

THE *Commission*

A BAPTIST WORLD JOURNAL

May 1948

In this issue

The Pioneer for the Kingdom in Arabia

Fritz Henle, Monkmeier



Memphis is our destination *May* 17-23.

With Woman's *M*issionary Union's annual session on the 17th and 18th, and the Southern Baptist Convention's ninety-first session opening on the 19th, with the *M*en of the churches in charge, *M*issions will furnish the *M*otif, and the climax will come on Thursday, the 20th, which is foreign mission night. You can see *M*. Theron Rankin's picture of the world task in terms of two billion people. You will feel the heartbeat of a Christian *M*inistry in Latin America with Everett Gill, Jr.; in Africa, Europe, and the Near East with George W. Sadler; and in Asia with Baker James Cauthen. You will meet Frank K. *M*eans of the department of missionary education and promotion, and Samuel E. *M*addox of the personnel department. And you'll have a chance to mingle with *M*issionaries just back from the field.

Meet the Master in Memphis

EPISTLES

FROM TODAY'S APOSTLES

Missionary Mother in Pioneer Field Finds Life Rugged But Satisfying

Just a week ago we arrived in Arabia, and we are anxious to tell you all about our new home and field of work. We are very happy to be here and do praise the Lord for all that he has done for us. We have that glorious feeling of being where he wants us to be—in Arabia.

We left Jerusalem last Wednesday, flying from Lydda to Cairo. The next day we flew from Cairo to Bahrein in a large flying boat, the only transportation available at the time, due to the cholera in Syria and unrest in Palestine. We had a very pleasant trip, and the children stood it well. On the flight from Lydda to Cairo in a small seven seater, Sharon had the fun of sitting on the pilot's lap as he flew the plane.

The Arabs here are almost totally Moslem. All the women on the streets are veiled and wear native dress. The women who come to the church services are also veiled. There are mosques and minarets everywhere, and we are awakened each morning an hour before sunrise by the muezzin calling the faithful to prayer.

Along the roads one can see little way-side prayer buildings—just crude structures—for the use of travelers who might be passing by at the appointed time of prayer.

As you probably know, the Moslems pray five times a day, at set times, facing toward Mecca, and saying the same prayer with the same motions each time.

We are having quite a bit of difficulty understanding the Arabic here, as it is so different from that of Palestine. Both the

pronunciation and vocabulary are different in many instances, and so far we get but little of what the people are saying. We start our lessons this afternoon, and hope that we will soon "get out of the fog." There will be plenty of opportunity here both to hear and to practice our Arabic. We were most interested to learn the idiom for "How are you?" Here, they say in Arabic, "What is your color today?"

When we arrived it was delightfully warm. I wore a wool dress, no sweater, and the sun was very hot. It's a bit chillier now, a sweater or suit is more comfortable, and I wore a spring coat last evening to church, but it is still lovely. The summers, of course, are real scorchers. It is extremely damp as well. The

Photos courtesy the author



Merrell, Susan, Sharon, Beth at Bahrein.

rugs feel wet in the mornings when we get up, and even nylon stockings don't dry at night.

We are having a difficult time getting used to the water. It has a high mineral content, and tastes just like salt water. It certainly doesn't quench one's thirst! You can buy sweet, distilled water, but it is too expensive to use regularly.

The day after our arrival, Mrs. Storm said to me, "Have you any clothes to send to the laundry, or Dobi?" I thought, "My, isn't it nice to know that Bahrein has a laundry!" A few days later, I was out driving with one of the nurses on a rather deserted road. Suddenly, she said, "Oh! there's the Dobi."

To my amazement I discovered that my "laundry" was a big spring of water, in which men were washing the clothes by beating them against the rocks. Then they laid them out on the dirt ground to dry. They did have one small clothesline, but this is a very recent addition. We are told that they get the things amazingly clean this way. (No telling what happens to the buttons in the process!)

The poorer people here live in huts made of date-palm sticks. The homes, unlike ours, are not one house with many



Susan and Sharon love their Arab aiyah.

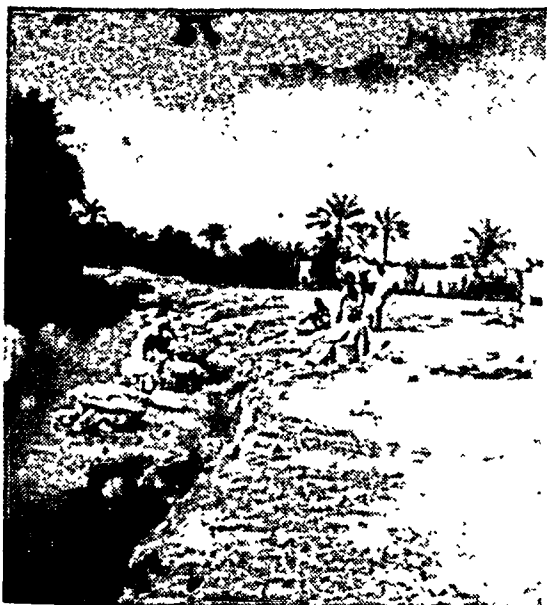
rooms. Instead, each room is a separate little hut, built around a small courtyard. One hut in the circle is the living-room, another the bedroom, another the kitchen.

Most of them are very crude, but every once in a while we come across one that is really attractive. It is amazing to see how cozily they can be fixed up, with a little thought and neatness. In the summer the people sleep on the roofs of these huts, because of the intense heat, as do the rest of us in our houses.

The better class people in the city proper have homes of white stone with walls around the outside and an inner court where they keep all their possessions, wives, children, and animals. Very poorly built and oddly proportioned to be sure, but when we stand on our roof at night and look out over the sleeping city, it somehow seems very peaceful and beautiful. We can only stand and wish that there were actually peace within those walls as there appears to be from without.

We have an *aiyah* here for the children, who takes care of them when we go to services, and to the market. She is a Moslem woman, who is always veiled on the streets and in the presence of men. As a special concession she goes without the veil in our house, since the

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"Oh, there's the Dobi!"



The poor people live in date-stick huts.

The COMMISSION

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Edna Frances Dawkins, assistant secretary of the Department of Missionary Personnel of the Foreign Mission Board, is former assistant dean of Meredith College. Edwin B. Dozier, of Charlotte, North Carolina, on furlough from Japan, was the first missionary to return to his post of duty on Kyushu after hostilities ceased. Merrel P. Callaway, missionary to the Near East since 1942, has recently been transferred from Jerusalem to Bahrein, for an intensive study of Arabian Missions before going to a new station in the Hadhramaut. C. Aubrey Hearn of Nashville, Tennessee, is associate editor in the Baptist Training Union Department, Baptist Sunday School Board. Cornell Goerner of Louisville, Kentucky, is professor of missions, Southern Baptist Theological Seminary. Edgar F. Hallock, missionary to Brazil since 1941, affiliated with the Brazilian Baptist Sunday School Board at Rio, is on furlough at Norman, Oklahoma. J. J. Cowsert, missionary to Brazil since 1920, is director of the Bible Press, Baptist Publishing House, Rio de Janeiro.

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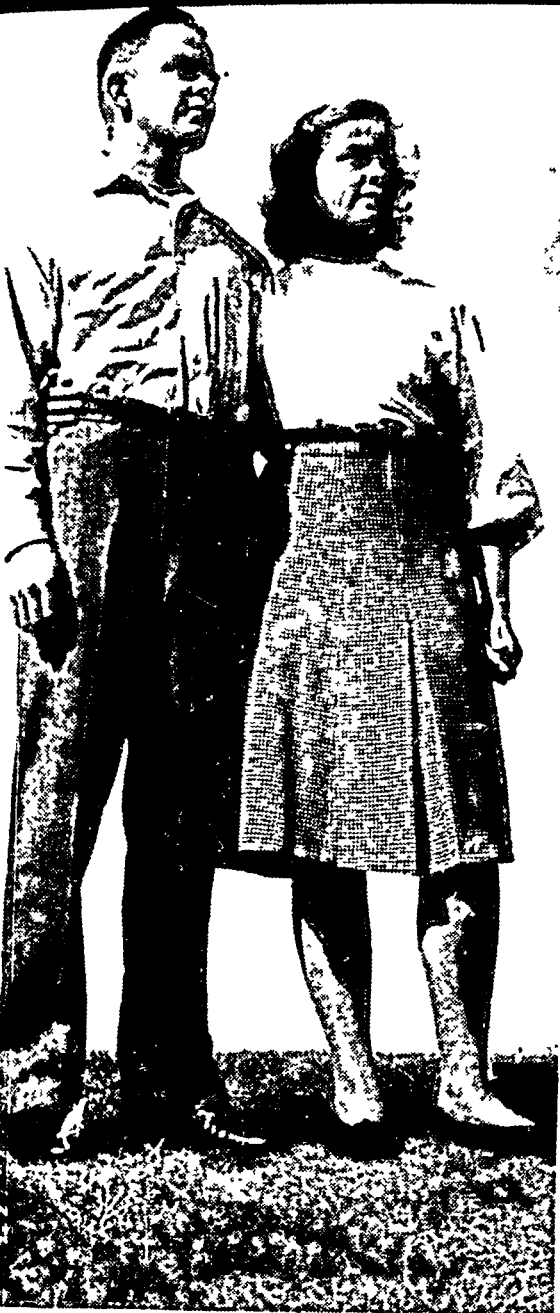
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VOLUNTEERS

By Edna Frances Dawkins

as told to Marjorie E. Moore



Religious News Service Photo

You have been praying the Lord of the harvest to send forth reapers to save the crops which are threatened with ruin in the middle years of the twentieth century. That is the conclusion which we of the Personnel Department of the Foreign Mission Board have reached this spring.

You must keep praying. The Board expects to examine a total of a hundred mature, well-trained young Baptists for appointment before the end of 1948, and less than ninety are available. Christian homes have been faithful to their missionary education task, Baptist churches give some devout young men and women a glimpse of world need, and God continues to call those who love him with all their hearts, minds, and strength.

See for yourself how they "stack up" as prospective missionaries. (To avoid apparent discrimination in our choice of volunteers for this purpose, they are presented anonymously, but they are bona fide candidates for Christian missions overseas and will appear before the Foreign Mission Board within the next twelve to twenty-four months.)

Mary, the youngest of four daughters, had to make it up to her father for not being a son. A tomboy during her girlhood, she refused piano lessons because her three sisters had them, and chose the clarinet as her instrument. She was a member of the high-school band and won five or six medals for her clarinet solos. She liked carpentering and made rabbit hutches and chicken coops instead of doll clothes.

During high school she began to work in her pastor's office and with his encouragement, began to dream of Christian service. She went to a junior college which had a strong Christian atmosphere, and spent her summers working in the rural churches of her state. She completed her college work at the state women's school, majoring in English and Science, because she felt an inclination toward medical service. After college she took a job as research chemist, but when war came, she shifted to airport traffic control, and then became a WAVE.

One of her superior officers, a man, replied to the Board's inquiry with "She did as good job as any man she worked with." Another said, "Miss Mary A. is about the most co-operative woman I've ever had on my staff."

War over, Mary decided that her medical course had been postponed too long to hope to complete preparation for medical missions before she reached the appointment age limit, so she entered missionary training school and, just for the fun of it, enrolled for flying lessons on the side. She now has her private pilot's license, as well as a master's degree in religious education.

Her field? She's still saying, "I'll go where you want me to go, dear Lord," but admits "if it were left en-

tirely up to me, I'd choose Nigeria 'quick's a cat would wink an eye.' My first impressions when I became a missions volunteer were of that country. Since then I have worked with the Negro people and know of no people with whom I had rather work. I have always had a deep interest in the race problem and tried to keep informed about it and to develop Christian attitudes toward it. The missions courses and the many speakers we've had have taken me, figuratively speaking, around the world and made me sensitive to world need; but it seems I always get back to Africa in my thinking."

Japan is the future home of a young preacher who has fought hard for his chance in life and won out. The son of a logger, one of seven children, of parents who were not strongly religious, living in a community which was rugged and offered meager advantages for a precocious child, Ed started to school at the age of four. He knew when he was little that he wanted to be a preacher, but he saw no opportunity for the required training and went to work with his father. He tried to reconcile himself to that life but seven years after high school graduation, he entered college at the age of twenty-four.

He has now passed the initial examination for a doctor's degree in philosophy at a divinity school. The dean says, "He is one of the best who has come to us for graduate study in recent years. He has maintained grades of A in all his work here thus far and has done exceedingly well as pastor of the Baptist Church at —. I regard Mr. L—— as a rare find for missionary service. In point of personality, poise, judgment, and intellectual and emotional maturity, as well as genuineness of Christian faith, he

seems to me to rank among those at the top of the list."

Born and reared overseas, daughter of pioneer educational missionaries at an interior post, Virginia knew missions too well. "I'm not going back to the mission field," she asserted whenever her classmates hinted that a missionary's daughter would surely follow in her parents' vocation.

She enjoyed languages and history so much, she earned her master's degree with these as major subjects, and then entered the seminary for sacred music. She spent four years in this study, still having to deny at every turn that she was preparing for overseas service. She even accepted a job with the Federal Bureau of Investigation in translation, but before she began her work, she changed her mind and enrolled for one more year in sacred music which she loved so much.

That year was fatal. She fell in love with a fellow student, and on missionary day in the course of the year, they both responded to the plea for "harvesters" to send forth into the fields. Virginia is prepared now to do what she has persistently declared for ten years she wouldn't do—go back to the mission field! Her husband is as good a candidate as she.

An assignment with the Navy took one young Baptist from his church home in an agricultural community to a Latin-American post. Having been trained in the Baptist Student Union to take his membership with him, he joined the local church and offered his services. He became the popular teacher of an English Bible class in the new community, and spent his spare time mastering the language of the place.

He made good in his work because he was commissioned an ensign during his tour of duty abroad, and was transferred to another post, with responsibilities which took him over most of that country. He visited Baptist congregations wherever he went. Before he returned to the States, he had responded to the call to preach and made public profession of the fact at the national Baptist convention there.

Receiving his discharge at the end of the war, the former Naval officer went straight to the seminary to pre-

Will some of these keen young missions volunteers find a "No Help Wanted" sign at the Foreign Mission Board when they have completed from five to ten years' training for overseas service? That depends on how strongly you support the mission enterprise through your church.

pare for the ministry. One of his classmates was a young war widow, and their falling in love was a yielding of life for overseas service as missionaries. "A top-flight couple," say their professors, "and wonderful prospects for the mission field."

At the Ridgecrest Foreign Missions Conference, a nurse with an executive position in her state nursing association came to realize that her life could be spent more meaningfully in Christian service than in any other way. She was a graduate of her state woman's college, and had obtained a master's degree in nursing from an internationally famous university, to qualify as a nursing instructor in a hospital back home. When she accepted the job with the state association, she was responsible for helping schools of nursing throughout the state to become accredited.

Susan interviewed the personnel secretary on the grounds at Ridgecrest during the conference, and inquired about the possibilities of appointment. She promptly gave notice to her employer that she would not be available after the end of the year; she has sold her car, and applied for entrance to a missionary training school. Already well qualified, she is going the second mile in preparation for her life work in some administrative capacity in a missions hospital.

Sam is a volunteer for Japan because his brother was killed at Pearl Harbor. He is the youngest of several children of a farmer. His chances of an education seemed very meager when he finished the local high school, but he managed to enter a junior college and was awarded the missionary "Life Beautiful" award when he was graduated. From there to senior college and the seminary he has worked his way, literally day by day, and his wife is teaching school while he completes his graduate work in theology now.

Of him, the seminary staff members have said, "One of the best loved and most respected men on the campus" and "one of the top men in this student generation."

Mack, a volunteer for the Orient, was converted, he says, in a meeting conducted by a Chinese Methodist evangelist. He was baptized by his father, with his

sister and several Chinese converts. Since he was twelve years old, he has been interested in missions as his life work. Since that time he has also been interested in journalism as a life work.

