there are six doctors and seventeen nurses. Some of these "heal the sick



Methodist Prints

Two photos courtesy Nigerian Mission



The 1916 Standard IV class posed with its principal, Mrs. J. B. Adair, and her associates, beginning third from left seated: J. A. Adeleki, Mrs. Phillips, Akin Adesola.

and cleanse the lepers" in Ogbomosho. Others work in Shaki, Eku, and Joinkrama. In addition to the centers mentioned there are two others, one at Iwo and the other at Ire, in

which thousands of patients are treated annually by nurses.

In 1914 lepers were despised. They were hounded and driven into the bush to die. Today they are out of their hiding and disgrace, and are cared for by doctors and nurses in eight or more colonies. In the largest of these, Ago-Ireti (Camp of Hope) where there are about 400 unfortunates, is a school and a church.

One of the most impressive services I ever attended was one in which almost three score of these "unclean" persons were presented with certificates. Their papers were signed by the doctor, stating that the disease in their cases had been arrested. It was my privilege to deliver these documents. No longer outcasts, they were now able to go back home and
(Please turn to page 32)

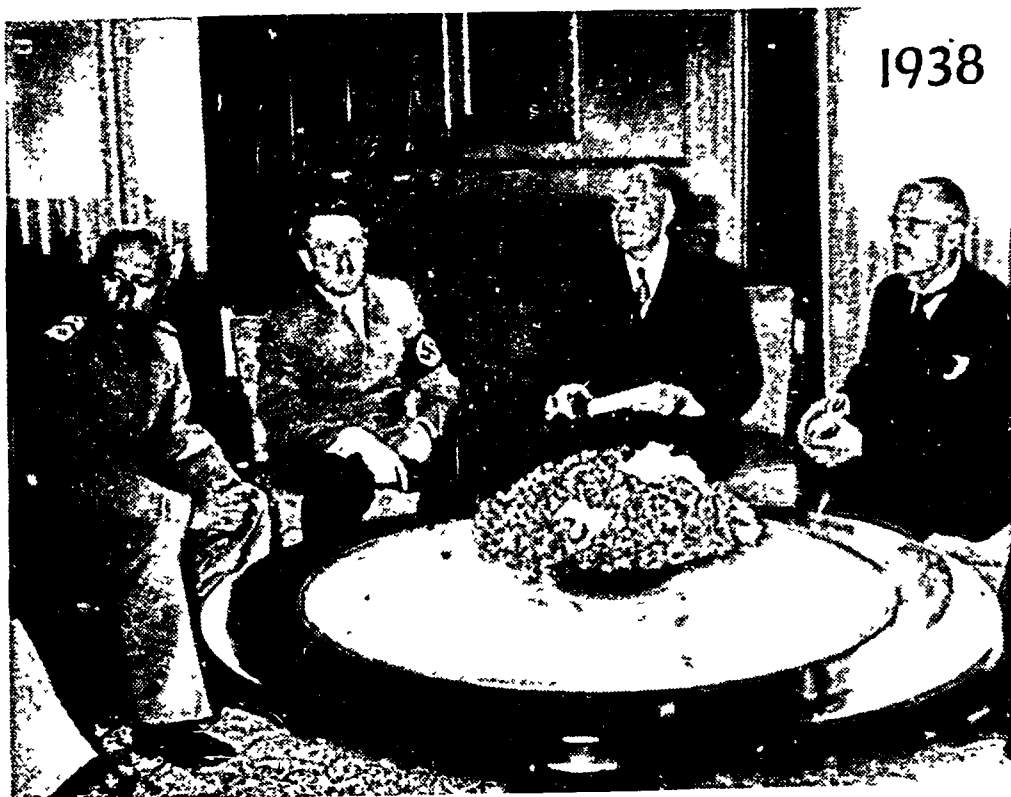


Graduates of the Nigerian Baptist Theological Seminary, December, 1946, were photographed with their teachers: S. A. Adegbite (second from left seated), and Missionaries Eaglesfield, Watkins, Seats, Jester, and Gilliland. Pastorates awaited them.

TEN DECISIVE YEARS

THE COMMISSION was born again in January, 1938, having been published first 1849-1851, and 1856-1861. It has witnessed in this, roughly the ninth decade of the Southern Baptist Convention's life, the growth of the largest member of the Baptist World Alliance from the embarrassment of a six-million-dollar debt to a position of security. It has witnessed events of world significance in every Southern Baptist mission field. Because people tend to forget, THE COMMISSION recalls in this issue the major events of the decade before it begins to record the history of mid-century.

Religious News Service Photos except as otherwise indicated



1938

The revival of the Baptist world journal took place the year Woman's Missionary Union, auxiliary to the Southern Baptist Convention, celebrated its fiftieth anniversary. The International Missionary Council held its world Christian conference at Madras, India, the same year. During the course of 1938 Japan attacked the gunboat *Panay* in Chinese waters, Britain and France cancelled their treaty with Czechoslovakia, the Munich conference where Chamberlain conferred with Hitler and Mussolini promised "peace in our time," and Germany promptly crossed the border into Austria.

Richmond, Virginia, was the scene of the golden jubilee session of Woman's Missionary Union, and some of her leaders were honor guests at a missionary breakfast during the Convention.

Photo courtesy Virginia W.M.U. Office



TEN DECISIVE YEARS

Continued



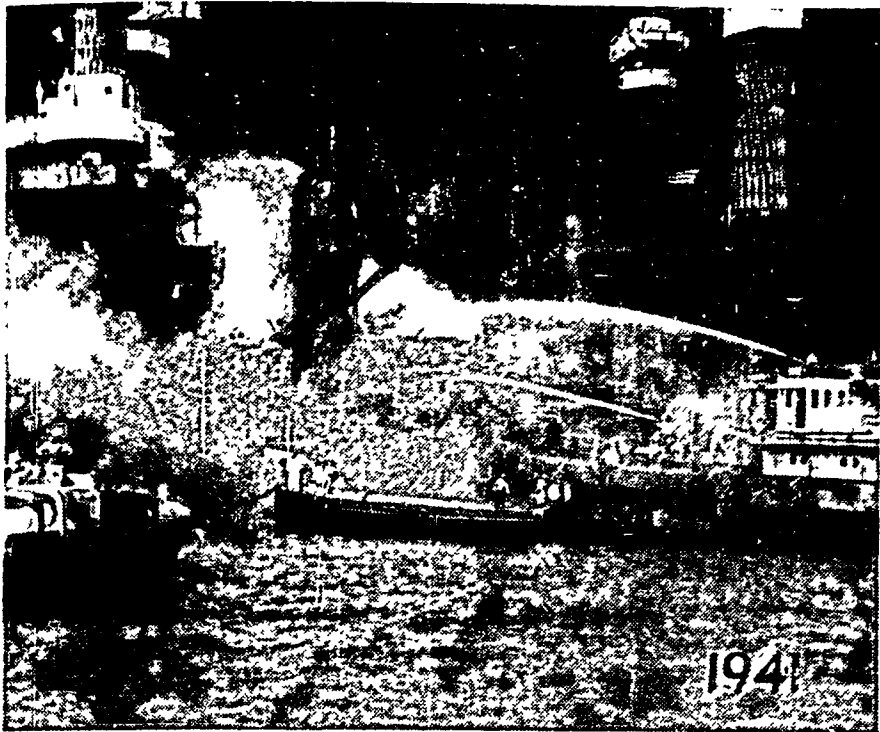
Forenboard Photo

The year the Baptist World Alliance met in Southern Baptist Convention territory—when the three vice-presidents were N. J. Nordstrom of Stockholm, L. K. Williams of Chicago, and L. R. Scarborough of Fort Worth—Germany marched into Poland and England declared war. That was the year of the Atlantic Charter, and a world-wide proclamation for Four Freedoms.

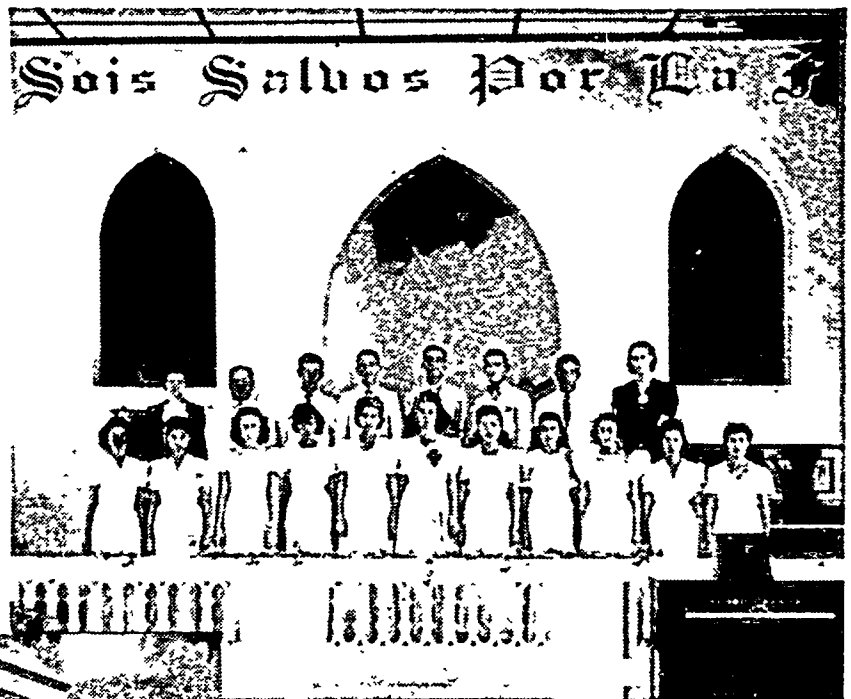


Forenboard Photo

Japan joined the Rome-Berlin Axis the next year, a fact which Emperor Hirohito, not yet ready to deny his "divinity," announced from his throne. Germany's panzer divisions invaded Western Europe, and the Battle of Britain was at its height. Christian missionaries evacuated Asia and Europe, only to find temporary places of service elsewhere. Some of them discovered Hawaii and a new Baptist mission was opened.



Pearl Harbor put the United States into the war which had begun in China, Southern Baptists' oldest mission field, in 1937. Christian missionaries were interned in the Philippines, China, and Japan, and European mission fields had to be evacuated, but churches assumed full responsibility for evangelism in their communities. In 1941 another mission field was opened in Latin America: Colombia, where the simplicity of the evangelical church architecture appealed to the people as strongly as the gospel of "salvation through faith," not works.