After graduation from an American school in China, he came to the States for his college work, and made a brilliant record for himself in school. He attended Harvard for some work in theology for a time, worked at the home office of the Foreign Mission Board a year, then accepted an assignment for relief work in China. That completed, he entered the Army intelligence service for a two-year period.

"This gave me a more realistic picture of China and a deeper sense of compulsion to missionary service in view of the appalling physical and spiritual needs, especially in contrast to our abundance," he writes.

When he has completed his seminary training, he will be a candidate for appointment for Christian publication work in Asia.

These are a few of a handpicked group of Southern Baptists who are missionary, not only in theory but in practice. Some generalizations may be made about these young people.

Today's volunteers are products of a major depression. Most of them worked their way through college and graduate school. They show an unusual maturity and self-reliance, but the sacrifice they had to make for an education in some cases impaired health. The medical adviser reports that some of the candidates have used up all their reserves; while they are young, they can take the grind with no apparent harm to themselves, but they may prove to be bad risks on the long pull of an overseas mission appointment.

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Logistics Is Our Problem

By Edwin B. Dozier

Contrary to widely publicized press reports, more Protestant missionaries have entered Japan since the war than Catholic missionaries although greater difficulties are encountered by Protestants.*

It is true, however, that there are 859 Catholic missionaries in Japan as against 270 Protestants, but if non-Catholics were to count some personnel in the occupation forces, their number likewise would be greatly augmented. A larger proportion of Catholics remained in Japan during the war because they were from European and pro-Axis countries.

Four hundred and ninety-two missionaries is less than half the number called for by General Douglas MacArthur a year ago. What is the matter? Is there no urgency? Are not Christians responding adequately? Perhaps! But a major difficulty is missionary logistics. It took vast planning, preparation, and equipping of our armies for the European and Pacific invasions; our missionary invasion of Japan takes thorough planning, also. We lack the well-organized machine to prepare the way for invasion by missionaries.

What is required? In addition to a regular passport and entry visa from the State Department, a missionary to Japan must be cleared for entrance with the Plans and Policies Section of G-1 in MacArthur's Tokyo headquarters. After a careful check as to the individual's suitability within the occupation framework, certain logistical guarantees are required of the missionary and his board.

First, adequate and more or less permanent housing must be guaranteed for the missionary. In the case of Southern Baptists only three mis-

sionary residences remained, and a fourth was purchased from a man who returned to the United States. Building materials are impossible to get in Japan. Large mansions of wealthy Japanese who must sell for taxes could be bought, but it would mean eviction of several families, totaling twenty or more persons, who would literally be put out in the cold.

We can't do that and preach the love of God. Purchasing and shipping complete materials for houses from the United States becomes necessary and will prove cheaper and more feasible than trying to build with highly inflated Japanese materials in that devastated country. United States Government export permits are difficult to get, and so house trailers may have to serve in the interim.

In the second place the missionary must not become a liability to the occupation forces for food. Each missionary and dependent can get the meager and altogether inadequate ration of the Japanese as a courtesy of the Japanese Government. Then each individual is permitted to import one ton per year of foodstuffs from America. Imagine buying one to five tons of food to last your family a year! This problem seems to be easing in Tokyo a little.

The missionary and his family must guarantee that they will not be a burden medically on the Army. With hands of capable Japanese doctors tied because of no drugs, the missionary must provide medications which normally he would never think of buying in quantity. Furthermore, in cases of illness the missionary home must become the hospital because Japanese hospitals have no heat, no screens, no cooking facilities nor other normally expected services.

After the occupation forces have

provided transportation to the missionary's listed destination in Japan, then from that time on the missionary must ride the crowded, dirty, and unheated public transportation systems of Japan. For adults it may not be too great a hardship, but missionary children will be precluded from much travel unless some means of motor transportation can be provided. Again the provision of gas and oil and repair parts present a real logistical problem.

New missionaries must be located near and be closely associated with an experienced missionary for twelve months, thus making it necessary to group housing which later might be more profitably scattered. This is another headache.

Missionary children under twelve months cannot enter Japan, a regulation causing delays and separations. Older children may enter but their schooling must be arranged in the missionary home, the mother becoming schoolteacher.

No over-all plan for fuel and lights exists and that means the purchases of some missionaries in America will be useless. Further purchases in Japan are impossible so that delays in getting new equipment from America can work hardship.

The arbitrary rate of exchange makes the missionary dollar worth 25 cents or less for such commodities as can be bought in Japan. Doubtless occupation authorities determined this rate in an effort to help Japanese purchasing on world markets for it does not affect the occupation personnel and their dependents, since they do not have to buy anything in Japanese stores. The missionary and other private persons living on American income translated into yen are hurt most. If missions were a profit-making enterprise, there would be no attempt to do business in Japan under such conditions.

After the missionary gets to the field and becomes proficient in the language still problems beset him. Essentially it is with him as it is with his

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Almost three years since Hiroshima . . .

and Japan has less than half the number of Christian

missionaries Mac Arthur asked for. One of them tells why.

*250 to 242, to be exact.



Dr. and Mrs. Storm



Dr. and Mrs. Harrison and son



Mr. and Mrs. Callaway

We Pioneer for the Kingdom in Arabia

ARABIA AT LAST! The first things we saw in Arabia were not camels, horses, date trees, or Arab sheiks.

We saw oil refineries and oil men. King Ib'n Saud of Saudi Arabia is potentially the richest man on earth. But Arabia has no educational system that can produce leaders to develop the country. It depends almost entirely on foreign Arabs, with expensive homes in other capitals.

Its religion is losing its grip on many of the upper-class youth and is leaving only a religious vacuum, to be filled with wine, women, and song. Strict Islam has always forbidden the wine and song. As to the "women," suffice to say that even the Prophet Mohammed, who lived five centuries after Christ, had eleven wives, the last of whom was nine years old when she was married to the writer of the Koran. Since Koranic education is the only kind Arabia knows, her material wealth is fast becoming a curse.

Arabia's only hope lies in the fact that some Christians are beginning to say, "Arabia at Last!" It is our good fortune to be spending some time with the group that said it first—the Reformed Church's Mission on the east coast of Arabia. From the moment that our little family landed in Bahrein these friends have not only given us a hearty welcome but have also shown a willingness to help us get oriented, before we move on a thousand miles southwestward into the Hadhramaut ("had-thra-moat"). We want you to know these friends in eastern Arabia.

The senior missionaries here in Bahrein are Dr. and Mrs. Paul Harrison, author of *Doctor in Arabia* and *The Arab at Home*. One learns a lot about presenting Christ to Moslems as he watches the doctor do personal work among his patients for a half hour each morning. Then, as the clinic opens, the Arab evangelist brings a short gospel message to the outpatients who wait for treatment. Later, Edwin Luidens, the pastor of the small church, and I try to follow up this beginning by visiting with the patients as much as possible.

We also go to near-by Moslem villages, where friends have been made by the hospital and school in Bahrein. Occasionally we preach in English at near-by Dhahran, where the American Arabian Oil Company has its small, modern American town, built on the desert sands. Here are more than 1,500 Americans, a few English-speaking Indians, and many Arabs—15,000 people of the company's Dhahran payroll.

You must meet Dr. Harold Storm (and read his *Whither Arabia*) whose wife was a Southern Baptist missionary in China before her marriage. We hope to accompany him on some of his medical tours to such places as Hofuf, in Hasa, Riyadh, the capital of Saudi Arabia, Muscat, in Oman, and Kuwait, which has a small mission hospital. In our yard is a beautiful little gazelle, named Bambi, which Dr. and Mrs. Storm brought from Taif, the summer capital of Prince Feisal. We all, especially little Sharon and Susan, are becoming so attached to

Bambi that we dread the prospect of eating him in a few weeks.

Mentioning the Storms, we remember their Moslem servant, Mohammed, who has been so helpful. Although a young man, Mohammed has already had two wives, and, true to local custom, was given a ten-day vacation for his first marriage and a three-day one for the second. Recently, Mohammed asked two Arab children what was in the paper bag they had found and with which they were playing. To his astonishment, he was shown a newborn baby. Mohammed decided to take the baby to his own date-stick hut, where both the new father and the castaway baby are doing quite well.

It may surprise some to hear of such a spirit in a Moslem boy. Although Islam, or "Mohammedanism," does not major on compassion, there undoubtedly are some good points in a religion which, alone among the religions of the world, can claim to have met and vanquished Christianity. The mightiest and most widespread of the non-Christian faiths, Islam counts today nearly three hundred million adherents—one-seventh of the human race! It is the theism (one God) of Mohammed the Prophet, born in the 6th century A. D., that has spread over three continents and captivated the heart and mind of 300,000,000 who confess ceaselessly, "There is no god but Allah."

Islam has no true deep sense of sin, no real savior or soteriology, no adequate anthropology, and a very carnal eschatology. Someone has said

that the Koranic heaven is a combination of a saloon and a brothel. Our professor of Islamics at Harvard, Dr. Wm. Thomson, often pointed out that the age-long dogmatic attack of the Moslem on the Trinity is due not only to his "passion for the unity of God and abomination of the irrational. It is the spearhead of his assault on the divinity of Christ and the doctrine of the atonement."

Dr. Zwemer has added that "The denial of the crucifixion in the Koran is the denial of the Atonement. The Cross is the missing link in the Moslem creed. The only way Allah can

oft-repeated creed—"There is no god but Allah: and Mohammed is the Prophet of Allah"—the mechanical repetition of his five prayers a day, if he is pious, and his pilgrimage to Mecca once during his lifetime, if he is wealthy—this is all that most Moslems here know about their religion.

Something stronger than doctrine and dogma keep him fettered to Islam. One thing is the fact that a break with Islam means a break with the system upon which his livelihood depends. We know a young man who was poisoned on two occasions by relatives and friends. Over and over

Islam is totalitarian. It brooks no freedom of thought or liberty of conscience. Its hold is not merely religious but social and political. To forsake Islam is to be a traitor to one's family, community, and sometimes country. This is the crux of the matter. In leaving Islam the convert stands to lose everything that makes up this life, perhaps life itself. For the missionary, the seeming impossibility of the situation renders one limp and almost speechless till "the [Holy] Spirit of power, and of love, and of a sound mind" comes to his aid. He does.

This religion arose at a time when Arabia was unevangelized. One hundred years after Mohammed's death his followers were masters of an empire greater than Rome at the zenith of her power. The churches in North Africa almost vanished and in Asia were eclipsed. Nearly all of central and western Asia is 'Mohammedan,' or more correctly, "Moslem." This entire area, therefore, presents one of the most difficult missionary problems in the world and remains a challenge to faith because still so largely unoccupied. And Arabia is the backbone of the Moslem world—the citadel of Islam.

Yet, in spite of its strategic position, Arabia is practically an untouched

By Merrel P. Callaway

PHOTOS BY THE AUTHOR

Eight million people, 50 Christians! That's the picture of Arabia.



Get this map on your heart. Riyadh is the capital city of Saudi Arabia, Mecca the holy city of Islam. We are in training at Bahrein to enter the Hadhramaut where there is not a single Christian missionary. Our destination is Mukalla.

pardon a sinner is by abrogating his law and condoning guilt without penalty."

But the average Moslem we meet in Arabia knows little of the Koran and nothing of Christianity. The short,

again converts in other Moslem countries have had to leave their home communities after confessing their faith in Christ, through baptism. As Dr. Zwemer puts it—"Islam counts every convert an apostate, and every apostate worthy of death."



Um Miriam, converted Moslem, is in charge of the orphanage in Bahrein.

field, with its eight million Moslems and fifty Christians. Dr. Storm's recent stay of eight months in and around Taif, near Mecca, is a milestone toward the opening of inner Arabia to Christian missionaries.

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"Whitby, Ontario, 1947"

By W. O. Carver

The heading used above is employed by the *International Review of Missions* as a secondary caption for its annual survey of missions throughout the world. The survey is less extensive than in previous years, and is also cast in a different form from that to which readers have become accustomed.

Our readers should be familiar with the fact that under normal conditions there would have been held a world conference of the International Missionary Council. Not only was that obviously impossible at this time, but not even a full meeting of the committee of the Council had been possible anywhere in the world since the Madras Conference ten years ago. This conference in Ontario last July was a relatively large meeting designed as far as circumstances permit to take the place of a general world conference until such a world meeting can be organized. It is now tentatively planned that such a world meeting shall be held in 1950.

For this Whitby Conference the planning committee selected as a comprehensive and guiding theme: "The Christian Witness in a Revolutionary World." The report of the discussions, the actions and the papers of this conference have been published under the title: *The Witness of a Revolutionary Church*. We are here undertaking to report some of the matters of chief interest and chief emphasis in this conference.

The Survey

Considering a "world in ferment" the delegates listened to reports from each area, undertaking only to indicate in broad outline the situation, the needs, the prospects—all "in relation to the Christian Church." Our space does not allow us to take up these reports from the various sections. They are in general accurate and satisfactory within the limits which had to be observed. On the

whole they are also encouraging and certainly very challenging to the Christian thinking and Christian undertaking.

"Anglo-American World"

While the obvious burden for the interpretation and expansion of Christianity lies upon the English-speaking world, it was most proper that attention should be drawn to this particularly; and it was important that there should be a factual facing of the situation. That the British and Americans and the Christians of the various British Commonwealths are not adequately aware of their responsibility or prepared to undertake it is too clear to be overlooked. Reasons were assigned for "a certain decline in Christian faith" in all parts of this Anglo-American world. Those of us who know the situation in our own country cannot but be saddened by the finding that "North America revealed a much healthier situation than prevailed in Great Britain."

It is significant and challenging that it seems to have been agreed that the "large and vigorous variety of denominational adherence" was coupled with the further fact that "the predominating and growing influence (in the United States) was not with 'classical Protestantism' but with such groups as the Baptists, the Methodists, the Disciples of Christ, in which strong movements for evangelism were apparent, and in which large-scale gatherings for conference met with enthusiastic response." While it was agreed that "the leadership in the missionary enterprise in the period immediately ahead" must lie with the United States, it was nevertheless recognized that British Christianity is not to be discounted in the part which it is playing and will continue to play in world evangelization, and in the stabilization of Christianity as a prime factor in the world's redemption.

Resources for a New Era

Of course the primary concern here is for missionary candidates in sufficient number and of the right quality to meet the vastly enlarging opportunities which are challenging all areas of the Christian movement. In the light of this, special attention was given to the prospects in the colleges, universities, theological schools and training schools. Here there needs to be a special revival of interest and a high-grade appeal made to the competent youth of today. At two different places in the discussion the revival of the Student Volunteer Movement and the new vigor which it is now taking on were discussed and its importance urged.

An effort was made to analyze and summarize spiritual and material equipment and "to affirm some common emphases and priorities for the days ahead." Elements of strength on which to base thanksgiving are briefly summarized. First of all is the fact that the strain of the war has driven Christianity in all parts of the world to a fresh awareness of our reliance on God alone. Then the fact that the spiritual unity "which binds in one the Body of Christ" has asserted itself during the war and has survived throughout all the vicissitudes, dangers, and distresses of this period. "The war has caused grievous wounds, but already it is clear that the Holy Spirit, the Healer, has begun and is continuing his work of reconciliation."

A third element of strength and hope the conference found to lie in the continued growth of a sense of fellowship and progress toward Christian unification. However, while the eagerness for ecumenical union and ultimately church union manifests itself repeatedly throughout the report, it was also repeatedly recognized that the progress has not been such as to satisfy those most determined to effect organic union. "Even where actual union has not been achieved, deeper love and trust have prepared the way for it."

This may be the best place to call attention to the fact that as the time approaches for the actual consummation of the World Council of Churches at Amsterdam, one meets increasingly expressions of misgiving and caution in connection with that fact. It is here especially significant
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Enemy of Christian Missions

By C. Aubrey Hearn

Is beverage alcohol an international enemy of missions? Perhaps the missionaries are better qualified to answer this query than anybody else. I wrote to fifty overseas missionaries, asking them this question. Their answers are revealing.