Schweinsberg

Forenboard Photo

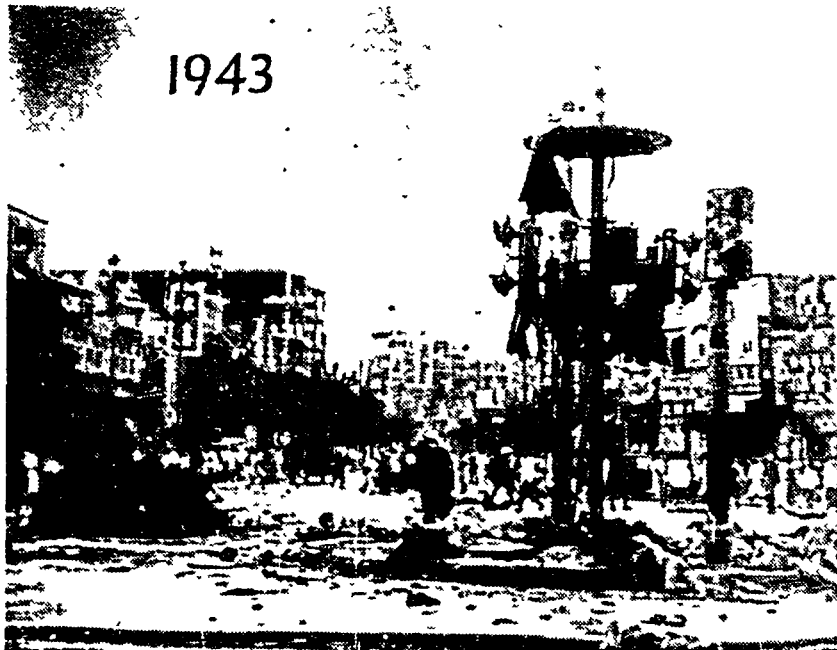


Deeply stirred by the reports from repatriated missionaries of suffering in China, and by the newscasts of death and destruction in Europe, Southern Baptists launched their "World Emergency Relief" campaign for \$300,000. Louie D. Newton, Charles E. Maddry, and George W. Truett were the leaders.

TEN DECISIVE YEARS

Continued

1943



"Debt-free in '43" was a triumph which the Foreign Mission Board celebrated with thanksgiving and a dinner by President L. Howard Jenkins, who invited the bankers as his guests. The Chinese, in no condition to celebrate, rejoiced over the abolition of the United States extraterritoriality rights in China and the Chinese Exclusion Act.



Ro

Moore



1944

The Allies invaded continental Europe the year the International Red Cross won the Nobel Peace prize, and a repatriated missionary, for ten years Southern Baptists' secretary for the Orient, was elected executive secretary of the Foreign Mission Board. Dr. M. Theron Rankin (right) succeeded Dr. Charles E. Maddry.



1945

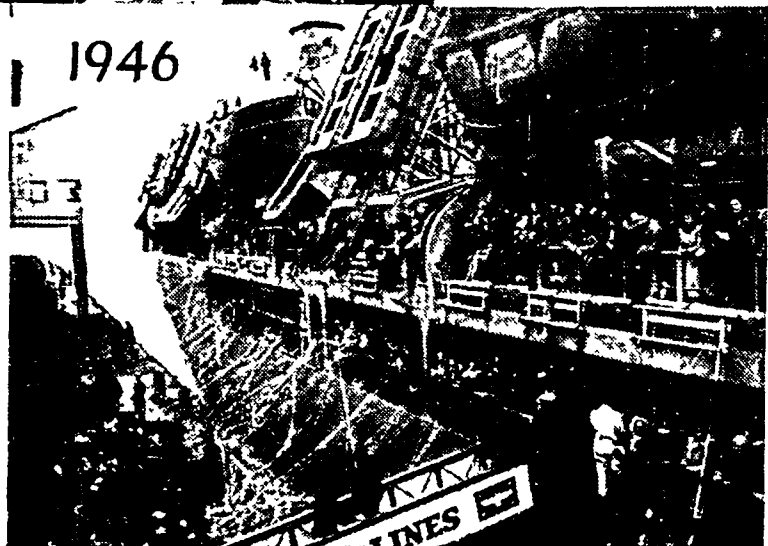
The first use of atomic energy, in bombs dropped on two Southern Baptist mission centers in Japan, was made the year the Southern Baptist Convention and its two mission boards celebrated their hundredth anniversaries. At its centennial session, the Foreign Board appointed thirty-eight new missionaries, four of them for Japan, and authorized the opening of a new mission field in Latin America, Paraguay. On New Year's Eve (January 1 in Japan) the Emperor declared himself human; he officially denied his claim to deity.

Dement's Studio



The first General Assembly of United Nations was opened at Flushing, New York, by Baptist President Harry N. Truman in 1946, Pope Pius created thirty-two new cardinals from nineteen countries, including China, and the Nobel Peace Award was given Emily Balch and John R. Mott, Christian statesman of world renown. In response to the appeal of Dr. George W. Sadler (below) and Dr. M. Theron Rankin at the Convention in Miami, Southern Baptists launched a Relief and Rehabilitation Campaign for \$3,500,000 by September 30, and gave almost four million. The largest cargo of missionaries ever to sail on one ship left San Francisco for the Orient December 15, that year.

Moore



1946



**Then
Came
1947**

for January 1948

Two years after World War II, the Communists struggled for control of China; India, Burma, and Siam were divided in their search for independence; the Middle East was fought over by three nations; and a revolution which settled nothing occurred in Paraguay. The recession of Great Britain in world standing paralleled the rise of Russia to the position of second world power, and the United States' President retained his personal representative at the Vatican.



Palestine



India



China

The Southern Baptist Convention met world strife by voting to curtail the funds for its international peacemaking organization, the Foreign Mission Board, but sent 600 of its pastors and other members to Europe to attend the seventh Baptist World Congress, and adopted half the goal of the Alliance for "Clothes for a million people; a million dollars for food" in midwinter. Its people applauded President Truman at the Latin American Conference in Brazil, the signing of the first peace treaties in Europe, the awarding of the Nobel Peace prize to the Friends (Quakers), the return of a dozen missionaries to Japan, and the expansion of foreign missions into Guatemala, Honduras, the Gold Coast (West Africa), Trans-Jordan, and the Hadhramaut in South Arabia.

Moore



BAPTISTERNES VERDENSKONGRES

APRIL 6 - APRIL 9 21



The end of
ten decisive years
in the life of a
missionary people.
Is it also
the end of bold,
courageous action
to win a
lost world?

TOOLS

for Missionary Education

A Statement of Policy

By Frank K. Means

The Foreign Mission Board's Department of Missionary Education and Promotion is charged with the responsibility for producing materials which can be used in the missionary education program of the local churches. Its efficient and consecrated staff include the following: Miss Nan F. Weeks, book editor; Miss Marjorie E. Moore, periodical and non-periodical materials; Miss Mary M. Hunter, literature and exhibits; and Mrs. Rachel Dickson, church schools of missions.

As soon as possible, the department proposes to add to its staff an audio-visual aids specialist. The Foreign Mission Board is aware that it has not kept up with the progress which has been made in this field.

Plans are being made to greatly increase the output of the department. This will be done by means of free literature. The Board was forced to reduce its output of free materials during the depression years. The needs of Woman's Missionary Union, the Baptist Training Union, and Vacation Bible school will receive particular attention. At the same time, attention will be given to improving the already high quality of the materials which are being produced.

The departmental secretary is eager for this page in *THE COMMISSION* to be of practical help to local church members who have a great interest in the whole program of missionary education. For that reason, his page will deal primarily with methods, materials, and techniques which are designed to improve the type of work which is being done in the churches. Missionary theory as such will be presented by means of miscellaneous articles and editorials in other sections of the magazine.

Succeeding issues will feature the available missionary education helps in timely sequence. *COMMISSION* readers, already informed in the field of Southern Baptist foreign missions, will be brought up-to-date on books, pam-

phlets, films, slides, recordings, pageants, dramas, and the like which have recently been published. This service should be of invaluable assistance to alert program chairmen who are eager to utilize every resource they can find.

From time to time guest writers who are acknowledged authorities in the field of missionary education will be invited to deal with topics of particular moment. They will be able to give us the benefit of their experience in the practical task of missionary education. By sharing points of view, all will be profited.

The basic idea underlying the work of the Department of Missionary Education and Promotion may be stated as follows: The extent to which Southern Baptists support their missionaries overseas is largely dependent upon a well-informed constituency at

home. It may be demonstrated again and again that local churches respond to missionary needs only when they are apprised of the needs.

Intent upon making the department as useful as possible to Southern Baptists generally, the secretary makes three proposals:

(1) Your suggestions are invited and will be given due consideration. "In a multitude of counselors there is safety."

(2) The department wants to help you find bits of missionary information which you need to have. It would be unfortunate if our already overloaded staff should suddenly be deluged with great quantities of mail. However, they will be happy to assist you in obtaining missionary information which you are not able to secure for yourself.

(3) This page will feature, from month to month, a "mail box" which presents questions and answers growing out of the month's correspondence. The questions and answers featured will be those which occur most frequently in the month's mail on the assumption that others are in need of the same information.

These tremendous days make it imperative for Southern Baptists to be intelligently aware of the great responsibility God has thrust upon them.

Photo courtesy Protestant Film Commission



"Beyond Our Own," a forty-minute film on world evangelism, includes this scene when Bob Rogers tells his friend and chief he has decided to go to China for life.

EDITORIAL

The Scriptures and history and experience all remind us of the impossibility of forecasting accurately the future, for we know not what a day may bring forth. We have had surprises in our own generation. Turns in the road have revealed unexpected developments; for example, the attitude of the Japanese people after the surrender in 1945.

Then years ago few of us could foresee the course of another world conflict, although every thoughtful student was more or less apprehensive. The growth of fascism, nationalism, racial tensions, secularism, with alarming trends in Italy, Germany, Russia, and Japan caused much uneasiness. Students of world conditions were already discerning in dim outline, at least, the developments of the years immediately ahead. But it is always easier to interpret the past, as difficult as that is, than to forecast the future. The sons of Issachar were fewer in number than any other tribe—men who had an understanding of the times to know what Israel ought to do.

We would not hazard predictions in detail of the next decade, but we can consider some of the tendencies, political, social, economic, cultural, and religious.

First of all, we have already learned that there is an ebb and flow in the affairs of men. In the realm of missionary endeavor and spiritual interest and activity, we cite Dr. Latourette's description of this ebb and flow in his volume, *The Unquenchable Light*. In a revealing article entitled "The Church in the Anglo-American World," in the April, 1947, *International Review of Missions*, he calls attention to the ebb of the tide which has been apparent in America during the present century.

There are already evidences of a swing toward renewed interest in theology and evangelism. Enduring structures cannot be built without strong foundations and adequate framework. The past generation has neglected the fundamentals of the Christian faith and has sought to build superstructures based on modern psychology, sociology, and psychiatry. As important as these factors are in developing and interpreting civilization, the world needs more secure anchorage if it is not to be blown about by every wind of doctrine. It is not wishful thinking to express the belief that we shall witness a return to the teachings of the New Testament.

We have not seen a clearer statement of the necessity for such a revival than in a paper by Dr. Henry P. Van Dusen published in the October, 1947, *International Review of Missions*:

None of the great historic theologues of the church, even that of the so-called ecumenical councils, can fur-

nish a sound and enduring theology for world Christendom. . . . Where, then, is essential Christian faith to be discovered? Where is the common meeting ground? Only one answer is possible, primordial Christian faith.

The faith of the first Christians, not seen through the eyes of any subsequent period and interpreted in its favorite concepts and categories, but as it appears in the pages of the New Testament. . . . It is the only practicable guiding principle for Christian missions.

We Baptists are willing to join with other Christian people on the New Testament teaching. If all creeds and pronouncements of historic councils were wiped out we would still stand on the New Testament faith.

2. We foresee a clearer and more consistent recognition of the individual. That, too, is a New Testament teaching, although it has too often been obscured by the greed of men and nations. "I too am a man," is being heard around the world. In the study of the life of Christ we see frequently the individual emerging from the multitude: the anxious father, the bereaved mother, the rich young man, the blind, the lame, the demon-possessed, the sinful woman, the publican—all classes and conditions, all finding healing and heart-cleansing when they sought Jesus sincerely and followed in his steps. The individual in every nation will come fully into his own when he is identified with the Son of God and Son of man, the Saviour of the world. Empires will disintegrate, the warfare of classes will cease, and dictatorships will be overthrown when the individual finds his place and is accorded liberty—religious, political, economic. The charter of the United Nations and the recent treaties signed in Europe go farther than any similar document in other years in dignifying the individual. During the next ten years we can do much to implement charters of human freedom.

3. We shall witness a growing sense of stewardship. Scriptural stewardship will not only give us a new definition of property and the relationship and responsibility of those to whom material goods are entrusted, but will give us a new understanding of life and of our obligation to serve others and thus fulfill God's purposes for us. Goodspeed translates the words of Jesus, in his answer to the brother who wanted Jesus to be a mere divider of property: "A man's life does not belong to him, no matter how rich he is." This clear sense of stewardship will give us more compassionate hearts and constrain us to minister to the needs of fellow sufferers around the globe. We dare not be indifferent to the suffering of men, women, and children who are starving and ill-clad and without shelter. This sense of stewardship will have far-reaching political, social, economic, and cultural implications.

Will we be Christian enough the next ten years to seek to know the full meaning of the New Testament and apply it in every area of life? It will mean better homes, better schools, better governments, a better society, a better world. But that day will come only as we practice the teachings of Jesus rather than the precepts of selfish men.

4. The next ten years will witness a stronger desire to utilize the achievements of science for constructive purposes. We are already discerning an increasing interest on the part of scientists in making atomic energy serve society. This can be done only if and when scientists not only recognize the dignity and worth of human life but relate their search for truth in the laboratories of science to the purposes of God, and give the Truth which is in Christ Jesus supreme place in their lives. We heard one of the strongest young preachers in the Southwest say recently that the outcome of the next ten years depends more on what the Christian people of America do than on what Stalin or some other dictator may do; more than what the policies of the national administration may be. The Christian leadership of America can do much to determine whether we shall have war with Russia, whether communism will endanger our country, whether Roman Catholicism as a political force shall continue to secure bridgeheads in the United States of America.

5. Of one fact we are sure. Whatever the ebb and flow in the impact and influence of the Christian religion, there is no doubt of the ultimate outcome. The Lord God omnipotent reigneth. We have his assurance that he will do as he has purposed. Some day—we do not know when or how—the kingdoms of this world shall become the Kingdom of our Lord and of his Christ. Then, every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

“Sixty Years in Royal Service”

Woman's Missionary Union, auxiliary to the Southern Baptist Convention, has an intriguing missionary topic for January. Sixty years ago this coming May a small group of missionary-minded women, with hearts afire for world missions, met in Richmond, Virginia, and effected organization of the “Executive Committee of Woman's Missionary Society, Auxiliary to the Southern Baptist Convention.” The Convention was in session in Richmond at that time and some of the brethren were uneasy, but the preamble adopted by the women should have allayed any apprehensions:

We, the women of the churches connected with the Southern Baptist Convention, desirous of stimulating the missionary spirit and the grace of giving, among women and children of the churches, and aiding in collecting funds for missionary purposes, to be disbursed by the Boards of the Southern Baptist Convention, and dis-

claiming all intention of independent action, organize and adopt the following . . .

In July, 1888, the *Foreign Mission Journal* carried a new department, “Woman's Missionary Society Column” published by the executive committee of Woman's Missionary societies, auxiliary to S. B. C.” Two years later the name was changed to “Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.”

There had been women's mission societies in the United States since the beginning of the century. In 1800 one of the first societies was organized and called the Boston Female Society for Missionary Purposes. Various missionary organizations among the women were reported through the next half century. The first report on women's work in meetings of the Southern Baptist Convention was made to the 1872 convention. In 1876 the Foreign Mission Board organized “central societies for woman's work in most cities in the South.” Dr. Tupper, secretary of the Foreign Mission Board, championed the cause of missionary societies for women.

What hath God wrought these sixty years in the increased missionary interest and achievement on the part of Southern Baptist women! At the end of the first year of the organization of Southern Baptist women they reported \$17,882.58 in gifts for foreign missions. The first Christmas offerings for foreign missions at the request of Miss Lottie Moon had been taken the preceding Christmas. Now, sixty years later, the gifts of Baptist women for foreign missions will probably reach \$1,500,000 (the Lottie Moon Offering for the Christmas season, 1946, having reached approximately \$1,360,000).

But the deepened sense of stewardship on the part of Southern Baptist women has reached beyond dollars and cents to life itself, and a great host of our daughters have given themselves unreservedly to the supreme task of witnessing for Christ on every continent. Lovely, cultured, consecrated young women have followed the call of Jesus to go to the ends of the earth to carry the Good News to every land and to serve unselfishly those who were in desperate need, both physically and spiritually. We have been reminded again of the Scripture that “The women that publish tidings are a great host.” God lead them on as they come to their sixtieth anniversary of rich ministry in the Master's name!

Reverence for Life

We have been amazed by the ministry of Albert Schweitzer, medical missionary, now seventy-two years of age, who for nearly forty years has labored far down the West African coast in his hospital at Lambarené.

We are reminded again of his life and work by a recent biography, *Albert Schweitzer, the Man and*

His Mind, by George Seaver (Harper, \$3.75). This includes much information found in Schweitzer's autobiography, *Out of My Life and Thought*, published a number of years ago.

Here is a man who earned four doctorates—philosophy, theology, music, and medicine. He is an authority in each field, his books on philosophy and theology being read by scholars around the world, his hospital service in the primeval forest of West Africa commanding the attention of all students of missions, and his skill in music winning for him the distinction of being the world's foremost interpreter of Bach's music.

Many missionary students have wondered why he turned away from Europe, where he had a comfortable living and had already achieved distinction, to a life of sacrificial service among primitive people. The dominant purpose of his life was to cure the sick and redress wrongs, especially among the diseased, neglected and oppressed people. A sense of debtorship sent him to Africa. He could never get away from the first impression which came to him when in the Champ de Mars at Colmar he saw Bartholdi's statue of an admiral, at the foot of which rested the figure of an African Negro whose wistful expression symbolized the perpetual suffering of his race.

Albert Schweitzer would not be considered orthodox in some of his theological views, but he is seeking in his hospital, which now has a capacity of four hundred, to serve the sick and suffering in the name of Jesus. He has frequently insisted that the hospital belongs not to him but to Jesus who has given the commandment, "Love one another." Obedience by mem-

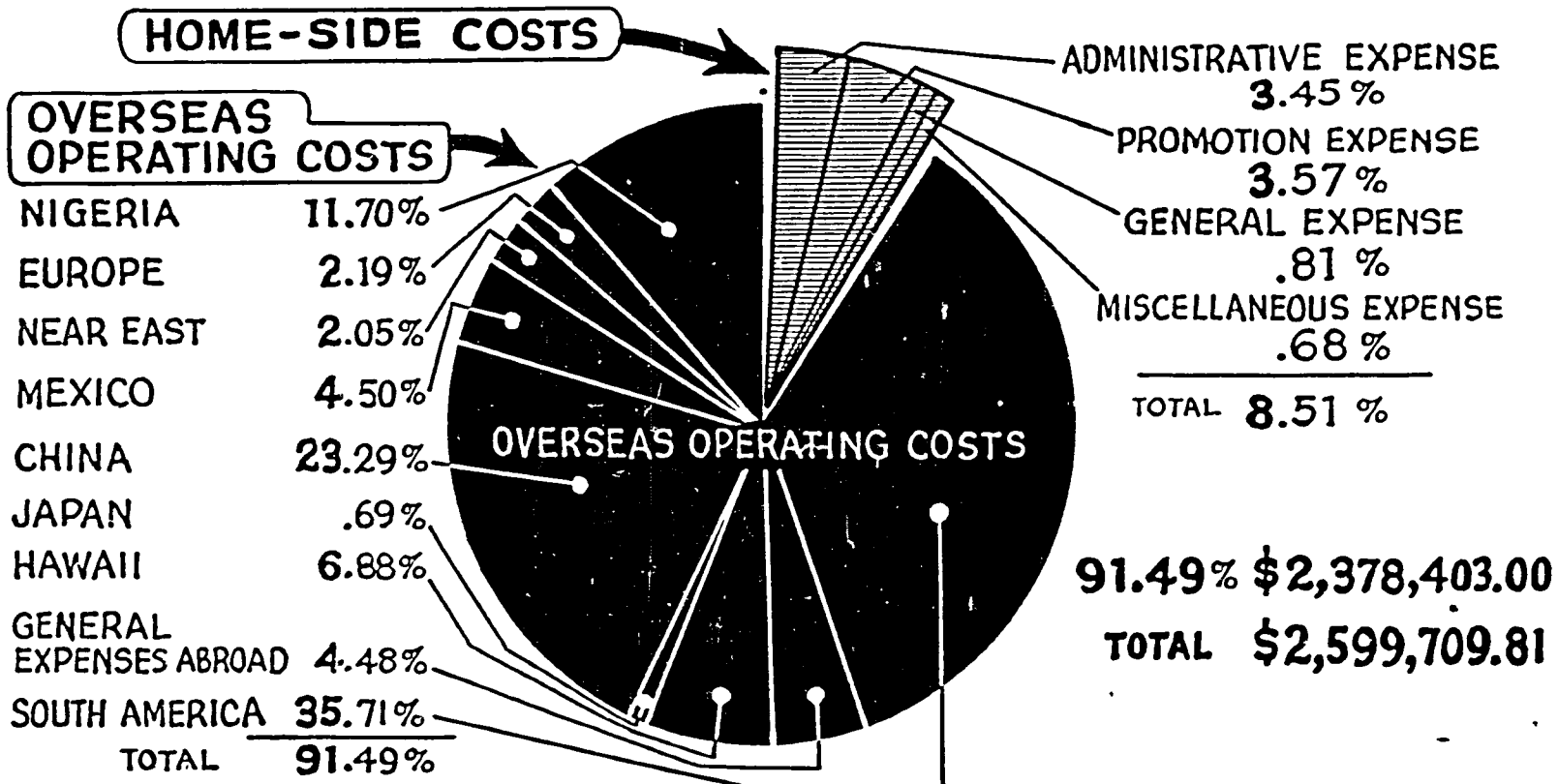
bers of mutually hostile tribes to this is a condition of their admission for treatment. This biography, with essays on vital themes, will be a tonic to any students of world missions.