E. Stanley Jones, veteran Methodist missionary, after completing an evangelistic tour of Alaska, wrote in *The Christian Advocate*: "The civilization of Alaska is shackled by the liquor interests. . . . Legitimate business is cowed by the liquor interests. . . . Alaska consumes \$15 per person per week for liquor."¹

In most countries the situation is not so bad as it is in Alaska. But in nearly every country the liquor interests are deeply entrenched and politically protected, and drinking customs are socially practiced and defended. Many children are served their first drink at home by their parents. The widespread use of liquor results in detriment to the health, the morals, and the spirituality of millions of people.

Take Europe, for example. The traveler from America finds it difficult to get drinking water. Wine and beer are plentiful everywhere. Missionary Roy Starmer, formerly of Romania, now of Italy, writes: "Alcohol is proving to be an enemy of missions in Europe due to its widespread moderate use as a beverage among all classes of people. Some kind of wine is almost universally served in restaurants and other eating establishments throughout the continent. Beverage alcohol is also served extensively in private homes. The use of beverage alcohol is so much a part of the everyday life of people that it is most difficult to establish a public conscience on the subject."

From Brussels Missionary H. Wake-
lin Coxill writes: "The number of places where intoxicating liquors are sold is simply amazing and in some streets I know in Brussels, it seems that every other shop is a place where beer and intoxicating liquors are sold. There was a great deal of drunkenness

here during Christmas and the New Year, and many were teen-age people at that."

In China the problem of drinking is not nearly so serious as it is among the peoples of North America and Europe. Andrew Thomson, who was for thirty years a Presbyterian missionary in China, the author of *Alcohol or Christ?*, writes:

The chief hindrance of the liquor trade to the cause of missions in the Far East is its place in the dissolute lives of white people who live in the port cities. They have imported both foreign liquors and foreign drinking customs, so that not only among the white people, but also among some Chinese, the large glass and not the thimble-sized bowl of the Chinese, is the measure of the amount drunk. . . . Drinking, sexuality, and the importation of salacious Hollywood films have sunk "white" prestige to a low level, so that in the opinion of some of the people of these cities the only superiority of the white man over others is his scientific knowledge whereby he is able to exploit the material resources of the earth for sensual pleasures. Of course the inference is that since the Christian faith comes from the same countries that export whiskey, beer, and Hollywood scenes, it cannot be a powerful influence for good or it would have prevented these immoralities.

This observation is borne out in the letter from Missionary Mary C. Demarest. She says: "The sight of a drunken American sailor or marine in a port city hinders mission work there. The Chinese often think of all Americans as Christians. . . . Wealthy Chinese often drink a little Chinese wine with their meals, especially with feasts. Chinese Christians, or at least Baptists, are taught that drinking is a sin. A church member who persists in doing it is often suspended from membership."

Missionary John A. Abernathy writes in like manner: "What has hindered mission work in China the past few years has been the unrestrained use of beverage alcohol by American army and other armed forces personnel. Many often get dead drunk and are made sport of by non-

Christian Chinese. Many Chinese Government officials and businessmen feel that they must do for these men whatever is possible to make them happy and have gotten the idea that drinking and getting drunk is what they like best. Large numbers of Chinese have believed through the years that all Americans are like missionaries and when they see these American army personnel drinking and making fools of themselves it is hard to reconcile what we preach with what they see Americans do."

From Jerusalem, Missionary Merrel P. Callaway contrasted the practice in Muslim and so-called Christian lands in regard to the use of alcohol: "A British medical missionary friend of mine told me recently that on the rare occasions when he has seen drunks in this part of the world, he knew they were 'nominal Christians' and not Muslims. I might say, as a result of this state of things, that the intemperateness of so-called Christians and Christian nations is a real weapon against us in the hands of the Muslims."

In Africa, as in China, the natives are being taught to drink by Europeans who have settled there. Missionary McKinley Gilliland writes: "Here in Nigeria the British Government sanctions and promotes the liquor business; and I would say that most Europeans (and Americans) who are not in Nigeria for strictly humanitarian purposes, Christian or otherwise, are drinkers, and their influence upon the natives is great."

In the same vein writes Missionary W. H. Congdon: "The clubs and drinking parties found wherever Europeans gather in Nigeria are imitated by Nigerians, who often have the impression that all white people indulge in the same, and that such is their civilization and the source of their supremacy." Of significance is this testimony from veteran Missionary J. C. Powell: "I firmly believe that if the white population had been made up of teetotalers the province of Nigeria would now be largely Christian."

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¹The Christian Advocate, January 17, 1946. Used by permission.

New Day for the Nigerian Seminary

By Cornell Goerner

When the Nigerian Baptist Convention assembles for its centennial celebration in August, 1950, one of the features of the program will be the awarding of the first theological degrees to graduates of the Nigerian Baptist Theological Seminary.

As each of the several candidates steps forward, he will be handed a crisp, parchment diploma with words like these:

"The Southern Baptist Theological Seminary, through the affiliated Nigerian Baptist Theological Seminary, by vote of the Faculty and upon authority of the Board of Trustees, confers upon (name) the degree of Bachelor of Theology."

It is expected that on that day five young Nigerian ministers will receive degrees from the oldest theological institution of Southern Baptists, earned

through an extension course in Ogbomosho, Nigeria.

With the announcement of this new arrangement, whereby for the first time it becomes possible for a Nigerian Baptist to gain a recognized degree without leaving his country, a new spirit has come into the seminary at Ogbomosho. The students who are eligible to meet the conditions for a degree by 1950 have entered into their studies with new zest. A worthy reward for their labors is at last held before them.

Uncomplaining, they accept the requirement of an additional year of study beyond the three-year course they had originally planned. Gladly they postpone for one more year the beginning of their full-time ministry. It will be worth it, they feel, to hold a degree from the Louisville seminary in America!

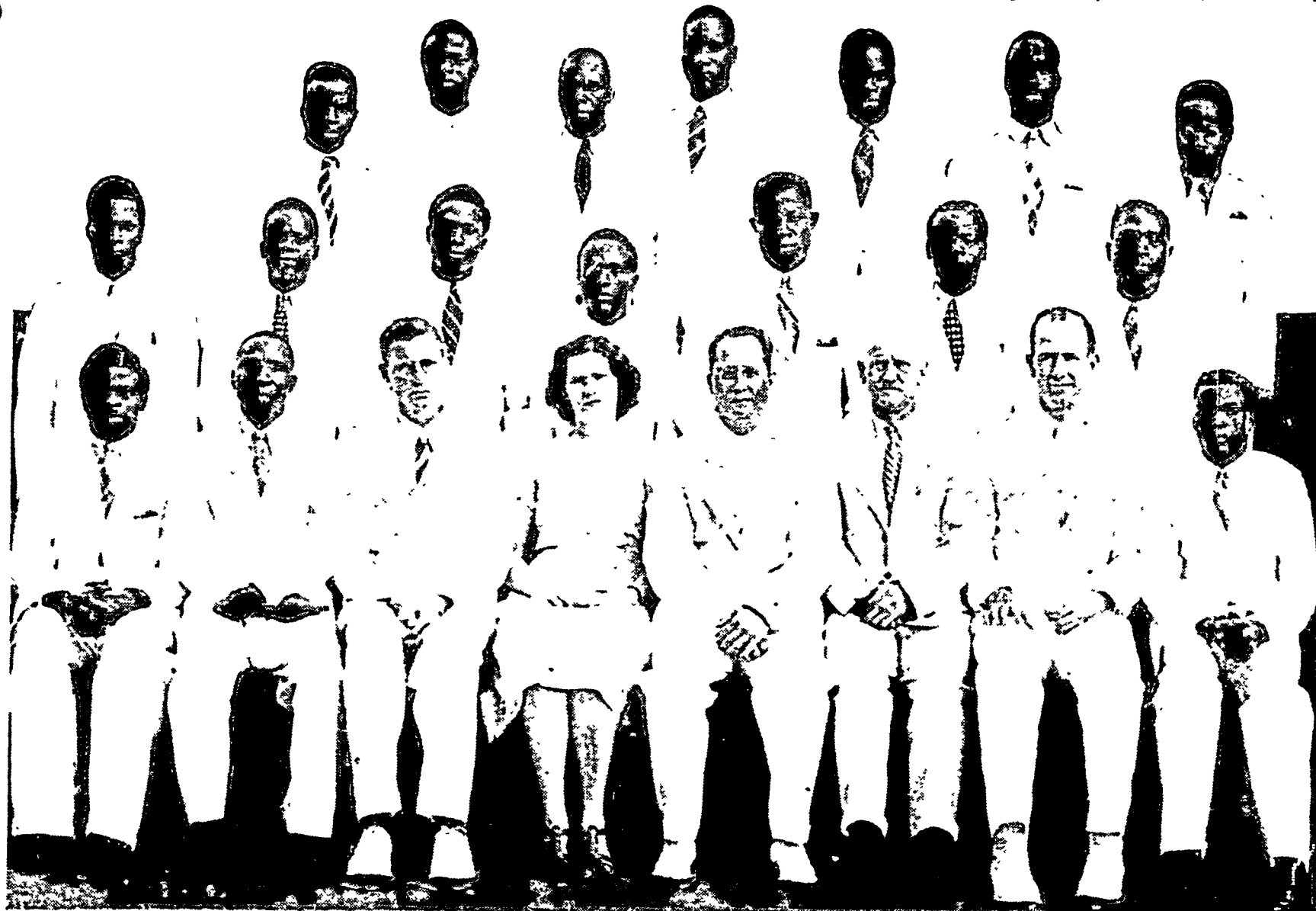
The standing of the Nigerian Baptist Theological Seminary has been enhanced greatly as word of the accreditation of its courses has spread. A noticeable increase in enrolment resulted immediately, as others hastened to take advantage of the opportunity to work toward a recognized degree.

This unique relationship between an American seminary and an African institution is the result of nearly ten years of praying, planning, and negotiation between officials of the two schools. It was in September, 1938, that Dr. J. Christopher Pool, who had become principal of the Nigerian seminary in 1935, made an official request that an affiliation with the Louisville institution be granted.

At that time a committee was ap-

The seminary faculty, photographed with the class of 1946, includes two professors with Ph. D. degree, one with Th. D., and one with Th. M. Dr. Pool was on furlough.

Photos courtesy the Nigerian Baptist Theological Seminary.





The buildings, although crowded, were found to be reasonably adequate, and plans for enlargement were already approved, the money appropriated by the Mission.

pointed by the faculty of the Louisville seminary to investigate the matter. This committee outlined for Dr. Pool certain conditions which must be met before such a relationship could be effected. These conditions, including an enlargement of the faculty of the Nigerian seminary and introduction of certain courses of study, became a blueprint for future development of the African institution.

Year by year the standards at Ogbomosho were raised. Little by little the curriculum of the Nigerian Baptist Seminary was made to conform to the course of study offered at Louisville, until the young Nigerian school was practically a replica of the older institution, with the exception of certain additional courses needed to equip Nigerian pastors for their own particular tasks.

When Dr. Pool returned to America for furlough in the spring of 1947, he visited Louisville and laid before the faculty the full picture of progress made in Ogbomosho, asking for a review of the situation and further instructions as to requirements yet to be met. Favorably impressed with the work being done in Nigeria, the Louisville seminary requested the writer, who was planning an African tour, to investigate the Nigerian seminary and report upon his return concerning whether an affiliation could properly be put into effect.

An on-the-spot investigation was



Dr. J. Christopher Pool has been the African seminary principal since 1935.

gratifying. It was found that the buildings, although crowded, were reasonably adequate; and plans for enlargement were already approved, the money appropriated. It was established that students in the advanced course came to the seminary with previous training fully equivalent to high school plus one year of college.

This meant that, by completing four additional years of work, it was possible for them to fulfill the requirements for the Th.B. degree, which has been granted to American students on the basis of two years of college and three years of seminary. This degree, of course, is not the same as the B.D., which is awarded only to full college graduates with three years of theological work; but it is a recognized degree.

It was found that six regular faculty members are giving full time to seminary teaching, two of them being concerned exclusively with the Bible institute department, whose students are not qualified for the degree course. Of the four professors who teach the advanced students, two hold the Ph.D. degree from the Southern Baptist Theological Seminary, one holds the Th.D. degree from Southwestern Baptist Theological Seminary, and one the Th.M. from the Southern Seminary. Courses being offered are almost identical with those listed in the catalog of the Louisville institution.

It was further discovered that the Nigerian seminary had been maintaining its present standard of work and substantially the same status of its faculty since January, 1946. Thus the student body which entered the advanced course at that time has done work which can be recognized.

When these facts were reported to the faculty of the Louisville seminary, after full discussion, it was unanimously voted to recommend to the board of trustees that a relationship of affiliation be established with the Nigerian seminary, and that the Th.B. degree be awarded to men who successfully completed the advanced four-year course under conditions carefully specified to guarantee the maintenance of high standards.

At the annual meeting of the board of trustees on March 30, 1948, this recommendation was accepted. Under terms of the affiliation, the earliest possible time that a degree can be awarded will be December, 1949. Any who have finished the course at that time will be asked to wait until the centennial celebration the following summer for the awarding of the diploma, in order that full recognition may be given to this significant event. Dr. Ellis A. Fuller, president of the Southern Baptist Theological Seminary, has been invited to be present in person to award these first degrees in Nigeria.

It is difficult for one who has not been in Nigeria to understand the full meaning of this new era in theological education for Nigerian Baptists, for such indeed it is. It will help to dignify the ministry and provide an added incentive for study. It will enable the Baptist pastor who has paid the price of thorough preparation to

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A Church Rio Students Love

By Edgar F. Hallock

PHOTOS BY THE AUTHOR

Hailá wanted to be baptized. She had accepted Christ as her Saviour during the revival meeting. She had been attending the services of the church all year, and now that her life was given to Christ, she was ready to follow him all the way. Although many of her classmates laughed and scoffed at her she was radiant in her new-found peace and joy.

Yet, when the time came to be baptized her father would not consent. Her family was high in social circles, and it was not thought "convenient." And so Hailá is praying for her father and members of her family, trusting that they too will come to a knowledge of the truth in Christ Jesus, and that the time will come when all can follow Christ in baptism.

Hailá is typical of many of the young people who attend the Itacurussá Baptist Church in Rio de Janeiro. The church takes its name from the section of the city in which it is located, and that is named for a baron of old imperial days. It is the college church and, until a new building is constructed, its meetings are all held in the buildings of the Colégio Batista.

This institution, the largest Baptist school in Brazil, has an enrolment this year of over two thousand students, including all grades. For the sake of accuracy perhaps it should be called a Baptist academy. Its courses include from the first through the twelfth grades, divided into three different groups corresponding roughly to our grade school, junior high, and high school. The curriculum differs from American schools; a Brazilian student studies a greater variety of subjects. Student life, however, is much like that of any American high school.

All Brazilian Baptist educational institutions have some form of organized religious activity. This includes classes in Bible, chapel services, prayer and devotional meetings, and organized church activities. As yet there is no enlistment problem such as exists in North America. A student who is a real Christian feels his responsibility toward his church, and

we rarely find a young Baptist who is neglecting his church life. Since the activities of the young people of the Itacurussá Baptist Church are typical, when you know them, you know young Baptist life in all Brazil.

On Sunday mornings at 9:15 a small group, whom we could truly call a Master's minority, meets before Sunday school, discussing opportunities for evangelism, and praying for definite persons or projects.

At 9:45 Sunday school begins. Under the leadership of Miss Minnie Landrum, superintendent of the Young People's department, missionary from Mississippi and national W.M.U. leader, the opening worship will probably surpass in quality the worship of most groups here in the territory of the Southern Baptist Convention. Each person takes his own hymnbook and Bible to church, and uses them. In this department are three classes, two for young ladies and one for young men. We have more girls than boys, because of the large number of young ladies who come from the girls' dormitory. The boys' dormitory students are mostly Juniors and young Intermediates.