Missions Titles of a Decade

- A History of the Expansion of Christianity*, by K. S. Latourette, seven volumes (Harper)
Philosophy of the Christian World Mission, by E. D. Soper (Abingdon-Cokesbury)
The Christian Message in a Non-Christian World, by Hendrik Kraemer (Harper)
Christian Missions in Today's World, by W. O. Carver (Broadman)
Religious Liberty: An Inquiry, by M. Searle Bates (International Missionary Council)
The Madras Series, seven volumes (International Missionary Council)
Pathfinders of the World Missionary Crusade, by Sherwood Eddy (Abingdon-Cokesbury)
The Discovery of India, by Jawaharlal Nehru (John Day)
Russia and the United States, by P. A. Sorokin (Dutton)
Brown Americans, by E. R. Embree (Viking)
Rising Above Color, by P. H. Lotz (Association)
The Christian Approach to the Moslems, by James Thayer Addison (Columbia University Press)
The Unquenchable Light, by K. S. Latourette (Harper)
Day Dawn in Yoruba Land, by Charles E. Maddry (Broadman)

Graph by Sam Robinson

THE 1948 SOUTHERN BAPTIST OVERSEAS DOLLAR



Christian World Mission: Symposium, edited by W. K. Anderson (Methodist Church Commission on Ministerial Training)

Albert Schweitzer, the Man and His Mind, by George Seaver (Harper)
History of Japan, by K. S. Latourette (Macmillan)

Addresses and Papers by John R. Mott, six volumes (Association)
An American Dilemma, by Gunnar Myrdal (Harper)

Across a World and Call for Forty Thousand (Catholic Missions), by John Considine (Longmans, Green)
America Must Be Christian, by H. C. Goerner (Home Mission Board)

Religious Liberty in Latin America? by George P. Howard (Westminster)

New Buildings on Old Foundations, by J. Merle Davis (International Missionary Council)

Meet the Arab, by John Van Ess (John Day)

The Christian Mission Among Rural People, a joint study (Foreign Missions Conference)

Rim of the Caribbean, by C. M. Morgan (Friendship)

West of the Date Line, by Constance M. Hallock (Friendship)

Francisco Fulgencio Soren, by L. M. Bratcher (Broadman)

Following in His Train, by Ethlene Boone Cox (Broadman)

Heroes of Faith on Pioneer Trails, by E. Myers Harrison (Moody)

The Silent Billion Speak, by Frank Laubach (Friendship)

MISSIONARY

Tidings

Dr. Charles E. Maddry's admirers throughout the Baptist world will be interested to know that he has removed from Raleigh to Chapel Hill, North Carolina, and has enrolled as a student in the University of North Carolina, from which institution he was graduated in 1903. Thirty years later he received from the same institution the honorary degree of Doctor of Divinity. He is taking a course in creative writing under an old friend, Phillips Russell, who was his fellow student in 1900.

In Memoriam

(Continued from page 7)

When she surrendered to the call of God she did not know how she would make the necessary preparation. At the 1938 state encampment in Arkansas, when Dr. O. W. Yates of Ouachita College asked her about her schooling, she told him that she had no money. He insisted that she come on to school and that a way would be provided. "I went with ten dollars in my purse, but I was sure of the Lord for he told me to go. I stayed there a week before I registered." Then one day she was called to the office and told that a lady had sent a check for fifty dollars to be given to an orphan girl who was studying to be a missionary and needed funds. The postmark was the very hour she had been praying the preceding day. She went through Ouachita and Southwestern Seminary on faith.

When she first made her application to the Foreign Board, the members of the staff and of the appointment committee discouraged her on account of her age, which was near the maximum limit, and because of current war conditions which might delay her sailing for many months, but she could not escape the conviction that God had called her to Latin America. She persisted and prayed until a way was opened and she was appointed on April 10, 1945. She sailed for Brazil August 7. During the brief period of service in Brazil God used her richly in witnessing for him.

She fulfilled the estimate of President J. R. Grant of Ouachita College, "I think she will make good in whatever she undertakes." A number of friends bore testimony to her faith, her constancy in the face of handicaps and discouraging circumstances, her unceasing toil and unwavering reliance on the power of God.

From Miss Dorine Hawkins, Rio de Janeiro, comes the story of Albertine's last days and her triumphant Homegoing:

Her illness had lasted through thirty-seven days. She battled obstinately with the odds which were against her, but was not afraid of death. As I came into her room the afternoon before her death, she was apparently alone. Then she looked at me and said:

"Jesus, I want you to know my good friend, Dorine, who has done so much

Language Study Helps

The California College in China is prepared to provide an invaluable aid for students of the Chinese language in the form of thirty ten-inch doubled-faced phonograph records which give the text of seventy lessons in spoken Chinese. The records are supplemented by a textbook which presents the lessons in Chinese ideographs and complete English translation, including full sentences and connected dialogue. These lessons are presented on the phonograph records by well-educated and trained Chinese language teachers. The records can be played on any regular phonograph.

The entire set, including the textbook, sells for \$46.25. For this amount of money a student of the Chinese language can have constantly available the equivalent of a well-trained Chinese teacher. This course of study will be particularly helpful to those who are compelled to supplement their study of the language by homework and by other means outside of regular classwork with a teacher.

I have listened to a number of the records and recommend them highly.

Further information can be secured from the California College in China Foundation, Incorporated, 1700 Spruce Street, Berkeley 9, California.

M. THERON RANKIN

for me since I have been sick. Dorine, this is Jesus."

No stranger presentation could have been given with such familiarity. Let those interpret who may.

Albertine Meador came to Brazil from Texarkana, Texas, in 1945. After studying Portuguese in Rio de Janeiro for nine months, she moved to the state of Espirito Santo. She had already found her place among the people, traveling, teaching, and "presenting Jesus."

The pastor of the First Baptist Church in Rio, Dr. John F. Soren who had been her pastor while she lived in Rio, directed the funeral services in the little chapel of the Strangers' Hospital where she died. He was assisted by Dr. A. R. Crabtree, Dr. T. B. Stover, and Dr. Almir S. Gonçalves, veteran worker of Espirito Santo, now editor of the *Jornal Batista*.

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

Paraguayan Revolution Disturbed Religious Work, Settled Nothing

The football field in front of our house is a concentration camp for a large number of prisoners. Many will be exiled, some set free, others imprisoned, according to the extent of their participation in the revolution. The same procedure will be followed with the political prisoners in the city jails. There have been thousands of these; the purpose apparently is to avoid any complications when the revolutionary troops reached the capital.

Some items of food are scarce as the boat service has not yet been resumed. When the boats begin coming in from Argentina again this situation will be better. The rate of exchange is, of course, very unstable so that prices are going up, up, up. Local products are scarce due to the lack of manpower. Even the meat situation is bad as the armies liquidated much of the cattle, and transportation is not yet normal even to bring in what is left.

We do not want to discourage the new missionaries to Paraguay, but perhaps it's best to see things at their worst, then any change will be for the better! We've told the Fowlers to leave all their illusions in the States. This may be a propitious time for our medical program, as many doctors are leaving the country. The ones who are left may appreciate help.

The Government is also favorable to North Americans, and some of the leaders are "kind" to evangelicals. So we'll just have to go ahead, and pray that things will open up along the way.

There seems to be no doubt but that Franklin Fowler can get some validation of his title in a short time. The first few months of adjustment will be hard, but they always are.

Our work in general has been somewhat handicapped, but we have been carrying on. Church services are being resumed on a more normal schedule now, but all along we have had good meetings. My plans for a new work here in Asunción are moving along, but waiting for the finishing up of the hall for preaching. We have chosen the large section between us and the river as the field. The people are of lower middle class, most of whom own their own little houses. I have hopes of getting a pick-up truck soon, but as yet there is no gasoline available for private use.

This week I plan to visit Clorinda, and

resume my visits to Ypacarí. This little town was taken by the revolutionary forces and retaken by the Government troops so I expect the folk there will

have lots to tell me. One of the believers went to Clorinda, and will probably move to Argentina for good, as he is of the wrong party!



SYDNEY L. GOLDFINCH
Asunción, Paraguay

Chinese Prisoners of War Won to Christ by Korean Awaiting Execution

A few months ago a patient little Korean woman appeared at our door. She was a mother of seven and the wife of a prisoner of war, who had been held for some months. Other Koreans were being repatriated so Mr. Abernathy urged that she join them. With tears in her eyes she replied, "I can't return to my native land while my husband is here in Chinese prison. Anyhow my mother-in-law would not welcome me if I did."

She requested that Mr. Abernathy use his influence to see if the courts would give him an early trial. Mr. Abernathy promised and gave her money with which she opened a grain business and was able to support her family. She often came for English magazines and books to take to her husband.

One day Mrs. Chao appeared carrying her year-old baby. She had walked all the way, about five miles. I sent her word that Mr. Abernathy was out, and that I could do nothing for her. The reply was, "I do not want money. I just want to see and talk with you." She was admitted. We had a good talk and prayer time, and then I urged upon her another money gift. (Mr. Abernathy's had been lost in a partnership set-up!) Too often she came bringing little gifts, an expression of her appreciation, and proof that her grain business was thriving. It was heartbreaking each time as she came with these gifts.

One day in her meek, gracious manner she said, "My twelve-year-old daughter requested that I come and see if the American lady would permit her to do her moving about!" It finally dawned upon me that the child wanted to be my personal servant. I explained that I had never used a maid-servant, and that we had no boarding school, so there seemed no place for her; but promised to try to find work. Soon there were three openings. She went into a lovely Christian Chinese home where she was treated as a member of the family. The mother was filled with gratitude every time she visited the little daughter.

Governor Wong was having supper with us one night, so I had a chance to tell him about this Christian woman who

refused to return to Korea leaving her husband in jail. His face lighted up as he said, "She is a good woman. We will look into that case and release her husband immediately, if possible." Investigation proved that the Korean had executed twenty Chinese, and had already been convicted.

Our Baptist women became very much interested, prayed earnestly, and brought gifts for their Korean sister. The Bible woman was eager to meet her, so was introduced upon her next visit. Mrs. Heh's testimony to the praying women was, "You know we thought there were no good Koreans; but I loved this woman and felt that she was a sister the first time I saw her." They visit in each other's home and Mrs. Chao finds real friends in our church.

Another day she appeared carrying her husband's Bible, and with a letter which he had written on the eve of "leaving for Nanking!" She was perplexed and uneasy. Soon the Chinese daily paper was delivered, and there on the front page was a picture of Mr. Chao taken just as he was leaving the jail, and a full account of his execution.

The unusual thing was the beautiful Christian testimony which he gave before being shot. After reading this Mrs. Chao sobbed quietly for a few moments then got control of herself and said, "Mr. Abernathy, may I have that article? I want my children to keep it as a memorial. Yes, he killed those Chinese but it was because he was forced to by the Japanese soldiers."

Later Governor Wong requested that Mr. Abernathy go with some of his officers to the home of Mrs. Chao. They took three bags of flour and a generous gift of money; and they promised that as soon as trains were running again they would be given travel allowance back to their home in Korea. In the meantime she continues with her grain business and is rejoicing in a deeper Christian experience.

One month later a letter was brought by a Japanese cellmate of Mr. Chao, a colonel in the Japanese army, who had himself been condemned to death, reprieved upon the recommendation of Generalissimo Chiang Kai-shek because he had saved the life of a prominent government official of the Philippines, as well as Americans. He had been released about the time Mr. Chao was executed.

The letter read, "Mr. Chao Yuan T'ai, a Korean, was led to Christ by you, and his survivors were placed under your affectionate charity. So that the Japanese participants have thanked you heartily for your kindness. His penitential life in prison was very immaculate; his behavior awakened the religious sentiments of all around him in prison. Several persons have had faith in God by his influence.

Please send the war criminals three Bibles in English and two Bibles in Japanese. There are thirty-five prisoners at present."

A few days later Mr. Abernathy was able to get into the prison, armed with three English Bibles and thirty-two copies of the Gospel of John (the last Japanese religious literature in Tsinan), plus the letter requesting these things. He was given the privilege of preaching to these prisoners, some of whom were already condemned to death, and seeing many of them turn to the Lord.

We have heard since that "they all believe because of the immaculate life of their Korean brother." The Chinese military court judge asked if he might have a copy of that Bible in Chinese. Later he asked, "Would you like to go with me and preach that gospel to the Chinese communist prisoners of war in another large prison? I will make the arrangements when you are ready."

Many doors are open, so do not forget to pray for us and them.



JEWELL L. ABERNATHY
(Mrs. J. A.)
Tsinan, Shantung,
China

Interest in Bible Study Grows; Church Membership Training Offered

How I wish you could spend a Sunday with us and go to the Tungshan Baptist Church! This last Sunday we had 126 in the English department of our Sunday school, as we started two new classes to take care of our increased attendance. Only six of the classes are taught in English but the others enjoy the singing of English songs in the opening assembly led by Auris Pender.



F. Y. Yeung
B.Y.P.M.O. choir of Hing Wah Middle School at Canton sings for chapel and for church.

The continued growth of interest in the study of Bible from Sunday to Sunday is most encouraging. We have mimeographed lesson sheets each time with the Scripture passages, as we do not have enough complete Bibles for them to use; for next quarter we have ordered the lesson sheets and we hope they enjoy them. I am so grateful to have the privilege of teaching the Senior III (same as our high-school senior) girls' class; I really have had to slow down in my speaking for them to understand me. As these girls had Miss Inez Lung as English teacher and Sunday school teacher last year, they have a good foundation.

The Chinese do not have as much of a conscience on attending church on Sunday night as many places in the South. Of course, many of the village places have no Sunday night services because of distances to be traveled and the lack of lights in the buildings; so when people move to the city they still do not attend in the evenings. A few faithful elderly people attend but with 1,600 in Pui Ching Middle School and over 900 in Pooi To, we thought it a shame not to be touching the lives of these young people in a more definite way.

Two weeks ago we had a conference of the counselors of the B.Y.P.M.O.'s and discussed plans. In our discussion Pastor Tong caught the vision of having a closing assembly as the opening part of the evening worship, with young people of the various unions taking Sunday about presiding, reading the Scripture, leading in prayer, and furnishing the music. Inasmuch as each union is separate, and they yet do not have the idea of a graded Training Union this was good.

It was really a thrill to see the young people lead the opening twenty-five minute worship service and then Ed Gallo-way (who has just moved back from Wuchow with his family for language study here) brought an excellent message. I suppose we had about 200 present and such a wonderful spirit. We are really rejoicing over this move in the right direction, and although there are still many problems involved we know that the Lord is working through the Chinese leaders.

We are having a good time with our language study. Our teacher told us today that perhaps by next month we shall be able to start reading the Bible in Cantonese. Our language school this year is here in Tungshan and it gives us so much more time for study—and even time to play some tennis!



JAXIE SHORT
Canton, China



Forenboard Photo
Brother Baranyay with his family in 1940.

Hungarians Anticipate Famine This Winter; Thank Baptists for Food

We are very sorry that we could not go to the great Congress. We could not get the Czechoslovak visa in time and the Danish visa was obtainable in Prague. I tried to get it on Saturday before the close of the Congress and even tried to fly there, but it was impossible.

Last autumn we organized the mission field of the country into mission districts. We urge the lay preachers during the wintertime to visit the mission stations and preach the gospel. In some districts before they went to work, a Bible course was held for them. After a short training they could furnish better work. God graciously blessed that work and it seems that there are many more baptisms this year than usual.

In summer we hold summer meetings all over the country, lasting two to five days. These were called young people's conferences, but there were the elder people also. Seventeen such conferences were held. They had good results among our members, and in some places among the non-Baptists. I think nearly half of the brotherhood were present at these conferences.

We have twenty-two students in the seminary. The women are working too. It is a pity we do not have enough pastors, and so many churches are without leaders. Thank God that there are able lay preachers who are temporarily taking charge of them.

The Sunday school work goes on, but we need a secretary for that work.

We have freedom to preach the gospel. The conditions are difficult—high prices and little income. The people suffer much. This summer there was a terrible drought. I think there will be a famine this winter, or surely in the spring.

The food, clothes, and money sent for relief brought unspeakable release. No words can express it. Without it, perhaps one of my sons would be dead, for he was very ill and after the nutritious food he is much better.

Portrait
Unavailable

M. BARANYAY
Rakoshegy, Hungary

By Bill Bagwell

Poky Puppy Has A New Home

Poky Puppy has a new home. It is far away from America and the little boy who first owned him, but Poky Puppy is very happy with the little European girl who loves him dearly.

You see, Poky Puppy is a toy dog, with big, round eyes, large floppy ears, and a little black nose. He likes nothing better than to be hugged tightly. How he came to travel thousands of miles from the small mid-western town in America, all the way to a village in Czechoslovakia, is an interesting story.

It all began about two years ago. Little Johnny Eggen went to visit his grandmother in Rushford, Minnesota. He carried his small, toy puppy with him. Johnny liked to visit his grandmother. She always gave him cookies and other nice things while he was at her house. She would read stories to him in the evening.

One of these stories Johnny liked very much. It was about a real puppy named Poky Puppy. In fact, he liked it so well, that he decided to name his own little toy puppy after the story-book one. That is how the little brown cloth-covered puppy came to be called Poky Puppy.

One day while Grandmother Eggen was talking to Johnny, she began telling him about the little boys and girls in other countries. She told him that many of them were not happy because they were cold and hungry. They did not have enough clothes to keep them warm in the cold winter. They did not have enough food to eat, and often had to stay hungry for days at a time. And of course they did not have nice toys to play with. In fact, many of them did not have any toys at all. It was all because of the cruel war, she told him. It had made millions of mothers and fathers so poor that they could not buy the things their little boys and girls needed.

Johnny felt very sorry for all these little boys and girls. The more he thought about them the more he wished he could do something to help some of them. He thought about all the clothes he had. He thought about all the toys he had. At last he made up his mind. He would ask his grandmother to send Poky Puppy to a little boy or girl who had no toys.

Grandmother Eggen was very pleased when Johnny told her what he had decided to do. She told him she would wrap the little puppy very carefully and send him along with some clothing that the women of their church were sending the next week.

Johnny played with Poky Puppy every day for the next few days. Then it came time for the little boy to go away, back to his home in the city. He felt very sad when it came time to leave his little puppy. He almost changed his mind about giving his small pet away, but Grandmother told him again that the puppy would make some little boy or girl in Europe very happy. So Johnny hugged Poky Puppy tightly and told him good-bye. The puppy was sad, too. He did not want Johnny to go away and leave him.

In a few days, Mrs. Eggen picked up the small puppy and carried him to a near-by house. There she placed him on a large table with a pile of clothes and other things.