After Sunday school all attend the morning worship service. It is an exception for one or two to slip away. In general, attendance has not yet been a problem, and this point in the six-point record system was dropped some years ago, being replaced by daily Bible reading.

Any Southern Baptist would feel at home in our morning worship service. He would recognize many of the hymns by the familiar tunes. He would notice the fact that everybody sings. He would notice, too, that nearly everyone has his Bible and, when the Scripture is read, all follow the pastor's voice. There is always an evangelistic emphasis, and during the year many of the young people who are not Christians accept Christ as their Saviour. At the beginning of the year we have a very large number of unsaved Juniors and Intermediates, and some older young people.

On Sunday afternoon many of the



students return to the church for a brief prayer meeting before going out to the mission points. Three of these locations are on mountain sides, and attendance at these services requires energy and determination, especially on a hot summer afternoon. One other mission point over the mountain pass is seven miles away.

At five o'clock an open-air meeting is held in one of the large parks of the city. So, there is work for all who are interested. On the hillsides Sunday school classes are conducted for children, young people and adults, with preaching services afterward. In the park there is singing and preaching, and the distribution of religious literature.

One of the principal sources of practical activity is the social work department of the Training Union. This includes a program of medical aid, distribution of clothes and food to the poor, and week-night classes in reading and writing for adults. Sunday afternoon is an opportunity for visits made in the interest of this work.

After the Sunday afternoon meetings there is time only for a cup of coffee before hurrying off to Training Union. For the students there are three unions, two for Young People and one for Intermediates. Juniors have their Sunbeam Band at this time. The three unions are all active, and function quite efficiently. They close their meeting with a general assembly in which all participate.

The evening preaching service is usually evangelistic and a little more informal than the morning hour. The singing is enthusiastic, for Brazilians love to sing. Decisions to accept Christ are frequent. And we end the day tired but happy in the service of our King.

During the week are various activities in which the Christian students take part. The chapel services are directed by two of the teachers, both of whom are seminary graduates but not active pastors of churches. Since a great majority of the children and young people enrolled are not Christians there is wonderful opportunity in these brief services. Saturday night is the fellowship hour, with some

form of social activity for those who are interested.

During the year there are some special activities. Among these the most important are the summer retreat held during the days of "carnival," and our evangelistic campaigns. This year it was our joy to have Dr. M. E. Dodd with us for a one-week series of meetings. A sunrise Easter service was another occasion for inspiration and fellowship.

These young people, actively working in their church, inspired in the chapel services of their school, are led to dedicate their lives to Christian service as pastors, missionaries, and active lay workers. Church and school working hand in hand are winning many for the service of our Lord.

Carnival time in South America is an orgy which Christians cannot enjoy or approve. While they register vigorous protest with their Government for spending state funds on the carnival, the young people of Itacurussá Baptist Church in Rio held a youth conference for Christian fellowship and spiritual refreshment.



Morning watch outdoors on the campus is a high experience for the church young people who share in the summer retreat.



Wherever there is youth, there is joy. Accordion and record player gave these Brazilian young people a lot of fun.



Just an Abandoned Book

By J. J. Cowser

The Blankenships, a new missionary couple in Rio, were house-hunting. One morning we saw in the paper an announcement of a house some ten blocks from where we lived, and rushed over early to see if we could be the first one to get a bid on the house.

When we walked in, we noticed the placard in front: "Dr. Souto Filho, Physician." He met us at the door and in a few minutes we learned that the price of the house was out of our reach but the doctor inquired as to our business. We introduced ourselves as missionaries—I told him I work at the Baptist Publishing House and Mr. Blankenship had come to begin his work.

He said that he had a son in the Baptist College and when we left he accompanied us to the Baptist publishing house where he spent most of the morning looking at our printing presses and the printing of the Bible—the first Bible ever to be printed in Brazil. He seemed to be interested and we tried to explain to him about our work as Baptists throughout Brazil.

He asked a good many questions and in the conversation he told us that he had a clinic in the city of Rio, giving service to more than ten thousand patients a year. An officer in the army, he had sold his clinic out to his partner to prepare to go to Italy with the Brazilian army.

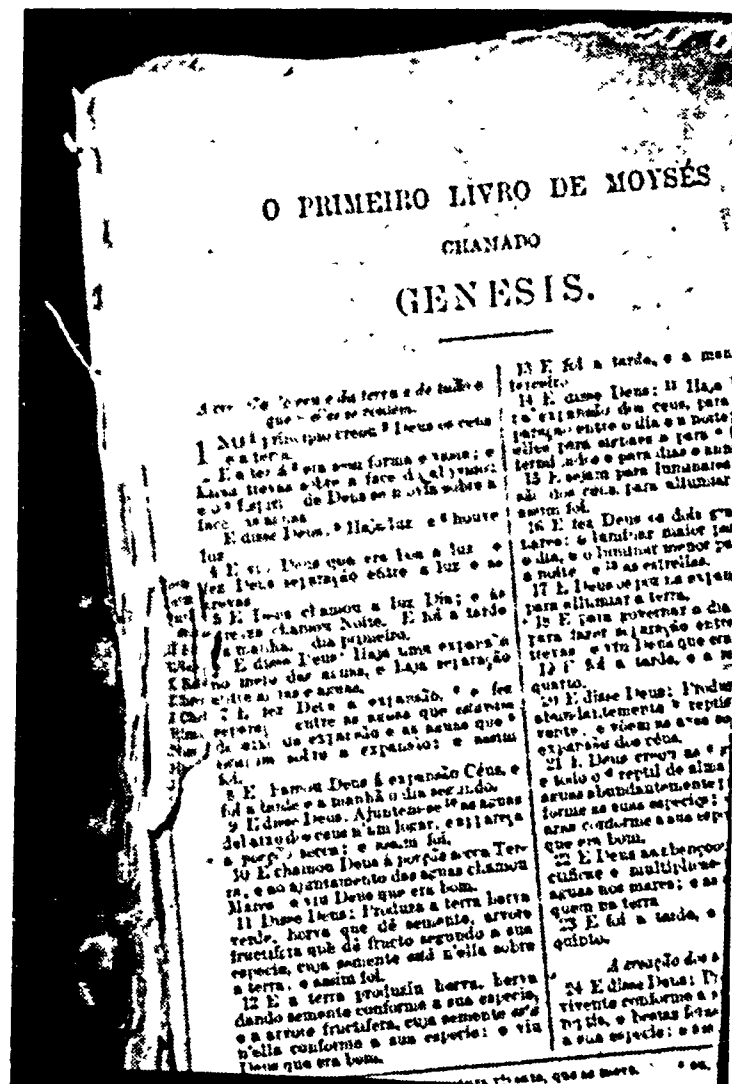
Because of bad health he was rejected by the army at this time and at the present was directing a small Government hospital some five hours from Rio and trying to regain his health. He wished to rent his house so he could take his family out there where he said he was very, very lonely.

He went his way but some three or four weeks later, I received a letter from him in which he asked how he could study a course in the Baptist religion. I wrote him telling more about the gospel and about some books that he might study. Before this letter was sent he telephoned and said, "I am back in town, and wish to talk

with you." This time he spent the entire morning, not looking at machinery nor the printing of the Bible, but in asking direct questions about the Bible and the plan of salvation. He explained that he had become interested in the gospel and had once started to go to the First Baptist Church, but not being sure of what he was doing he had turned and gone back home. But now he felt firmly convinced that he had something that he had longed for through the years.

The explanation I gave, he seemed to enjoy, to appreciate, and to accept. We suggested that he go to the First Baptist Church on the following Sunday morning and hear the pastor present the gospel. This he agreed to do and on Sunday afternoon I telephoned to inquire how he had liked the service. His reply was, "This is the greatest day in my life. I can't explain to you what has happened but something is in my heart and the most wonderful thing that I've ever known. I can't understand why I haven't received this before."

He had gone to the First Baptist Church before nine o'clock and stayed until after one, attending Sunday school, preaching service and the Lord's Supper, this being the first time he had ever entered an evangelical church. He had told me previously that he had gone to the Catholic church with his family but he couldn't stay inside for mass and would wait outside until the family had finished their worship. I invited him to go with me to my little church



out in the suburbs, an invitation he graciously accepted. When I arrived, his wife and little boy were ready and went also. They sat on the front seat and listened to the message and when the service was over the people came to speak to him and give him the hearty handshake of the Brazilian Christians.

You could see in his face joy and peace bubbling over for his heart was overflowing with joy. About all he could say was, "I can't explain what it is, but there is something in my heart beyond expression." He repeated that many times. His wife mentioned the fact that he had been very much dissatisfied, and though a Catholic, she rejoiced in the fact that he had found something to satisfy his heart.

After the necessary process of ex-

amination and instruction, the First Baptist Church received him for membership. It was a great night when he was buried with Christ in baptism. He said to me then, "I'm going to give my time now to the practice of medicine—not for money but to serve the Christian and non-Christian people that I may reach them for Christ. My life is offered to Christ's cause from now on."

"Doctor, tell me the story of how you came to know Christ and to accept him." There in that little town, he said, he had nothing to do when the day's work was over. "I went to my room each night. One night I noticed on the table an old book, without backs, dirty and torn. I picked it up and began to read in Matthew where it told the story of Jesus' crucifixion. I immediately became interested. And from then on, instead of dreading to go to my room at night after the day's work was over, I found myself rushing to my room to get that book. I read it and re-read it. And today I know that Christ is my Saviour and I want to serve him."

The night before I left Brazil to go to the States on furlough I went by to tell him good-by. His wife came to the door and said, "He is not here. He is out in a suburban church preaching tonight." I asked her if she had accepted Christ but she said "No, but won't you pray for me?"

This great doctor is today consecrating his life to the service of Christ, seeking to heal the bodies of men that he may in that way help to heal their souls. Just a copy of the Bible meant the salvation of a man who is winning many, many souls to Christ.

While I was standing in front of his house one day I looked down the street and saw a beautiful residence which is the home of a Christian woman. She was won to Christ by a servant woman who could not read nor write but who asked her pastor each Sunday to mark a passage in the Bible on the plan of salvation. She would then ask her employer to read the passage to her. Soon her mistress asked to keep her copy of the Bible and today this Christian writes for the denominational paper and speaks to the women in the churches the messages of Christ's love.

There is no power equal to the Word of God. If we can sow the Word in Brazil, tomorrow we will have Brazil for Christ.

In Memoriam

Thomas Neil Johnson

BORN July 11, 1871, Independence, Missouri

DIED February 9, 1948, Butner, North Carolina



An educational missionary for thirty years is the record of Dr. T. Neil Johnson of Chapel Hill, North Carolina, and Shanghai, China. From Meredith College in North Carolina, to Ouachita College in Arkansas, to Chicago and Butler University, to an American school in Tokyo and the University of Shanghai, Dr. and Mrs. Johnson have served the cause of Christian education.

A native of Independence, Missouri, he moved with his parents to Tazewell, Tennessee, when he was quite young. He received the B.A. and M.A. degrees from Wake Forest College, and spent three years at Newton Theological Seminary, then accepted a teaching position with Meredith College, which was then known as the Baptist Female University. For a time he was director of education in Ruggles Street Baptist Church, Boston, and later state Sunday school secretary in North Carolina. From 1906-1909 he was professor of Bible at Ouachita and taught courses in psychology and in Greek.

Later he entered the University of

Chicago and he continued his teaching responsibilities during graduate work. From 1916-18 Dr. Johnson taught in a school for foreign children in Tokyo, and in 1918 accepted appointment as a member of the faculty of Shanghai College. In 1923 he and Mrs. Johnson were appointed as missionaries of the Foreign Mission Board of the Southern Baptist Convention, and remained with the Shanghai school for sixteen years, until poor health forced Dr. Johnson's retirement from active service in 1936.

Of him, one of his Ouachita students, Dr. Doak S. Campbell, now president of Florida State College at Tallahassee, says, "Among his numerous writings are papers on many phases of religious education and the Bible. Outstanding is his work on the four Gospels which was widely used as a textbook."

Surviving Dr. Johnson are his wife, Mrs. Belle Tyner Johnson of Chapel Hill, North Carolina, and two sisters, Miss Eliza Johnson of Central College, Conway, Arkansas, and Mrs. D. H. Carnahan, University of Illinois, Urbana.

New Day for the Nigerian Seminary

(Continued from page 11)

compare favorably with the Anglican minister, who has been enabled to gain recognition for his studies by reason of the close relationship between Anglican institutions in Nigeria and those in England.

It will insure that the Nigerian Baptist Theological Seminary, which is surely the most strategic institution in the entire Baptist program in the country, shall be constantly kept at the highest possible level of efficiency and scholarship, never for even one year relaxing its standards of preparation for Baptist leaders of Nigeria.

The measure of the strength of the Baptist cause in West Africa is not

found in its foreign missionary staff, but in its national ministry. The two hundred Baptist churches already established and others yet to be born must have strong men, native to the land, trained according to the highest standards, to lead in the work of evangelizing, teaching and training in the local community.

The Southern Baptist Theological Seminary, its board of trustees and faculty, rejoice to be able to play a small part in meeting this need by extending recognition of good work done, encouragement and stimulation to even better things in the future.

Personnel Secretary

When an appointee for missionary service overseas is elected to a position on the home office staff, that is a demotion, in the opinion of the Rev. Samuel E. Maddox, for his lifelong ambition has been to succeed his missionary father in Brazil and his appointment in 1946 was the last step in realizing that ambition.

Yet no one knows better than Sam Maddox that effective recruiting of young Baptists for lifetime service abroad requires a man who has lived in a foreign missionary home and one who has himself volunteered, met the qualifications, applied for appointment, been processed, and finally dedicated by the Board as a missionary. He and Mrs. Maddox were found "ready to stay" when the need for them seemed greater at home.



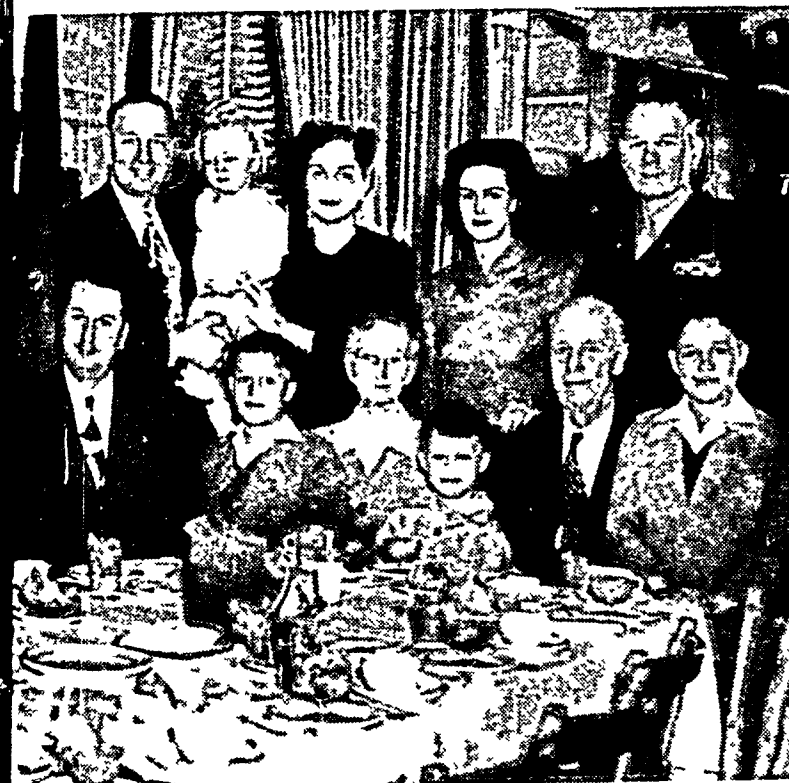
Born in Rio de Janeiro February 26, 1915, Sam was educated at Bello Horizonte, and at Georgetown College, Kentucky, where he was graduated in voice in 1937. During student days at Southern Baptist Theological Seminary he performed his first baptismal service for the Sadieville Baptist Church. He had finished two years' residence work for a doctor's degree when he entered the chaplaincy in 1941. On June 24, that year, Nadine Sanders of Carthage, Missouri, became his bride. Before the retirement of his parents, Sam visited them and their colleague, Mrs. D. P. Appleby, in Brazil, and in 1946 in Waco, Texas, Dr. and Mrs. O. P. Maddox, who have conducted family worship in their home since their marriage in 1904, gathered their six sons and a daughter with their families for a reunion.