Poky Puppy watched all the stir and excitement around the table. The women all seemed so busy. He listened to them as they talked. He heard them tell about the many things that they had sent overseas at other times. He heard them tell about the many afternoons and evenings that they had sewed and made clothing to send overseas. He heard them talk about the children in other lands who would be happy to receive clothing and toys from America.

Poky Puppy began to look about at the other things on the large table. He saw baby dresses, undershirts, diapers, socks, bootees, bonnets, blankets, and many small toys. There were enough things to make many babies happy. The pile of things became smaller and smaller as the busy women packed the clothes and toys in boxes. They packed each thing very carefully, putting complete outfits of clothes together in separate packages. They put toys in many of the packages.

At last Mrs. Eggen picked up Poky Puppy. She placed him in a package with several pieces of clothing and a pretty, colored blanket.

For a long, long time he could not see what was happening. He could only hear many strange noises. There was the scrape-scrape of boxes as they were moved across a floor, the whir-whir of a motor truck, the puff-puff of a steam engine, and the rumble-rumble of steel wheels rolling along steel rails.

Finally the rumbling sound of the train stopped. The big box in which Poky Puppy was packed was moved again. Then for a few days the puppy did not hear a sound. Everything was very quiet. He wondered where he was. Lying there in the darkness,



wrapped in a blanket and with baby clothes all around him, he began to feel more and more lonely. His ears drooped. His mouth turned down at the ends instead of curving up in a smile as it always did when Johnny was around.

There was a knock-knock on the box in which the puppy lay. Then Poky Puppy felt himself being lifted out of the box. He looked all around. He saw that he was in a huge building. There were boxes and boxes stacked up all around him. Some of them had "Food" printed in big letters on them. Others had "Clothing" and "Religious Books" and "Blankets" and other things. Then over on one side, Poky Puppy saw an office with a large sign over it. The sign said:

CHURCH PEOPLE OF AMERICA
LEAVE YOUR GIFTS HERE.
PEOPLE IN OTHER LANDS NEED HELP.
DO YOUR PART TO HELP THEM.

Poky Puppy pricked up his ears. At last he was going to travel again. And he was going to make some little boy or girl happy as Johnny had told him he would.

The puppy was packed with the baby clothes and blankets in a large bundle with many other things. All was darkness again for a long time.

Then one day Poky Puppy, along with thousands of bundles and boxes and packages from the warehouse, was loaded aboard a large ship. He could hear the waves dashing against the side of the ship. He could hear the chug-chug of the ship's engines.

Then another train ride. This time it was across several countries in Europe. At last the package in which Poky Puppy nestled arrived in a small village in Czechoslovakia.

Poky Puppy's package was opened again. A kind-faced man with gray hair looked at the clothes and the puppy. Then he tied the package again, but left a small opening in one end of it. From this small hole,

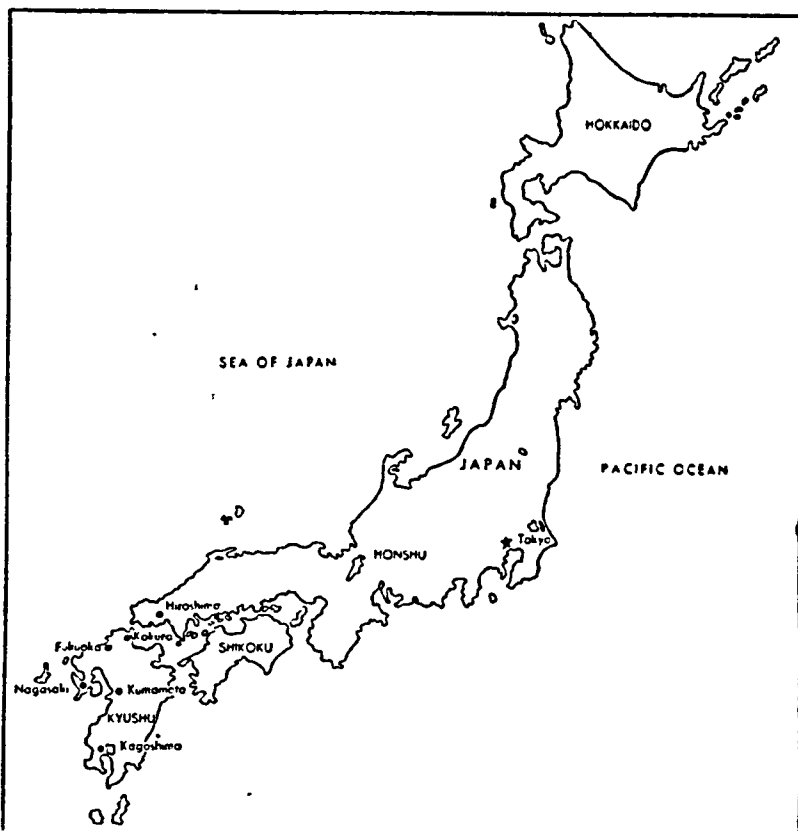
(Continued on page 30)

Know Your Baptist Missions

JAPAN MISSION

Established 1889

AREA: Slightly larger than the Carolinas and Georgia combined, with a population one-half that of the United States. Southern island of Kyushu, area of major Southern Baptist effort, twice the size of Massachusetts in size and population. Climate of the north temperate zone. Products: rice, wheat, barley, tobacco, tea, fish, silk, pottery, coal, woolen and cotton goods. Religions: Buddhism 42 millions; Religious Shinto 13 millions; Catholics (estimate) 200,000; Protestants (estimate) 300,000. In 1940, 9,000 Baptists, 2,700 affiliated with Southern Baptist missions.



MISSION STAFF: 20 missionaries. 18 pastors and 150 teachers in schools and kindergartens active in absence of missionaries, 1941-46.

MISSION STATIONS:

Tokyo or Metropolitan Area (population 4,325,000), 2 churches, publication work.

Central Japan (population, Hiroshima, Kure, 500,000), 1 church.

North Kyushu (population, Shimonoseki, Moji, Kokura, Tobata, Yawata, 700,000), 6 churches, girls' high school and college with 1,000 students, good-will center.

Fukuoka (population 350,000), 2 churches, boys' high school and college with 2,400 students, seminary with 15 students, kindergarten training school with 45 students, 2 kindergartens with 100 pupils, social center.

Central Kyushu (Omuta, Kumamoto, 500,000 population), 2 churches.

Southeast Kyushu (Kagoshima, Ijuin, 250,000 population), 1 church, kindergarten with 30 enrolled.

Southwest Kyushu (Nagasaki, Sasebo, Tomie, 400,000 population), 1 church.

BOOKS

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

One of the gift books of 1947 is *The World's Great Madonnas* (Harper, \$4.95) by Cynthia Pearl Maus, author of *Christ and the Fine Arts*. With its emphasis on motherhood, the new book is especially useful for those who plan worship programs because it is "an anthology of world-famous pictures, poetry, music and stories covering six continents and twenty-five countries." Most significant from the point of view of missions is the dedication "to international and interracial understanding and good will." The book contains 789 pages of material, including 114 full-page art reproductions, 39 poems and sixty stories.

History of the Islamic Peoples by Carl Brockelmann (Putnam, \$6.00) is a significant contribution to a literature with which most Americans are not familiar. It is highly readable despite the fact that it is a translation from the German. This can be indispensable as a source book for students of missions, although for the layman it is heavy reading.

Horizon Is Calling by Taro Yashima (Holt, \$3.50) is an artist's sketchbook, with two- or three-line captions beneath each drawing to convey the emotions of the Japanese artist and those about him during the war. Students of the Japanese will find this a fascinating volume.

If I Forget Thee by Meyer Levin (Viking, \$3.50) is "a picture book of modern Palestine" consisting of 200 photographs made during the filming of the motion picture "My Father's House" in Palestine. Pro-Zionist propaganda, it emphasizes the suffering of the Jews in Europe and the hope, the love, and the ambition which characterize the colonists in Palestine. The reader will find it hard to reconcile the picture with that of the daily headlines of conflict in the Near East, but he will be intrigued with the book.

Wilhelm Röpke, in *The Solution of the German Problem* (Putnam, \$2.75), studies the German problem from his vantage point outside Germany without divesting himself of his German nationality. He gives a penetrating analysis of the German national character and traces the beginnings of National Socialism to its historical roots. In the light of his personal experiences, it is somewhat understandable that he writes very heatedly

about Hitler and National Socialism. He holds economic reforms to be of more urgent necessity than other types. His attitude toward the U.S.S.R. and Communism is realistic.

The discriminating reader will make good use of *The Questing Spirit* (Coward-McCann, \$5.00), selected and edited by Halford E. Luccock and Frances Brentano. Here are 700 pages from outstanding American and English authors, an anthology reflecting the religious note in the literature of our time. The volume is marred by excerpts from writers who either do not believe in God or picture a fallible God who is not omnipotent.

The word "lovely" best describes *Chin Ling, The Chinese Cricket* by Alison Stilwell, the General's daughter (Macmillan, \$2.50). Both story and pictures are the work of the author, who lived the greater part of her life in China, and whose art is distinctly oriental in quality. The story is delightful: all about how a little cricket becomes a champion wrestler and earns money for the poor family who provided for him.

A compilation of plays for all church occasions has been published by Association Press under the title *Treasury of Religious Plays* (\$3.00). The selection was made by Thelma Brown, now of the Missionary Education Movement, formerly of the Baptist Sunday School Board. The book is valuable not only to the person who directs dramatics in a church but also to those who enjoy reading plays. Miriam J. Robinson, teacher of speech and dramatics of Woman's Missionary Union Training School, says, "It is seldom that there appears in one volume such a wealth of usable dramatic material. Each play is available individually at moderate cost from Walter H. Baker Co. The volume contains plays for the small church, the average church, and the larger churches. Of particular interest and value are the three plays arranged for radio."

We are indebted to Abingdon-Cokesbury Press for one of the most significant volumes of sermons we have seen lately, *In the Light of the Cross* (\$1.75) by Harold Cooke Phillips, pastor of the First Baptist Church, Cleveland, Ohio, who preached the Baptist World Alliance sermon in Copenhagen. This is a character portrayal of the various groups who were gathered about the Cross. For instance, the Pharisees personified ecclesiasticism; the Sadducees, privilege; Judas, nationalism; Herod, secularism; soldiers, militarism; the public, acquiescence (one of the strongest chapters in the book); and the Christ, salvation.

Prophet in the Wilderness by Hermann Hagedorn (Macmillan, \$3.00) is a graphic

story of Albert Schweitzer, the heroic missionary in West Africa. This volume contains some new material not found in other volumes. The thrilling account of the renewed assurance given him by Sweden in the dark days of 1920, then the consequent appreciation in other countries of his life and work is worth the price of the book.

Render Unto the People (Abingdon-Cokesbury, \$1.50), by Umphrey Lee, president of Southern Methodist University, is a stimulating study of religion and the public schools, and of religion and politics. It is a call to renewed emphasis on true worship and on the place of the individual in society. Majority rule does not necessarily mean the preservation of our country or our religion. "The kind of majority is what counts. . . . The real danger . . . is the threat of paganism."

"Religion Today in the U.S.S.R." (National Council of American Soviet Friendship, 15 cents) by William Howard Melish is a brief but very informing pamphlet on the present status of religion in Soviet Russia. This comes about the same

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time that the American Bible Society announces the delivery of Russian Bibles to Russia. The doors are at last open to the Scriptures.

The Christian Doctrine of Grace (Macmillan, \$2.00), by Oscar Hardman, long time professor of theology, King's College, London, is a simple study of the doctrine of grace, colored somewhat by the Anglican view of the sacramental means of grace.

The discriminating student will find some interesting sidelights in *The Jew of Tarsus* by Hugh J. Sconfield (Macmillan, \$2.50). It is, as he says, "an unorthodox portrait of Paul," a book about a Jew by a Jew.

Santa Eulalia by Oliver LaFarge (University of Chicago Press, \$4.00) is an interesting study of religious beliefs and rites of Indians in the Cuchumatán area, Guatemala. This volume will give to anthropologists and specialists in missionary study information concerning ancient Mayo patterns with Spanish adaptations.

Mountain Village by Chun-Chan Yeh (Putnam, \$2.75) is a story of the pawns in the Communist-Nationalist contest for supremacy in China. It is a story of the "little people" of China—the simple peasants who are thrust too suddenly into the new age while still steeped in the traditions of the old. Opening on a scene of quiet village life in which the reader meets most of the principal characters, the events of the story progress through the infiltration of both Communists and Nationalists until the village is destitute. In spite of the confusion depicted, the story is surprisingly quiet, satisfying—and clean.

One of a series of graded study books produced by the Missionary Education Movement, *In Every Land* by Helen E. Baker (Friendship, 60 cents), is for leaders of junior high school groups. It contains suggested programs for either five or ten class sessions on the church. Some brief stories, choral speaking selections, and short poems are included, but the leader would need supplementary material and the author lists further material.

In *My Story Book About the Bible* (Friendship, \$1.25 cloth, 75 cents paper), Mabel Niedermeyer tells twelve stories about Primary children's experiences with

the Bible and its teachings. Characters are children from various parts of the world.

Here are sketches of some twenty Bible characters published under the title, *Who Am I?* by John B. Walthour (Macmillan, \$2.00). In each chapter, a character describes himself and asks "Who am I?" It is to be used as a game for groups to see who can first identify the personality by the clues given.

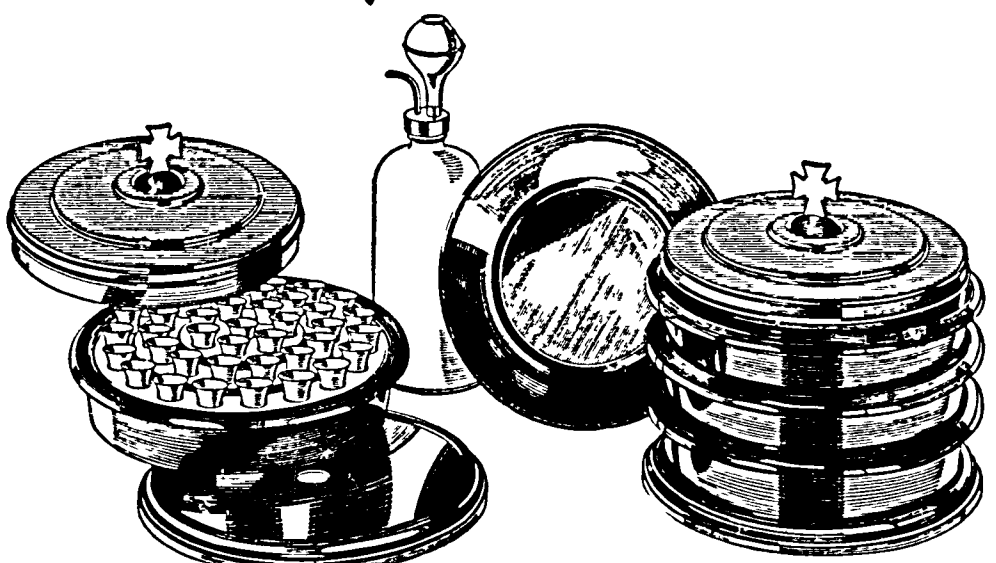
The little book, *Christianity Where Men Work* (Friendship, 50 cents), by Ralph Norman Mould, intended primar-

ily as a labor-relations study guide for church youth groups, gives some pertinent facts and suggestions on labor unions and the church's duty in that field.

As the title suggests, *Around the World With the Bible* by Gertrude J. Rinden (Friendship, \$1.25 cloth, 75 cents paper), tells of experiences of people around the world. The thirteen stories are for and about Junior-age children, serving the double purpose of acquainting the children with the customs of other people and telling of the spread of the Bible and its teachings.

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- 2 Harold B. Canning, M.D., Baptist Mission, Eku, via Sapele, Nigeria, West Africa; James Palmer Kirk, Caixa 320, Rio de Janeiro, Brazil.
- 3 Georgia Cantrell McCamey (Mrs. H. D.), Baptist Hospital, Ogbomosh, Nigeria, West Africa; Mary Lucile Saunders, University of Shanghai, Shanghai, China; P. D. Sullivan, Martin, Tennessee.
- 4 Evan Festus Holmes, Apartado Aereo 653, Medellin, Colombia; Mina Garrett Jackson (Mrs. J. E.), 905 South Eighth Street, Waco, Texas.
- 5 Ruth Cochrane Culpepper (Mrs. H. H.), Casilla 3388, Santiago, Chile; Pauline Sheriff Jackson (Mrs. S. P.), Mutum, via Aimores, Minas, Brazil; Lila Watson, Box 1581, Shanghai, China.
- 6 Hattie Gardner, Elam Memorial Girls' School, Shaki, Nigeria, West Africa; Elizabeth Hall Tatum (Mrs. E. E.), United Church House, 343 Jarvis Street, Toronto, Ontario, Canada; Violet Long, Box 154, Jerusalem, Palestine.
- 7 Mattie Baker, Rua Homen de Mello 537, Sao Paulo, Brazil.
- 8 Katie Murray, Baptist Mission, Chengchow, Honan, China.
- 9 Leta Rue Riddle Bryan (Mrs. J. N.), Baptist Hospital, Yangchow, Kiangsu, China; Gladys Yates Blackman (Mrs. L. E.), 1305 Heulu Street, Honolulu, T. H.; Sara Betty Ellis Galloway (Mrs. E. D.), Baptist Mission, Wuchow, Kwangsi, China.
- 11 Mary Hammond Baker (Mrs. C. A.), 2422 Devine Street, Columbia, South Carolina; (Miss) Clifford Barratt, Baptist Mission, Pochow, Anhwei, China; Ruby Wheat, Baptist Compound, Yangchow, Kiangsu, China.
- 12 J. Burder Hipps, 5815 Kensington Avenue, Richmond, Virginia; Ruth Randall, Rua Conde de Bomfim 743, Rio de Janeiro, Brazil.
- 13 Cora Hancock Blair (Mrs. M. S.), General Urquiza 186, Buenos Aires, Argentina; Carolyn Switzer Neely (Mrs. T. L.), Apartado 298, Cartagena, Colombia.
- 14 William Alvin Hatton, 1615½ Augusta, North Little Rock, Arkansas; Jones Ivey Miller, Casilla 9796, Santiago, Chile.
- 15 Martha Linda Franks, Baptist Compound, North Pao Shing Road, Shanghai, China; Olive Lawton, 56 Lok Kwan Road, Kweilin, Kwangsi, China.
- 16 Edward M. Bostick, Jr., 3118 Fourth Avenue, Richmond, Virginia; Sammie Guynes Johnson (Mrs. L. L.), 302 South Adair Street, Pryor, Oklahoma; Ola Lea, Baptist Mission, Soochow, Kiangsu, China;
- John Mein, Caixa 221, Recife, Pernambuco, Brazil.
- 17 Christine Coffee Chambers (Mrs. R. E.), Lane Hall, University of Michigan, Ann Arbor, Michigan; A. Scott Patterson, Norcross, Georgia; Helen McCabbin Sams (Mrs. A. M.), Zufriategui 964, Ituzaingo, F. C. O., Argentina.
- 18 Alice Spragg Duval (Mrs. L. M.), 226 Douglas Avenue, St. John, N. B., Canada.
- 19 Dorothy Jenell Greer, Baptist Mission, Soochow, Kiangsu, China.
- 20 Harold Hall, Baptist Mission, Chinkiang, Kiangsu, China; Ivan V. Larson, 29 Tsining Road, Tsingtao, Shantung, China.
- 21 J. H. Humphrey, M.D., Mooreland, Oklahoma; Margaret Marchman, Baptist Mission, Shaki, Nigeria, West Africa.
- 23 Flora Dodson, No. 4 (West), Tsz Pooi Tung Tsun, Canton, China; Alma Graves, Seinan Jo Gakuin, Kokura, Japan; Dell Spencer Mewshaw (Mrs. R. E. L.), 905 Eighth Street, Waco, Texas.
- 24 Euva Majors Bausum (Mrs. R. L.), 5608 Tramore Road, Baltimore 14, Maryland; Mamie Sallee Bryan (Mrs. R. T.), 4218 Fairfax Avenue, Dallas 5, Texas; Viola D. Campbell, Escobedo 206 Pte., Torreon, Coahuila, Mexico.
- 25 Annie Gay Gaston (Mrs. J. McF.), 422 North Florida Avenue, Deland, Florida; Mary Lou Appleman Gillis (Mrs. C. O.), Villa Claudia, La Cumbre (Sierras de Cordoba), Argentina; Alice Huey, Route 1, Box 627, Bessemer, Alabama; Jane Lide, 601 Nome Street, Florence, South Carolina; Louise Heirich Hill (Mrs. E. L.), American Baptist Mission, Tungshan, Canton, China.
- 26 Rosalee Mills Appleby (Mrs. D. P.), Rua Ponte Nova 709, Bello Horizonte, Minas, Brazil; Edna Mae Muhlbacker Goldie (Mrs. R. F.), Baptist Hospital, Ogbomosh, Nigeria, West Africa; Samuel Eaton Maddox, First Baptist Church, Florence, Alabama; Ymogene Alexander McNealy (Mrs. W. B.), Caixa Postal 182, Campos, Estado do Rio, Brazil.
- 27 Oneita Henley Cole (Mrs. E. L.), Marsella 454, Guadalajara, Jalisco, Mexico; Pauline Pittard Gillespie (Mrs. A. S.), Baptist Compound, West Pao Shing Road, Shanghai, China; Stephen P. Jackson, Mutum, via Aimores, Minas, Brazil.
- 28 J. V. Dawes, 706½ West 47th Street, Los Angeles 37, California; Robert F. Goldie, M.D., Baptist Hospital, Ogbomosh, Nigeria, West Africa; Annie Jenkins Sallee (Mrs. W. E.), 1906 South Fifth Street, Waco, Texas.
- 29 Ruby Hines, Caixa 38, Maceio, Brazil.