One of seven



Five years' service in the chaplain's corps gave Sam intimate experience in dealing with men who need God.



uniform, Sam saw Mrs. Appleby and his parents in Brazil.



The First Baptist Church, Florence, Alabama, called him to its pastorate when he was discharged. The prolonged illness and subsequent death of their firstborn detained the new missionaries in the States after appointment in April, 1946, and the relief needs of Europe and Asia gave them an opportunity to appeal through the pulpit for greater concern and interest in the welfare of all peoples.



Samuel Carl Maddox, born February 21, 1945, is the first recruit which the new personnel secretary covets for Brazil. The family moved to Richmond in April and Mr. Maddox, a missionary still, assumed his duties at the Foreign Mission Board's home office.

Tragic World Needs

No man among us has a more intimate acquaintance with missionary needs and opportunities around the world than has Dr. John R.

Mott. During his lifetime he has visited eighty-three countries, most of them many times. He is in his eighty-third year and is still going strong. Year before last he was awarded the Nobel Prize for distinctive contributions to world peace. We doubt if anyone else in the world has the confidence of world leaders to the same degree as this great missionary statesman. In his public ministry in behalf of peace and world evangelization he has led in the raising of some \$300,000,000. During both World War I and World War II he was able to minister to sufferers in almost every country involved in the conflicts.

Recently we heard Dr. Mott in two messages in which he analyzed world needs and open doors. These needs are extensive, intensive, and tragic. It is tragic in that tens of millions of people are still in subjection, tragic in that other millions are starving, and multitudes are dislocated. We have not only a suffering, starving world, but a shattered world. In London there were 164 acres of buildings shattered by the war. In Germany there are even more shattered buildings, and in Russia still more than in Germany. Likewise, China and Japan are shattered.

Think of the millions of little children, who are starving to death because of conditions which they could not help. Russia alone had more than a million orphans before we ever entered World War II. Seven million Jews were killed in Germany alone. At least thirty-five million people, in conservative numbers, were killed during the war. Other millions have perished in the fateful years that followed the war. When Bishop Garber in his ministry in Europe was asked to describe the tragic consequences of the war, he answered in two words, "graves" and "crosses."

But Dr. Mott went on to say that never did his heart burn so high with hope as it does now. In the first place, we have never had such an opportunity to be Christ-like or to understand so clearly why Christ went to the Cross. Apart from us, those who suffered and died in other days were not made perfect. We have wider sympathies and more compassionate hearts. Christ has become more vital to us. We have a deeper sense of the presence and power of our living Lord.

We have learned, moreover, that man's extremity is God's opportunity. Knowledge and experience, two of the wisest teachers in the world, have given us a deeper appreciation and understanding of God's omnipotence in the face of man's impotence. So many Christians living now have a living, vital, triumphant experience of Christ. In more than one sense he is a

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larger Christ because he has been manifested to more people than ever before and has met human need in many more areas.

We have greater hope because of the response of people around the world in their giving. Here in the United States we have more resources than any other ten countries you may name. No Christian denomination is asking enough. "Our own people, American Methodists," Dr. Mott said, "went out for \$25,000,000 last year and rejoiced when they secured \$27,000,000. They should have gone out for \$125,000,000 and could have gotten it." We thought of our own Baptist people down near the bottom in our per capita gifts to foreign missions. We ought to be giving ten times as much for the most vital business in the world.

In every nation the doors are wide open. When Dr. Mott made that statement and underscored it with a characteristic gesture, someone immediately asked, "What about Russia?" He replied, "Why, Russia is more wide open than ever before." He explained that if we think of all the Russian people and not of a relatively few leaders, Russians are among the most religious people in the world. He reminded us not only of the more than 100,000,000 Russians who are Greek Catholics and of other millions of various religious faiths, but of 9,000,000 evangelicals, including a great host of Baptists. He added, in an interdenominational group, "We are proud of the Baptists of this country." Recently the American Bible Society has sent tens of thousands of copies of the Scriptures in the Russian language direct to Russia.

Dr. Mott knows the Russians because he has visited that country a dozen times and has worked with the Russian people from one side of the Soviet Union to the other. In criticizing the Russians we must not forget that we ourselves are open to criticism. He went on to say that we cannot say that any country is closed or that impenetrable iron curtains intervene, until we test in full the command and promise of Jesus, "Knock and it shall be opened unto you." We have the assurance of the living Lord that when we meet the conditions, our prayers will be answered.

We are facing the greatest concentrations of major unsolved problems the world has ever known. We cannot forget what Martin Luther said, that before every great opportunity, God has sent some special trial. That was why martyrs shed their blood; through fiery trials triumphant victories emerged. Jesus Christ is living among the dead. There is nothing too hard for him. He has the keys of death and of hell. He must reign until he has put all his enemies under his feet.

Such messages, revealing the heartbeat of intrepid faith and courage, summon us to renewed, increased

loyalty and devotion, and bid us to keep on knocking in confident faith until doors do open even in Russia. In the days of the cruel Caesars doors opened to the martyrs who went to their death. By their testimony they opened the whole Roman empire to the Christian message. Christ still has that power, for he who broke down the walls in the Roman empire can remove iron curtains in Russia or in any other land. He is the same yesterday, today, and tomorrow.

How May War Be Prevented?

The attention of the entire world is turned toward the two strongest nations, the United States of America and the Union of Soviet Socialist Republics. Daily papers, periodicals, and radio broadcasters who predict war between these countries are rendering civilization a disservice.

Such a conflict would be worse than death. It would be the most devastating war that ever cursed civilization. It would literally wreck the whole world. We are convinced that relatively few people in either country favor war. Then why not take steps to protect mankind and to preserve values that enrich the world?

We cannot avoid war by organizations alone, by the passing of resolutions, by the threats of big armament programs, including the atomic bomb. We cannot avoid war by a hopeless attitude of despair. Even the United Nations will be unable to prevent war unless it manifests a more courageous spirit concerning the highest idealism, and implements plans to maintain peace.

We can avoid war, first of all, by insisting that not only the leaders of the nations, but that professed followers of Christ everywhere practice the teachings of Jesus. Beginning in our own homes and communities, and in all political and cultural areas, we must be Christian—Christian in the truest sense.

Instead of wielding big sticks we need to show a great spirit. We must beware of undue sensitiveness, the disposition to interpret as an insult everything that is said and done contrary to our own ideas. We might be much more effective if, instead of trying to "put in their place" other people, we would try putting ourselves in their place with the possibility of clearer understanding all around.

We must strengthen our world missionary program. Many believe that the last war might have been prevented if, years ago, we had reinforced our world missionary program tenfold. The most effective way to prevent another war is to reach every man, woman, and child with the gospel of Christ and back up that message by Christian living.

This is not to say that we shall not need a strong international police force. As long as we have carnal-minded men we shall have need of a police force in town, city, and state, in order to maintain order and

protect law-abiding people from the lawless. Likewise, we shall need such a force in our international relationships, but this does not mean arming every citizen with a gun.

We repeat, the only way to prevent war in an inflamed world situation is to have a society dominated by Christian attitudes and affections. This can come only through proclaiming and practicing the precepts of Jesus.

An International Bill of Rights

We read again, in a recently published volume, the story of the writing of the Constitution of the United States with the subsequent adoption of the Bill of Rights. The several months required for the adoption of the Constitution and the long discussions involved in the approval of the Constitution by the various states give some encouragement as we observe the delay of the United Nations in reaching definite objectives.

Much progress has already been made in many nations in a clearer understanding of the nature and value of man. Around the world the idea of freedom—freedom of speech, freedom of religion, freedom of the press, freedom of assembly—is being written for the first time into agreements and treaties.

Religious liberty involves not only freedom of faith, but also freedom to propagate that faith. Most countries have not yet taken that second step, although sentiment for such recognition of human rights seems to be growing. We have before us copy of a draft declaration and covenant of the proposed International Bill of Rights adopted at Geneva in December by the United Nations Commission on Human Rights in the hope that it would be adopted by the United Nations.

We quote Article 16 as finally approved by the Commission:

1. Every person shall have the right to freedom of religion, conscience and belief, including the right, either alone or in community with other persons of like mind, to hold and manifest any religious or other belief, to change his belief, and to practice any form of religious worship and observance, and he shall not be required to do any act which is contrary to such worship and observance.

2. Every person of full age and sound mind shall be free, either alone or in community with other persons of like mind, to give and receive any form of religious teaching, and in the case of a minor the parent or guardian shall be free to determine what religious teaching he shall receive.

3. The above rights and freedoms shall be subject only to such limitations as are prescribed by law and are necessary to protect public order and welfare, morals and the rights and freedoms of others.

Our Debt to Other Missionaries

Baptists have made distinctive contributions to the world missionary enterprise both in principles and in personalities. They have stressed the scriptural teaching of soul liberty, regenerated church membership, believers' baptism, the Lordship of Jesus, and a spiritual democracy.

Baptists have been pioneers in foreign mission endeavor. William Carey from England and Adoniram Judson from America blazed new trails in the Orient. A mighty host of Baptist missionaries have gone to the ends of the earth as witnesses for the Lord Jesus Christ. Our greatest living missionary historian is a Baptist—Kenneth Scott Latourette, the first Baptist ever to receive an honorary degree from Oxford University.

But Baptists are indebted to other religious bodies for examples of missionary devotion and heroism. We would be much poorer without Robert Morrison, Robert Moffat, David Livingstone, John G. Paton, the Scudders, the Thoburns, Cyrus Hamlin, Mary Slessor, Hudson Taylor, Henry Martyn, James C. Hepburn, and a host of other men and women representing various evangelical denominations other than Baptist. Every missionary library should circulate the stories of these heroes and heroines of faith.

We are indebted to others for their contributions to missionary literature. The journals of David Brainerd, the biographies of missionaries already named, the missionary magazines published in other years and today, *The Missionary Review of the World* which for many years was a tremendous factor in stimulating interest in missions, *The International Review of Missions* published by the International Missionary Council, the excellent mission study books produced by the Missionary Education Movement, have all added to our knowledge of missions and have strengthened our purpose to make disciples of all nations.

We are indebted to the reverent scholarship of various evangelical bodies for significant missionary volumes. Some of these books published in recent years are: *The Christian Message in a Non-Christian World* by Hendrik Kraemer, *Philosophy of the Christian World Mission* by E. D. Soper, *Religious Liberty: An Inquiry* by M. Searle Bates, *Pathfinders of the World Missionary Crusade* by Sherwood Eddy, *The Christian Approach to the Moslems* by James Thayer Addison, *Addresses and Papers* by John R. Mott (six volumes), *Religious Liberty in Latin America?* by George P. Howard.

Then we are indebted to outstanding personalities of our own day who have given us new conceptions of world needs and opportunities, such men as John R. Mott, Robert E. Speer, Albert Schweitzer, S. M. Zwemer, John Leighton Stuart, Frank Laubach, missionaries of the Reformed Church in Arabia, and

many other missionaries who could be named.

We have been particularly indebted in recent years to the Foreign Missions Conference of North America, without whose assistance we would have faced insuperable difficulties in getting missionary personnel and relief to mission fields, especially in lands devastated by war. These associations such as the Foreign Missions Conference have been in the realm of practical things, of methods and techniques, rather than in doctrinal areas. Southern Baptists have not been embarrassed or had their distinctive beliefs weakened by availing themselves of the rich contributions thus made through the leadership and literature of our fellow workers in evangelical missionary bodies.

Seeking the Lost

We read in a recent issue of the *Atlantic Monthly* a story of the desperate plight of twelve travelers who, when their plane had crashed in the Alps more than eleven thousand feet above sea level, were marooned in the snow. In response to their appeal sent out over their feeble radio, aviators made a reconnaissance until they were located. After two or three days the travelers, suffering from both cold and hunger, were reached by a party of eighty men who had volunteered to go on the perilous rescue expedition. No one in the little village was urged to go, but when the need was faced, those eighty men, with no promise of reward, responded.

If Southern Baptists had a comparable spirit would we not have six thousand missionaries instead of six hundred? Hosts of volunteers would be enlisted if we all realized the desperate plight of millions who know nothing about the Saviour of the world, and are doomed to death without the gospel which our Lord has entrusted to us.

As we read that story three Scriptures came to mind, the first of which was the words of Jesus: "For the Son of man came to seek and to save that which was lost." Humanity had been wrecked by sin and there was no hope for deliverance except through the grace and power of God. His love was manifested in that while we were yet sinners Jesus Christ, his Son, came to earth to reveal God and to die on the Cross for us. He is not only the crucified Saviour, but the risen, living Lord. He has bidden us to go into all the world to tell the good news of redeeming grace.

We thought of another Scripture, again the words of Jesus: "If any man would come after me let him deny himself, and take up his cross, and follow me." There is the urgent call of discipleship, the call to go as missionaries to every nation. We are bidden to follow in his steps. We shall never forget the inscription on the memorial to Horace Tracy Pitkin, "He that loseth his life for my sake shall find it." Never was the world in a more desperate plight, with millions dying

physically and spiritually. Let us be attentive to the call of Jesus for volunteers.

One more Scripture came to mind—Paul's story of his own conversion and his response to the call of the living Christ: "I was not disobedient unto the heavenly vision." Paul, the chief of sinners whose life had been transformed by Jesus whom he met on the Damascus Road, was able to say thenceforth, "For me to live is Christ." As God bids us to go to the Gentiles, to the unsaved around the world, may we not be disobedient to the heavenly vision.

MISSIONARY *Tidings*

If we are to work the works of God we must believe on Jesus Christ, his Son, whom he sent to be the world's Saviour and Lord. But our belief must be a living faith—a faith that expresses itself in good works. Moreover, our good works must be motivated by love. We need to read frequently the letter in the Revelation to the church at Ephesus: "I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love." No question about the orthodoxy and organization of that church, but it lacked the supreme quality of love. It is not enough for us to rank high in orthodoxy and efficiency. Do we love God, and love one another, and love lost men of every nation?

★ ★ ★

Jesus said to his disciples the night of his betrayal, "He that hath seen me hath seen the Father." With their physical eyes they saw him in the flesh. What about those of us who never saw him in the likeness of a man? We, too, have seen him as he was revealed to us through the lives of regenerated believers who could say as did Paul, "It is no longer I that live, but Christ liveth in me." Missionaries do their most effective work

not through the words they speak but through the testimony of Christian living. Erasmus asked, "How are we to make the Turks believe in Christ till we show that we believe in him ourselves?"

★ ★ ★

Every great business organization in the United States is sending representatives across the world to sell its products. If they do that for material gain, so much the greater reason why Christian churches and missionary organizations should send their representatives, whom we are pleased to call "missionaries," to every nation in the world, not only because it will strengthen these organizations at home, but because our supreme Head, the Lord Jesus Christ, has bidden us to go unto all the world and declare his gospel to every creature.

★ ★ ★

The daily papers tell us that the contract has been let for the building of the largest pipeline in the world from the heart of Arabia to the Mediterranean. King Ib'n Saud is personally interested in this project. This reminds us of an observation someone made recently that while an Arabian riding in a Ford car may say the same prayers as did his fathers, he does not think the same thoughts.

★ ★ ★

An intriguing study is the scriptural teaching concerning the "crown of life," not a material crown to be worn by the saints on parade, but a reward, a "summa cum laude" to be given by the Master to those who are faithful unto death (Rev. 2:10), to those who love God and are victorious over all trials (James 1:12), to every spiritual athlete who is temperate in all things, and keeps his body under control (I Cor. 9:25). What a host of missionaries, of national Christians, of humble believers around the world will obtain the crown of life!

★ ★ ★

An urgent request comes from the North China Mission, Shantung Province, calling to Southern Baptists to pray for Chinese Christians in Communist territory and for the general situation in China. There is no appeal more urgent than the call to prayer when God's people are facing crises such as our fellow workers are facing in China. "People are being killed, burned, cut to pieces, drowned, buried alive, turned out of their homes without food or raiment to

Logistics Is Our Problem

(Continued from page 5)

co-working national brethren, a case of *making bricks without straw*.

In the face of unparalleled opportunities in evangelism, education, medicine, publication, and social work, the conditions under which a missionary to Japan must work require infinite patience and unflagging energy to accomplish what he needs to do.

Southern Baptists now have eleven missionaries and one contract teacher on the field with eleven others poised to go when some of the above conditions can be met.

We need to pray and work to the end that a speedy solution can be made to these problems so as to be able to seize the tremendous opportunities in the wide open doors that lie before us and which will undoubtedly close in the foreseeable future.

Enemy of Christian Missions

(Continued from page 9)

In South America, drinking is as universal as it is in Europe. Fully 80 per cent of the people drink wine at meals, says Missionary V. L. David of Argentina. "So there is no social, moral, religious, inherited temperance standard, no home training, no educated conscience against the drink habit," affirms Missionary Lemuel C. Quarles of Buenos Aires.

Dr. T. B. Stover, executive secretary of the Baptist Sunday School Board of Brazil, cites numerous ways in which beverage alcohol hinders world missions, and gives this specific instance: "We had given an order to an American paper company for twenty tons of paper on which to print Bibles. A few days later we were advised by telegram that this factory could no longer supply the Bible paper because it had been bought out by *Time* magazine for the purpose of sending its air edition to foreign countries. *Time*, *Life*, and *Fortune* are filled with liquor advertisements printed on the paper which we should have been using to distribute the Word of God."

These are a few of the ways in which beverage alcohol is obstructing world missions.

keep them warm. Numbers of Christians have been killed or robbed." Their experiences and heroic faith remind us of the eleventh chapter of Hebrews.

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

foreign "Sahib" is quite used to seeing women's faces. She is almost as black as a Negro, as are many of the Arabs here. She speaks nothing but Arabic, and Sharon is fast learning the language from her. Even little Susan has learned to say "no" and "water" in Arabic.

Each morning at eight o'clock I go to the morning prayers at the women's hospital. This service is for the native staff of the hospital, including the two Indian nurses, and the sweepers, cleaners, and other servants. All but the nurses are Moslem, and wear their veils to church.

Then at nine-thirty there is another service for the clinic patients. Both these services give opportunity for formal witness, and also open the way for informal conversations after the little meeting. Merrel attends similar services in the men's hospital, after which he and Mr. Edwin Luidens visit both clinic patients and inpatients, talking with them and giving out Scriptures.

We are realizing more than ever before the value of medicine in reaching Moslems. The Moslem of Arabia is violently opposed to our Christian message, and wants none of it. But he does want and desperately needs medical care. He wants this so badly that he will admit a Christian doctor to his home and heart.

Consequently, the doctor or nurse who has a real passion for the souls of these people can do a wonderful job of personal witnessing and evangelism, and can work hand in hand with the evangelistic missionary. Doubtless they would not be willing to "put up" with the evangelist alone, but when that evangelist is linked with medical work, his presence will be allowed and he will be given a hearing.

Merrel and I expect to start some very rudimentary sort of medical training in the near future, such as learning to put in eyedrops, give hypodermics, and the like. Such skills will enable us to go into places like Riyadh and Hadhramaut as medical assistants with Dr. Storm. Actually, of course, our medical knowledge will be of the very simplest sort, but it will be a key to places that would not admit us otherwise. It will also help to establish us in the people's minds as their friends and helpers.



BETH CALLAWAY
(MRS. M. P.)
Babrein, Persian Gulf

Couple in Brazil Make Evangelistic Team; He Preaches; She Tells Stories.

In 1947 I made twenty-five out-of-town trips and my wife has been with me twelve times. We do a kind of team work. She runs the music side and tells flannelgraph stories to the children large and small. The stories charm all and carry the gospel message in a way that mere words do not express. I preach and do the pastoral work.

The work in the interior seems to have been pretty badly neglected for a number of years. The church folks are certainly glad to have our visits. All of the fifteen churches in the state have been visited one or more times. We have also been to some of the out-of-town preaching places where there are no churches yet. The response has been good and this year only two of the very small churches had no baptisms. All have co-operated in contributions and all were represented in our recent convention.

The big forward step taken by the convention was the support of an evangelist as a missionary to the far interior in the direction of Paulo Affonso Falls on the San Francisco River. He will receive a large part of his support from the contributions to their co-operative program.

Of course the money affairs of everybody gives me a bit to do. I am treasurer of almost everything and send money to every agency. The churches are all contributing liberally to their own support and to the outside work. The city churches are all busy getting house money: Farol to pay for the nice new house, First to build Sunday school rooms behind the building, and Betel to pay for their wonderful lot and get a start for a new house.

My wife is charming the people all over the state with her illustrated Bible talks. At Nova Esperanca Church, which is twelve miles from any highway or even passable road, she told stories. The night she told of the prodigal son, the young man who is to inherit the great property was saved. He has been under Christian influences all his life but has been quite a prodigal. The good old folks who own the palace and raised this boy as a son were greatly rejoiced. She tells Bible stories three times a week to the primary boys and girls at the school. She also has them reading the Scriptures. She gives a Bible to those who read the whole New Testament. The interest is great and many are gaining Bibles. She also writes some lessons for the Sunbeam quarterly. Her music is a great help in the churches we visit.



CHARLES F. STAPP
Maceió, Alagoas,
Brazil

China Missionaries Not Downhearted, Find Security in Midst of National Chaos

Conditions are as unsettled and uncertain as they can be, it seems, but life goes on and so does Kingdom work. Sometimes we marvel at what is being done, but then, why not? Our God is sufficient for every experience of life and he has promised that our efforts will not be in vain. He led us back here and knew then that these things would happen. He is not surprised or defeated in any of it. What a wonderful opportunity we have to show forth the power and majesty and glory of our God!

We have "passed over" another Chinese New Year and the Chinese have had a good time. I think I have not heard so many firecrackers any other year as this year. The weather the day before New Year's and the day after was grand, and they took advantage of it. It has been raining today, but many people have been on the streets just the same.

Tomorrow is the day for the gods of wealth and fortune to come, so every store and shop and home will be open regardless of weather. It is grand to see the people have a good time and be gay for awhile, but how our hearts ache when we know how much pagan idolatry there is in most of it. People are so ignorant and very superstitious. All of our churches have had special meetings this week, trying to give the people a message from our Lord.

How grateful we are for the blessings during the days which have passed! We have had some sickness among the missionaries but no one seriously ill and all are getting along nicely now. Mrs. S. E. Ayers is in the hospital, having had an operation yesterday. Jimmie Ware is still at home recovering from meningitis. How grateful we are that it was not the dangerous type.



LUCY SMITH
Shanghai, China

Field Missionary Reports a Week's Work; Brazilians Suffer Hunger and Disease

How proud we are of the Southern Baptist program for relief, and our love and prayers (I wish I could say our gifts, too) are with you. Our field here is large, thirty-nine churches now, great distances apart, and after being away for a year and nearly a half, I launched into the work. What a joy it has been to renew acquaintances with faithful fellow workers and friends, to hear of inspiration and aid brought by the visits of Rosalee Mills Appleby, S. S. Stover, and J. R. Allen at the time of the annual meeting of the churches. They all greatly blessed and in-

spired our people and I have already been able to reap some of the fruits of their labors.

The situation in the field had given me concern. The news of a terrible drought reached me in the United States before sailing. Pest among pigs and other livestock, had made it worse. But praise the Lord our people weathered it—some with pretty skinny, weakened bodies but with undampened spirits.

A self-help agricultural primary school begun by one of our pastors was visited for the first time a few days back. It is progressing well despite the emergency. There is a hundred-acre farm with some timber, and drinking water supply from clear stream from a spring in the hills. Many heads of cattle have been given as well as pigs, chickens, and geese. Seventeen boarding-working students and four families work the land on half. The seventeen boarding, and children of families near-by gave us a student body of forty-eight for the school. It is well on the way to sound financial basis and with growing support. A private high school has weathered intense persecution as well as crisis.



S. P. Jackson
Mrs. S. P. Jackson is surrounded by the guests when Ernest played Santa Claus.

To give you an idea of how the equipment (so graciously given me by friends or bought on year's instalment) has aided, let me give a brief resumé of January's activities and blessings.

On New Year's day I set out on horseback to preach at noon in home of church member near here, who recently bought a farm from priest who moved away. I preached to house full of people, then set out for two more hours riding and preached at small town which has a private airport and a plane belonging to a rancher. A packed house listened eagerly and several accepted Jesus, some knowing it meant persecution among family and neighbors.

After another hour of riding we reached ranch where I was to sleep. Up early next day I rode home in three hours, put the horse in the pasture, and loaded the car with light-plant motor, bought on instalments here. With me also went a visual aid projector, films given

by U. S. publicity division, and Bible films I bought. A Catholic boy from Victoria visiting here went along to help open gates. We drove till dark to reach my first appointment where the pictures were shown and crowds were drawn to listen attentively as the story of Jesus was told in picture and word. Many indicated they were ready to follow Jesus.

On up a steep mountain to a new town nestled in its top we drove to spend five days. A young lady we have been aiding to study for Christian service joined us. She led a fine vacation Bible school in a town where a few weeks before Christians' lives were threatened if they tried to vote in local election. Eighty-five children attended faithfully. In the day time I visited the community with the pastor. Each night the light motor in a back room furnished light for church and the projection of Bible motion pictures, after which I preached.

We were not optimistic but before the days ended sixty-eight manifested a desire to follow Christ as Saviour and Lord—including the boy who went to help me. He became an ardent worker. I have great hopes for the future for him.

Home again for a few days, I drove over roads I had never traveled before, not even on horseback, to reach a church great in history and activity, but now in need. The work is too much and its consecrated pastor feels he must leave it as soon as someone else can be found. Here the people were suffering from lack of nourishment for it was one of the drought areas, and the war boom had left it flat.

The pastor and I had glorious fellowship with each other as well as with the church. Four days of preaching, visiting, and praying gave us twenty-eight decisions; some who had until a few days before persecuted the church showed true transformation. How good the Lord is to the lost, to the preacher, and his disheartened workers!

Off again I conducted a wedding, then a preaching service for one congregation; the next day another, and then we reached the self-help farm. After two days here, six were baptized Sunday night by moonlight. I found many sick with typhoid, pneumonia, influenza, and severe diarrhea here, so I was charged to send back medicines by messenger when I reached the railroad.

Two more nights of preaching for different congregations saw others saved. At one place a good man who didn't believe the Lord could take away his tobacco, said, "For Jesus sake and with his help, Tobacco, you are gone forever!" A quarrel among two leaders required patience and soul searching but God's spirit brought reconciliation and peace.

By now I was burning with fever and aching with the flu. How grateful I was

for my little portable filter which has traveled with me many weeks and months and shall still; the people drink water from streams where linens for typhoid cases are washed. Near the railroad, a briar scratched my arm, and dust caused it to become inflamed so I reached the pastor's home quite sick but his wife applied hot poultices to my arm, the druggist gave me injections, and I preached three nights. Several accepted Jesus as Saviour here, too.

Heading home Saturday with a sore right arm and aching head, I was still happy and grateful, for I am in much better health than when I left for the U. S.

The people here had been told we would never return and a lot of other tales but received us warmly and have worked cordially to help us get a house fixed, and vegetables and other food we need. We love our town more and more, and some day it will be a lighthouse for Christ.

During our absence the church membership in town weakened a lot. The pastor serves five churches. His wife, who has had no training, has six children, does all the housework, and cares for sick who come in from country to doctor, helps Pauline and some young people in building up the work. I preach and work every time I am home, and there is a chance to do something.

Thanks to all who have prayed for the work entrusted to our care, and thanks from the depths of our hearts for many useful gifts and the Lottie Moon gift of 1946 which made possible getting the car to our field.



STEPHEN P. JACKSON
Mutum,
Minas Geraes, Brazil

New Missionaries Pray for President; Marvel at Evangelical Effort in Colombia

There is certainly a thrill in actually being in the place you have studied and thought of so long. We have been amazed at the great progress of the work here in Colombia. How grateful we are that in these six years God has blessed it with a few beautiful church buildings and the faithful Christians and their well-organized church program. We are here on the coast where the work is oldest and where persecution has largely given away to tolerance.

Last Sunday I preached in Barranquilla at the English-speaking service which they have the first Sunday in each month. It is a thrill to see foreigners come together for Sunday school and preaching service. The central church there reaches the North Americans as

well as the Colombians. We have an afternoon class here in Cartagena also for the English-speaking group. Many of the San Andres Islanders speak English and attend these services.

We are studying Spanish with a private teacher now but later plan to attend the University of Cartagena for further study. So much can be learned from the daily personal contacts. Our neighbors in the apartment above us, for instance, do not speak English so it is necessary for us to use what Spanish we know to talk with them. I resort to the sign language often!

You have no doubt heard of Colombia's political conflicts. Here it is much the same as there in the States with a Democrat president and a Republican Congress. Tonight they are staging a parade, and guards with machine guns are being stationed now to see that no uprising occurs. There does not seem to be so much danger here on the coast as in the interior. It would be much easier for us missionaries if a dependable person could be the next president. The liberal papers here carry advertisements of our Central church services.

Another thing that we are so thankful for here in Colombia is the growing national leadership in the churches. The many consecrated pastors are an inspiration and help to the missionaries as well as the Colombian membership. Two young men and two young women are already preparing themselves for the Lord's service and I'm sure that there are others of whom we have not learned. The girls are in Mexico; one young man is here and the other in Barranquilla. How fortunate, too, that all the women missionaries here play the piano and teach the Christians church music. It seems that in the future we shall have truly indigenous churches in Colombia.

We feel lucky to be able to add our efforts to the forces already at work here in this heroic city of Cartagena. With the narrow streets, overhanging Spanish balconies, large fortified city walls, and customs as ancient as these, the days of fiesta, ritualistic ceremonies which cannot remove sin, immorality, drunkenness; the gospel of Christ is gaining precedence.



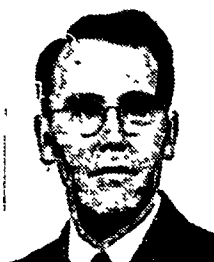
ZACH J. DEAL
Cartagena, Colombia

Missionary Faces Dilemma When Asked to Abandon One Field for Another

During the last few weeks I have had one of the worst struggles in my mind to know exactly what the will of the Lord might be. The Seminary Board in Recife has invited me to come and teach.

After many days of consideration I have agreed to go; but on condition that every two months I may come and visit this field for about ten days. I know that this setup is not ideal, but it is better than leaving the field altogether forsaken.

Last week we had the annual Bible Institute here. We had an average of 375 persons enrolled in our classes. The morning classes were for the workers—we had homiletics and Bible study. The afternoon was given over to the women and children—Vacation Bible school, cooking and hygiene. The evening hour we had four doctrinal classes and a sermon by Pastor Livio Lindoso of Recife.



DAVID MEIN
Aracaju, Sergipe,
Brazil

Language Students Labor with Dialects, Arithmetic on Chinese Currency

We have just finished our first term examinations, which in some ways proved to be a very stern revelation. I'm still speaking this new dialect so slowly that it takes a calendar to time me. And when I start dealing with these millions of dollars in Chinese currency, it takes me so long that by the time I get it all figured out, the money has devaluated again, and I owe more than I thought I did!

Right now we are beginning our New Year's holidays and are looking forward to the real Chinese New Year's celebrations, which begin next week. Already the old kitchen gods have been burned, and this is the week of riot before the new ones are put up. You ought to see our Southern Baptist missionaries buying these paper kitchen gods for souvenirs. Personally, I haven't become quite that *bea-then* yet!