Poky Puppy Has A New Home

(Continued from page 27)

the puppy was able to peep out. The man picked up the package and walked along a little crooked, cobblestone street.

Poky Puppy could see other people walking along the street. He heard the kind man stop and talk to some of them. He heard them talk about war, about how happy they were that all the soldiers had gone. He heard them talk about how happy they were that there were no more terrible bombs being dropped on their village.

The man stopped at one of the small houses and knocked at the heavy wooden door. The house was made of stone and had a thatched roof. One side of it looked as if a bomb had hit it. When the door opened there stood a woman, holding a little baby. She spoke to the man, calling him "Pastor". She invited him to come into the small house.

The pastor told the mother, whose name was Mrs. Tomas, that he had a gift for her. It had come from Christian friends in America, he said.

He handed her the package. She placed her baby in the cradle. Then she opened the package. She was so happy at seeing all the nice baby clothes that she began to cry. She tried to thank the pastor and she wished she could thank the people in America who had sent the nice, warm clothing and the pretty blanket to her little girl, Suzy.

Then the mother saw the little cloth puppy. She picked him up and hugged him. She wiped her tears away and smiled as she leaned down to place the tired puppy in little Suzy's arms. Suzy laughed delightedly as she squeezed the puppy. Poky Puppy snuggled close to her. Today she is a happy little girl because of the love of a Christian woman and a little boy in another land.

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SOUTHERN NEWS Flashes

Arrivals

Lucy Wright of China, announcement of whose arrival in September was inadvertently omitted in an earlier issue, is on furlough at 104 South Broadway, Tarrytown, New York.

Hattie Gardner of Nigeria is on furlough at McBee, South Carolina.

Departures

The Rev. and Mrs. James P. Kirk left Miami September 5 by air for Rio de Janeiro. Their address is Caixa 320, Rio.

The Rev. and Mrs. Charles W. Knight sailed from New Orleans November 18 for Nigeria.

Ernelle Brooks left New York by boat November 21 for Nigeria.

Jo Withauer left New Orleans by boat December 2 for Rio de Janeiro, Brazil.

Mrs. R. Elton Johnson left November 25 by boat from New Orleans for Santos, Brazil.

Birth

The Rev. and Mrs. Deaver M. Lawton of China announce the birth of a son, Daniel Paul, at Kweilin November 3.

Transfers

Olive Lawton of Tsining, China, is at work in Kweilin temporarily with the Rev. and Mrs. Deaver M. Lawton, 56 Lok Kwan Road, Kweilin, Kwangsi, China.

Everley Hayes is engaged in language study at the Baptist Mission, Tungshan, Canton, China.

Bereavement

Olive Riddell of China, now on furlough, Box 236, Route 2, Richmond, Virginia, lost her youngest brother in November.

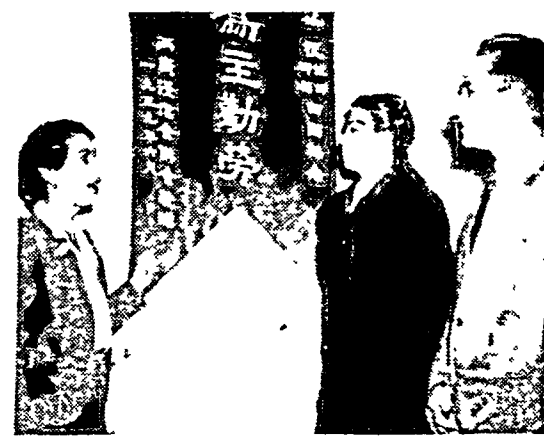
Two guests at the October Board meeting were Emanuel O. Akingbala and Samuel A. Lawdyin of Nigeria, now students at Virginia Union University, shown here congratulating Ethel Guest on appointment to West Africa.



Moore

Dr. Gill introduced Alvin Hatton and the Hiram Duffers to his personal museum.

Rachel Newton Dickson talked China with the Donald Moores, medical appointees.



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**3
GREAT
BREEDS**

Nigeria—Then and Now

(Continued from page 12)

take their places in their communities. Not only clean physically, many of them returned as new creatures in Christ Jesus for they had been touched also by the Great Physician.

It is thrilling to contemplate the unprecedented growth in the number of churches and the spirit of the pastors and members. More than one hundred and fifty pastors from many parts of Nigeria went to Ogbomosho in August for a refresher course. It was to these men that several of us "outsiders" were privileged to speak. It was upon their hearts that we laid the burden of leading their people into an acceptance of the challenge of the new day.

Most of the churches are self-supporting. What is more significant, many of them spend large amounts in school buildings and on teachers' salaries. A good illustration of this is Fiditi, a town of five or six thousand situated about ten miles from Oyo. In the early part of my missionary career I used to visit this community. Generally I found a small group of persons worshipping in a rude little hut. The pastor's salary was small and much of it was paid by the mission.

Today there are two pastors who lead large, forward-looking groups. As we journeyed down country from Oyo, Dr. Cornell Goerner, Mr. Patterson, and I stopped for a brief visit in Fiditi. It was the afternoon of a week day, and the school was not in session. Soon after our arrival, however, there was a congregation made up of pastor and a number of teachers, pupils, and church members. We were conducted on a tour of the grounds and buildings. We returned to the auditorium and heard an address of welcome. We continued our journey, marveling at the unbelievable changes that had taken place in this community in a few years. Two churches made up of hundreds of members supporting two schools of approximately 650 pupils!

Perhaps no change which has taken place in Nigeria during my intimate acquaintance with it is more marked than that which is related to the status of women. When I went to the field in 1914, there were only

a few women who could act as interpreters or take their places as leaders.

Those who attended the meetings of the Baptist World Congress will recall that two of the most attractive delegates at that convocation were Mrs. Ladoyin Oyo and Mrs. J. T. Ayorinde from Nigeria. Both of these are products of the Girls' School at Abeokuta and of Woman's Missionary Union, the two institutions which have helped to change the nature of Nigeria. The poise of Mrs. Ojo and the enthusiasm of Mrs. Ayorinde, and the genuine devotion and ability of both of them would do credit to women of any race or nation. They are typical of scores of others who are taking their places along with their husbands in the building of a new Nigeria.

Another impetus which has quickened the spiritual pace of Baptists in Nigeria in recent years is the work of the Sunday school. Almost phenomenal results have been achieved through the medium of Vacation Bible school activities. Hundreds of persons have been led to declare their faith in Jesus Christ through the influence of this phase of work.

In an effort to meet the rising tide of interest in education and the rapid advance of the churches, new plans are being made and new projects launched.

In 1914 there were thirteen missionaries; today there are 102. Despite this large increase, the current need is tremendous. We are seeking a businessman for Lagos, a businessman for Ibadan, a man for the Ibadan youth center, a man who knows the mechanics of a printing establishment, three or four men and about the same number of women for the school system.

There is a mass movement in the direction of education. We are planning to play our part in spiritualizing the process. To do this we must produce a well-trained ministry and a high type of literature. We must also establish and maintain a hostel and a youth center at or near the university.

Years ago the peoples of West Africa were discovered. More recently they discovered themselves. They are on the march.

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ASSETS

Earning Assets:

Bonds	\$ 5,425,427.55
Mortgage Loans—Regular	2,568,238.07
Mortgage Loans—F. H. A.	259,023.29
Mortgage Loans—G. I.	109,023.61
Building and Loan Account	3,500.00
Real Estate (Liquidating Lease)	346,709.15
Preferred Stocks	1,223,350.20
Common Stocks—Banks	102,418.75
Common Stocks—Industrial	474,298.42
Common Stocks—Insurance	370,923.47
Common Stocks—Utility	460,148.86
Notes and Accounts Receivable	2,917.00
Home Office Building (Net)	174,873.48
Total Earning Assets	\$11,520,851.85
Other Assets	55,798.37
Prepaid Expense	2,320.40
Cash	721,496.28
Total Assets	\$12,300,466.90

RESERVES AND LIABILITIES

Annuity Reserves:

(Old) Annuity Fund	\$ 3,121,341.99
Lapsed Certificates	2,311.27
Special (Lump Sum) Annuity	109,030.21
Special Deferred—Regular	24,780.95
Special Deferred—Institutions	17,079.35
Service Annuity	22,818.21
Age Security	94,096.63
Orphanages	130,962.00
Foreign Mission Board	195,181.12
Baptist Boards	646,258.84
Educational Institutions	393,351.61
Ministers Retirement Plan	5,663,176.38
Widows Supplemental Annuity Plan	166,182.06
Savings Annuity	410,589.87
Contract Annuity	325,881.21
Total Annuity Reserves	\$11,323,041.70
Relief Reserves	750,732.07
General Contingent Reserve	212,345.65
Escrow Accounts	14,347.48
Total Reserves and Liabilities	\$12,300,466.90

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- Vol. V—The Hebrew Monarchy
- *Vol. VI—The Divided Kingdom, Restoration Period, and Post-Exilian Prophets
- *Vol. VII—The Prophets of the Assyrian Period
- *Vol. VIII—The Prophets of the Chaldean Period
- Vol. IX—The Book of Daniel and the Inter-Biblical Period

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