THERESA ANDERSON
College of Chinese
Studies
Peiping, China



Courtesy Catherine Walker
Missionary students go picnicking.

Medical Clinic Approved for Asuncion After Nurse Wins People's Confidence

It is mighty good to be on the field at last and beginning to see something happen. We arrived just ten days before Timmy, our firstborn, and by the time he and Dorcas left the hospital we had a house rented and partially furnished. The Lord certainly has been wonderful in the way he has led us.

It is hard to know just how to get the medical work started, but in this the Lord has again shown his hand. Missionary Miriam Willis has already started a small clinic down in one of the worst slum areas of town. She really deserves a lot of credit for going down there and winning the people's confidence. Up to that time no evangelical had dared go because the place has such a bad reputation. It is the area along the river bank, and is certainly the neediest part of town.

Now, whenever Miss Willis walks through that district, Charcarita, you hear from every side *Adios, senorita!* and usually a flock of children follow her. Even the nationals are surprised at how she has been able to enter in among the people and win their confidence.

We have services twice a week besides the daily clinic, and many of the people are becoming interested in the gospel. Just this week we received final approval from the Ministry of Public Health to have the clinic on a little bigger scale and for me to practice there.

One of the men who is very interested in the gospel has given us part of his yard to build a small building which will serve as a clinic and preaching hall. It certainly was a great sight to be there this morning and see the first brick already on the ground. I am sure that the Lord has opened up this part of town to us so that we can get a foothold.



FRANKLIN T. FOWLER
Asunción, Paraguay

Chengchow's Loss Is Yangchow's Gain, When Missionaries Evacuate Honan

We are just finishing up our winter vacation (the Chinese New Year was February 10), and schools will reopen next week. Mr. Stamps had an operation on January 29, and has gotten along just fine. Dr. Bryan has kept him in bed ever since, but he is to get up for the first time tomorrow, and he is looking forward to that. He has had a perfect recovery, and seems perfectly well.

Everything seems to be going along fine in our work in Yangchow. Our city is swarming with soldiers, so we ought to feel safe enough from communists.

Our hospital has gained some much-needed workers by the evacuation of the Chengchow, Honan, hospital, but we deeply sympathize with the people who have had to leave there.



We are all hopefully and prayerfully making plans for the future, and hope for the best.

MRS. D. F. STAMPS
Yangchow, Kiangsu,
China

German Baptist Receives and Distributes 16 Gift Parcels of Food and Clothing

Yesterday was a wonderful day for me. I had the great happiness to receive no less than sixteen parcels, all quite respectable in size and some looking quite formidable. I had received a telephone call from an office a considerable distance away that some parcels were there for me, so off I went, fortunately with a big truck, although I did not have any idea how big and numerous the parcels were.

They were soon all at my flat, and when my faithful German driver arrived—he is a fine Christian—we tackled the big but joyful task (in this case the bigger the more joyful) of getting out the contents. I never had such treasure-trove in my life, so much and such fine quality, and among the clothing we found candy, soap, etc.

In one consignment there were two magnificent cans of sugar, one of which came through intact, but the other was slightly bulged. I think we saved practically every grain of the precious sugar. All the time we were competing in ejaculations and thanksgiving.

Well, to make a long story short, this is what we did. I leave you to imagine how we thanked God audibly and in our hearts as we labored against time, for we had to get nearly all the things out the same night, as I have little storage space and cannot afford to risk burglaries. We took out some outstanding things, such as men's suits, a fur coat, men's underclothing, some excellent women's stockings and a few other items in the same category, which I shall give to known cases of individual need. The soap, candy and a few more things were also retained for the same purpose, and will be handed out in the same way, also the above-mentioned sugar. When all was set aside, it was quite a lot, as much as I could store.

Then we filled four big containers (really military hold-alls) and I telephoned to the Rev. Jacob Meister, the president of the German Baptists, who is a fine spiritual man with the great advantage of being a Swiss of neutral outlook. Then we drove there.

I leave the donating ladies to imagine

the joy of Frau Meister, who is an equally fine woman. They are in touch with the areas of Germany where they are terribly needed.

As soon as the car came back, the rest of the things, this time filling three containers, went to the well-known Friedens-Horst homes in Berlin (some of you may have heard of the saintly mother Eva's work with children) which also have an establishment in the Soviet Zone, where all manner of poor and destitute refugees are relieved, while their soul's needs are also taken care of. The women waited up to receive the gifts, and were loud in their exclamations of joy and thanks to God.

Courtesy
W. E. Craighead

R. C. THOMSON
British Sector
Berlin, Germany

Argentine Baptist Youth Hold Annual Conference During Carnival Week

During carnival week we participated in the eighth Young People's Concentration in Bahia Blanca. When we started these gatherings eight years ago, it was on a very small scale. Our desire was to unite the scattered Young People's groups in that area and help them spiritually. Practically all the work and most of the expenses fell to our lot. Later on the Young People's Society assumed responsibility for all arrangements, and they are doing it well.

This eighth yearly affair was the largest so far. Seventy-four representatives came from outside, which number was more than doubled by the Bahia Blanca crowd. At the tea suppers after the evening meetings, they told us 180 participated.

The delegates receive a 50 per cent rebate on their railway fare and all expenses free while it lasts. Expenses are defrayed by voluntary donations and usually there is a favorable balance when it ends. On Sunday afternoon it was my privilege to speak, and I lead the campfire closing on Tuesday night.



ERIHARDT SWENSON
Buenos Aires,
Argentina

Communists Promise Safety to Missionaries, Then Arrest, Beat, and Oust Them

We have joined the millions of refugees from war. On December 12 the communists came very close to us in Kaifeng.

For three days and nights we heard the near fire of cannon but no attack materialized. It was close enough to rattle the windows. The main body of

troops passed us and went to the west where they threatened Chengchow but did not attack the city. They suddenly went south and looted Hsuehchang and Loho. They found practically no resistance even though these are two cities of considerable size. They carried off more than 400 carts of rice alone from Hsuehchang. They took sixty trucks belonging to CNRRA and 1,000 drums of gasoline. They also took a thousand students, both boys and girls.

Less than a week before this attack the communists had sent a letter to the Missions in Kaifeng asking them to come for a conference. A group of Mennonites went and were told that the communists had changed their attitude toward foreigners and welcomed them to work in their territory. They promised complete protection and expressed a desire that missionaries carry on their work. They said they believed in freedom of religion and would allow the work to continue.

On the twelfth, they took into custody three groups of the Mennonites in the country south of Kaifeng. They took everything from them except the clothes they had on, struck and kicked them and warned them to leave Honan. They turned them out of Wei Shih in a snow storm one afternoon to walk to Kaifeng, thirty miles away, and with nothing but one blanket for ten people.

At Chung Mu to the west of us they systematically looted a very fine agricultural experiment station, carried off all the blooded hogs and cattle, looted the hospital and warned the Friends Ambulance Unit located there to leave. They also beat some of these foreigners, took two off as hostages, and held them for two days. At Hsuehchang they looted a Lutheran Hospital and took everything that belonged to the foreigners. They locked the nurses and student nurses in a basement for two days without any food.

At Loho they looted and burned a Seventh-day Adventist Hospital because "It was an American hospital." Everywhere they went they treated the Chinese, who were working with foreigners, very badly. They posted signs saying, "All Chinese who are working for foreigners—quit being their slaves." (Foreigners pay far above average wages.)

According to the newspaper Sunday, prices in China have risen 3,000 per cent the past year.

Unless America comes quickly with aid in the form of money and supplies administered by U. S. personnel I see little hope for China. Any other type of program is worse than none.



JOE R. TOWNSEND
Shanghai, China

OFFICE OF CHAPLAIN
TACHIKAWA ARMY AIR BASE
c/o P.M. San Francisco, Calif.

January 22, 1948.

Dr. M. Theron Rankin
Secretary, Baptist Foreign Mission Board
Richmond, Virginia

Dear Dr. Rankin:

I would not feel right if I did not write and tell you that I think the S.B.C. can be very proud of the new missionaries you have sent to Japan, and that this is a very fruitful mission field. I have had personal dealings with several missionaries and I am convinced that nowhere would you find more intelligent, consecrated hard workers than our missionaries here. The enthusiasm of Tucker Callaway, the Medlings, and others I have met has been a great inspiration to me.

When you see consecrated mothers of small children having to live in homes that cannot be heated and having to do without fresh milk and many other things that Americans consider essential and not complaining but praising the Lord for opportunities of service, it is enough to make you very humble.

It is also hard to imagine any mission field where mission work could pay greater dividends. Every Sunday the Medlings who are near us have 150 in their home for Bible instruction. Nothing can keep them from winning souls and organizing a church. I firmly believe that 1,000 churches would spring up in Japan in a few years if we had even 200 missionaries. There may be a recession later but the Japanese people read tracts, New Testaments and other religious literature that is given to them and travel long distances to hear the word explained.

Every Southern Baptist ought to visit some good mission field early in life. I will always be a more enthusiastic booster of foreign missions.

With kindest personal regards, I am,

Yours in Christ,

Peter E. Cullom

Chaplain (Capt.) USA

By Julia M. Street

The Happy Jacket

Mrs. Jones stood at the front window and watched Doris come skipping up the walk.

"Look in the mail-box, dear," she called, "and see if the postman left us a letter."

Doris stood on tiptoe and reached into the brass mail-box beside the front door, and drew out a square cream-colored envelope. She ran into the living room holding it out for her mother to see.

"Look, Mother," she exclaimed, "Look at this strange writing. I think it says 'Doris Jones', but I'm not sure. And it has such queer stamps on it. And look! It's been cut open on one end and pasted back."

Mother examined the envelope. "That handwriting is German script, and it does say 'Doris Jones'. The letter has been censored, that's why it was cut open and pasted back."

"What's 'censored,' Mother?"

"That means the postal authorities in the country it came from read it before they let it come to America."

"But what country did it come from? I do not know a single person in a foreign country. Oh, here's the postmark. O-e-s-t-e-r-i-c-h-e." Doris spelled out the word. "I never heard of a country called that."

"It must be Austria," said Mother. "The Austrian language is much like the German. Look at this little sticker under the address. It has some French words on it—*Par Avion*."

"That sounds like something about air." Doris looked closely at the little blue sticker.

"You're right," answered Mother. "It says 'By Air'. I remember enough of my school French to read that."

"Oh, then it's an air mail letter—from across the ocean! There are some more words on the sticker too, *Mit Flugpost*." She spelled these, too. "What do they say, Mother?"

"Guess hard." Mother's eyes twinkled.

"Well *Flug* sounds a teeny bit like 'fly', and *post* is like post-office. Oh, I bet that means air mail in Austrian." Doris was delighted.

"I'll bet so, too," answered Mother. "I can't read Austrian, but it sounds reasonable. But who could be writing to you from Austria?"

"Open it, Mother!"

"No, it's your letter, so you open it."

Doris carefully slit the envelope open, and drew out a sheet of paper. The letter was written in beautiful script, and some of the words were foreign, but many of them were English. After puzzling and guessing, and piecing out the English words, this is what Mother and Doris read:

Very dear and honored Lady:

You will be surprised to get a letter from a woman you know not. But I must send you thanks. In the pocket of a jacket we had from America was a carte with your name and place of living on it. The lovely, warm, red Jacket my little Therese wears all the time. Yes, even in bed for we are without coverings and must sleep in clothes. My Therese, ten years old, must wear it in bed in the day time too, for she is too weak to run and play. The red jacket is bright and happy in her life. Dear Lady if you could only see how Therese loves the red you would know the jacket was received as something from above. Before she became the jacket we thought she would die, but now she has the happy, warm coat, she is again alive, and wants to get up to wear it to the church.

Thank you once again, with blessings.

Yours,

Maria Norawitz.

Doris was very quiet for a few minutes, then she said:

"Oh, Mother, suppose I had not sent my pretty red jacket with the clothes collection for Europe last summer!"

"But you did send it, Doris, and it made a little girl very happy," Mother answered.

"I meant not to send it, Mother. I loved my red jacket, and I wanted to keep it myself."

Mother looked puzzled. "Why, Doris, I didn't know that. You did not say you wanted to keep it."

"I was ashamed to tell you, Mother, when I saw you put in your good blue wool dress. So I just put in the jacket like I didn't care. I really meant to take it out before the collectors came for the clothes box."

"Why, Doris!" Mother exclaimed.

Doris went on: "But you sent me on an errand to Granny's, and when I got back the box had been taken up. I ran upstairs to my room and cried and

(Please turn to page 32)

By Frank K. Means

TOOLS for Missionary Education

Free Literature

The Foreign Mission Board has plans for greatly increasing the amount of free literature it has available for distribution. These materials will be prepared as rapidly as seems practicable. The following printed materials may be obtained upon request from the Department of Education and Promotion, Box 5148, Richmond 20, Virginia:

Recent Releases

"Know Your Baptist Missions," edited by Marjorie E. Moore. This very significant pamphlet is a compilation of information with reference to areas, populations, mission staff, mission centers, maps, and up-to-date statistics on Southern Baptist fields.

"Southern Baptists Can Make These Dreams Come True!" A broadside prepared by Marjorie E. Moore in collaboration with Rachel Joy Colvin of Woman's Missionary Union. This presents the material which was run in a series of eight ads in the state papers under the general title, "You and the Future of Missions." By continuing to give through the Co-operative Program, Southern Baptists can make their dreams come true in establishing Baptist centers of evangelism in strategic centers of the world; a Baptist home at Nazareth for Jewish and Arab waifs; a hospital training center for the Orient somewhere in China; a European Baptist seminary for postgraduate students; a Christian publishing house for Japan in Tokyo; a Christian publishing house for West Africa at Ibadan; a Baptist medical ministry for South America at Asunción; and a medical ministry for Arabs in the Hadhramaut.

"Survey of Baptist Missions from the Rio Grande to Cape Horn (1945-47)," by Everett Gill, Jr. A field-by-field summary of Southern Baptist resources in personnel and institutions in Latin American countries.

"What Goes on in Latin America Today?" by Everett Gill, Jr. This

pamphlet gives the impressions which came to your Latin American secretary as a result of his two years' residence in Latin America.

"Southern Baptists Marking Time!" by M. Theron Rankin. A digest of the executive secretary's report to the October, 1947, meeting of the Foreign Mission Board.

Reprints from THE COMMISSION

Believing that some of the materials published in THE COMMISSION deserve wider distribution, the Department of Education and Promotion is reprinting important articles in pamphlet form. The following pamphlets have already been prepared:

"We Plan to Advance," by M. Theron Rankin. An article calling attention to the Foreign Mission Board's plans for advance during 1948 and the years immediately ahead. This very penetrating discussion should be read and discussed widely.

"Turn On the Lights!" by M. W. Egerton, a Christian layman who, as a member of the Foreign Mission Board, is very much interested in enlarging the scope of Southern Baptist missionary efforts.

"Italian Home for Boys," A picture story prepared by Marjorie E. Moore, well adapted for use as a poster.

"Are Nippon's Religions Adequate?" by Yukiko Endo. The answer given by a consecrated young Japanese woman is an unqualified "No."

Earlier Releases of Interest

"That They May Have Life," pictorial booklet prepared for the centennial of Southern Baptists foreign missions. Now available free.

"That the World May Know," a radio address delivered on the Baptist Hour by Baker James Cauthen.

"Schools of Missions," a pamphlet suggesting ways and means of conducting a church school of missions.

"Directory of Southern Baptists



BOX

Q. How many foreign missionaries do Southern Baptists have?

A. 632, as of March 15.

Q. What is the per capita gift of Southern Baptists to foreign missions?

A. Sixty cents. Southern Baptists rank eighteenth among twenty-one major denominations in the United States in per capita gifts to foreign missions.

Q. Can you suggest some source of the flags of the nations?

A. Small paper flags (1 3/4 inches by 3 inches) of fifty-five of the United Nations may be obtained from the American Association for the United Nations, 45 East Sixty-fifth Street, New York, New York. The retail price is 60 cents.

Q. Please send information on the number of Southern Baptist missionaries as compared with the number of missionaries of other evangelical denominations.

A. The Foreign Mission Board has been deluged recently with this request. See inside back cover.

Hospitals," giving names, locations, and missionaries in charge.

"The Call of the Cross," a pageant by F. Catharine Bryan.

"Foreign Mission Study Course Books in the Graded Series," featuring recent mission study books.

"How Missionary Are We?" A small poster highlighting pertinent missionary information.

Missionary personnel pamphlets: "If You Want to be a Missionary Overseas"; "If You Want to be a Missionary Preacher"; "If You Want to be a Missionary Homemaker"; "If You Want to be a Missionary Teacher"; "If You Want to be a Missionary Doctor"; and "If You Want to be a Missionary Nurse."

BOOKS

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

Edward Crankshaw, an Englishman, has attempted in *Russia and the Russians* (Viking, \$3.00) to view the dangerous Russian-American-British situation "through the eyes of a stranger on this planet"—an intelligent, unbiased stranger who knows the background of each. He tries to give a realistic view of the people as they are and as the world will have to deal with them. His plea to the Western powers is the plea of missionaries: to try to put ourselves in the place of the Russians and deal with the problems of today in the light of understanding.

Dr. Edgar J. Goodspeed has produced one of the most discriminating studies available of the life and work of the first foreign missionary. *Paul* (John C. Winston, \$2.50) by this renowned New Testament scholar is a volume which every student of Paul's life and letters may read with profit.

Church, Law, and Society by Gustaf Aulen (Scribners, \$2.00) is a more-readable-than-usual volume of lectures, and another contribution to theological literature by the author of *Christus Victor*. His discussion of the abiding function of divine law in an era of grace is intensely interesting.

Those who have marvelled at the almost unbelievable success of recent assaults on illiteracy all over the world now have a book explaining the methods used in teaching adults to read. The facts and processes developed in the Christian mission program for the "silent billion" are discussed fully in *Teaching the World to Read* by Frank C. Laubach (Friendship, \$2.00). Practical suggestions are given to missionaries who wish to launch such campaigns in their fields.

Alternative to Futility by Elton Trueblood (Harper, \$1.00) is small in size but tremendous in significance. He recognizes that multitudes are oppressed by a sense of futility and frustration because they have failed to see the meaning and purpose of life. He makes practical suggestions showing why and how Christians may have a passionate purpose to form a redemptive society and may implement such purpose by offering a demonstration (instead of an argument) of the Christian faith.

In *Stories of the Book of Books* (Friendship, \$1.50), Grace W. McGavran

includes thirty-one stories, several poems and hymns and prayers about the Bible, and a few quotations from the Bible in several different tongues. The stories reveal something of the hunger of people all over the world for the Bible and also varied ways by which the Book has found its way about the world.

The Big Wave by Pearl S. Buck (John Day, \$2.00) is a children's book about Japan. "It is a tale of courage and of resignation," says Missionary Edwin B. Dozier. "Generally accurate in its picture of the struggle with titanic and terrifying elemental powers with which people have to deal, it will help to create understanding of the problems of earthquake and tidal wave, and the Buddhist mind-set toward such problems. For a child of Junior age, however, such a story leaves a residue of fear. It is more useful as a resource book for leaders of mission study for all age groups."

The Story of Jesus by Bradford Smith (Lippincott, \$1.95) is an effort to combine all the materials found in the four Gospels in one continuous story, to give the common reader the gospel message in the King James Version. Although the arrangement does not always agree

with sequence in Robertson's *Harmony of the Gospels*, it is a book of value for adults, young people, and children.

Report from Spain by Emmet John Hughes (Henry Holt, \$3.00) offers an unbeautiful but unquestionably accurate picture of modern Spain. If it had been produced by a non-Catholic, the author would have doubtless been labeled "bigot", "intolerant Protestant," and other epithets; when a Roman Catholic writes an uncomplimentary report of the Catholic Church and the Franco regime, the general public is impressed. Of the state Mr. Hughes says, "It remains a government without the people, above the people, and against the people." Of the "dominant characteristics of the contemporary Spanish Church," he says: "They include: an overriding dedication to institutional self-interest; a tough, prideful imperviousness to criticism; a profound suspicion of any intellectual inquisitiveness; a contempt for any kind of education that is not synonymous with indoctrination; a sharp distrust and hostility toward any political or social movement that could be called 'radical,' 'leftish,' or 'liberal'; and a respect that approaches reverence for power in any form." All who are interested in evangelical missions in "Catholic lands" need to see this book.



Map and pictures to be colored. Pictures, on gummed paper, to be mounted in spaces around border of map. . . . For use by Royal Ambassadors, Girls' Auxiliaries, Vacation Bible schools, Sunday schools, Training Unions, etc.

A missionary education tool published by the American Bible Society to visualize the essential missionary work of giving the Bible to all the world. . . . Package of 10 complete sets, with instructions, 25¢. Order from your Baptist Book Store.

For a free sample set, you are invited to send your request to a fellow Southern Baptist on the staff of the Society: . . . Thomas T. Holloway, Field Secretary, American Bible Society, 1914 Main Street, Dallas 1, Texas.

Missions Handwork Project

THE BIBLE AMONG THE NATIONS

World map, 11 x 17 inches, and picture sheet showing JOHN 3:16 in sixteen languages, each with a picture of the people who speak that language.

Volunteers

(Continued from page 4)

The doctors recognize a point of diminishing returns on the practice of working one's way through school.

Christian homes produce missionaries, but God sometimes calls missionaries into service from the most unfavorable and hostile environment. Several excellent candidates for the next two or three years are volunteering in spite of the disapproval of parents. More than one young Baptist has made recent application to the Board, stating that he has read the Bible through and come to a decision about church affiliation on his own, renouncing the denominational choice of his parents.

Another interesting factor in today's applications is the effect of overseas experience on American servicemen. Seeing the need abroad prompted many a soldier and sailor to decide for missionary service there. Some men and women whose lifelong ambitions had been in other fields have volunteered since the war for Christian missions.

An observation which is not new but which is always impressive to those who handle correspondence with missions volunteers is the influence of the pastor. Almost every applicant mentions it as a vital experience at one time or another during the course of growing up. Often it is clear that the pastor was unaware of the fact that he was molding a future missionary's life; frequently the young Christian was not aware of it himself until later years.

The most serious observation is this: the number of volunteers is in direct proportion to the evidence of missionary fervor in the Southern Baptist Convention. Our mail all year has reflected the action of the Convention last May when the budget of the Foreign Mission Board for 1949 was, in effect, frozen.

Not lack of faith but an honest appraisal of the possibilities of appointment when they have completed the intensive training required is the reason. Young Baptists are glad to offer themselves for lifetime service in exchange for "bed and board." If their churches will not provide that for the personnel for a strong foreign mission program throughout the twentieth century, they will enter some other vocation.

JUNE BIRTHDAYS OF MISSIONARIES

1 Theresa Anderson, College of Chinese Studies, Peiping, China; Olive Riddell, Box 236, Route 12, Richmond, Virginia.

2 Cornelia Leavell, Box 1581, Shanghai, China.

3 Ruth Howell Bryan (Mrs. E. K.), 2560 Bancroft Way, Berkeley, California; Mabel Williams Woodward (Mrs. F. T. N.), Box 266, Phenix City, Alabama.

4 Berta Lou Tooms Maer (Mrs. W. Q.), Casilla 68, Quitalue, Chile; Avis Chaffin McCullough (Mrs. C. W.), Box 746, Brady, Texas; Lou Demie Segers Mein (Mrs. David), Caixa 213, Aracaju, Sergipe, Brazil.

5 Louise Tadlock Copeland (Mrs. Luther), 19 Maple Road, West Haven, Connecticut; Alice Speiden Moore (Mrs. W. D.), Piazza in Lucina, 35, Rome, Italy.

6 Sherman Clyde Jowers, College of Chinese Studies, Peiping, China; J. W. Richardson, Baptist Mission, Shaki, Nigeria.

7 Esther Bassett Congdon (Mrs. W. H. H.), Community Workshop Association, Wallingford, Pennsylvania; Elsie Renfroe Knight (Mrs. C. W.), % I. N. Patterson, Baptist Mission, Ife Road, Ibadan, Nigeria, West Africa; Mary Katherine Ricks McCormick (Mrs. H. P.), 2421 Halelea Place, Honolulu, T. H.

8 Leola Smith Brothers (Mrs. L. R.), Baptist College, Iwo, Nigeria, West Africa; Alma Ervin Reid (Mrs. Orvil W.), Independencia 657, Guadalajara, Jalisco, Mexico.

10 Lonnie E. Blackman, 1305 Heulu Street, Honolulu, T. H.

11 Lewis M. Bratcher, 11 Ridge Road, Louisville, Kentucky; John Lake, 3924 Baltimore Avenue, Kansas City, Missouri.

12 Mildred Crabtree, Baptist Mission, Agbor, via Benin City, Nigeria, West Africa; T. B. Stover, Caixa 320, Rio de Janeiro, Brazil; Kate Cox White (Mrs. M. G.), Caixa 184, Bahia, Brazil.

13 J. B. Adair, Box 363, Lagos, Nigeria, West Africa; Inabelle Coleman, University of Shanghai, Shanghai, China.

14 A. R. Dailey, Apartado Aereo 862, Barranquilla, Colombia; W. Q. Maer, Casilla 68, Quitalue, Chile.

15 Edith Drotts Larson (Mrs. I. V.), 29 Tsining Road, Tsingtao, Shantung, China.

17 John L. Bice, Caixa 178, Recife, Pernambuco, Brazil; Minnie Lou Lanier, Caixa 320, Rio de Janeiro, Brazil; Bettie Stephens Lide (Mrs. F. P.), Box 223, Wake Forest, North Carolina.

18 F. Catharine Bryan, 65 Sheridan Drive, N. E., Atlanta, Georgia; Catherine Jordan Hatton (Mrs. W. A.), 105 North Thirteenth Street, Van Buren, Arkansas; Anna Frances Todd, Apartado 298, Cartagena, Colombia; Carroll O. Gillis, Skidmore, Missouri.

20 W. Maxfield Garrott, Seinan Gakuin, Fukuoka, Japan; Harriette L. King, Baptist Mission, Pochow, Anhwei, China; Virgie Mason Riddell (Mrs. Gerald), Route 2 (Airport Road), Laurel, Mississippi.

21 Arthur S. Gillespie, Baptist Compound, West Pao Shing Road, Shanghai, China.

24 Grace Boyd Sears (Mrs. W. H.), "Eblana", 27 Gloster Street, Subiaco, West Australia.

25 Maurice E. Brantley, Box 5, Port Harcourt, Nigeria, West Africa.

26 Charles A. Leonard, Box 1900, Hilo, Hawaii, T. H.; Ada Lois Newman, Route 2, Coleman, Texas.

27 Effie Roe Maddox (Mrs. O. P.), 2110 Morrow Avenue, Waco, Texas.

28 Ruth Walden, 2586 Ruffin Way, Norfolk, Virginia.

29 Martha Jordan Gilliland (Mrs. W. M.), Baptist Mission, Ogbomosho, Nigeria, West Africa.

30 Katherine Cozzens, 2525 Lipscomb Street, Fort Worth 4, Texas; Lettie Spainhour Hamlett (Mrs. P. W.), Baptist Mission, Wusih, Kiangsu, China; Josephine Vivian Langley, Baptist Mission, Shaki, Nigeria, West Africa.

The day-by-day opportunity of our department is to keep in touch with them, to guide them in their preparation, to lead them to clear-headed self-analysis so as to avoid possible heart-break later, and to save them from bad choices which may disqualify them when they are ready for appointment.

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THE COMMISSION

Home from the Front

Dr. Baker James Cauthen, the Foreign Mission Board's secretary for the Orient, arrived in Richmond March 22 for a sixty-day visit at the home office. After his official report to the Board April 6-7 Dr. Cauthen will report to the Southern Baptist Convention in Memphis May 20, and take a plane at once for Shanghai.

Moore

Appointments

The Foreign Mission Board on March 11 appointed nine new missionaries:

The Rev. and Mrs. William Joel Ferguson of Fort Worth for Nigeria;

The Rev. and Mrs. George Hays of Louisville for Japan;

Frances Eugenia Hudgins of Fredericksburg, Virginia, for China;

The Rev. and Mrs. Carter Morgan of Thomasville, North Carolina, for Hawaii; and

The Rev. and Mrs. Raymond Spence of Fort Worth for Japan.

Arrivals

Lois Hart of Chile is on furlough at Brandenburg, Kentucky.

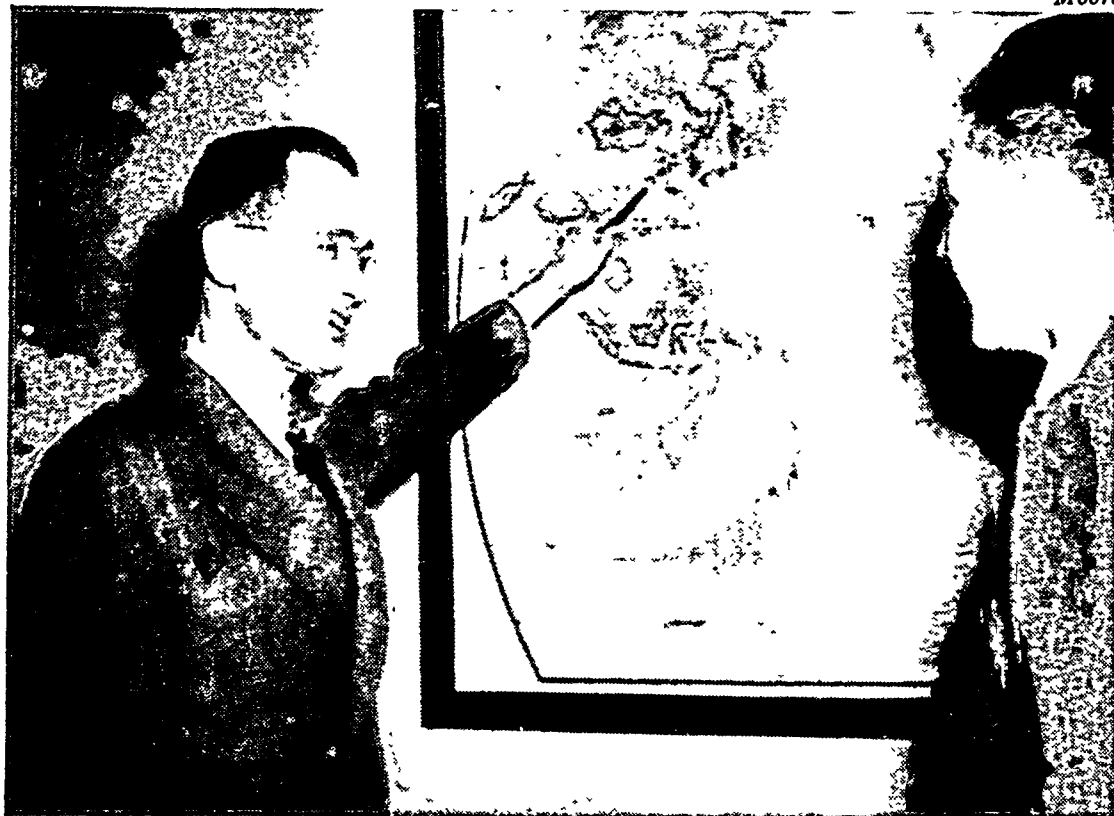
The Rev. and Mrs. C. O. Gillis of Argentina are on furlough at Skidmore, Missouri.

Mrs. A. E. Hayes of Brazil has joined Mr. Hayes at Englewood, Florida.

The Rev. and Mrs. T. B. Stover are spending their furlough in Temple, Texas, at 819 South Fifth Street.

Dr. and Mrs. H. H. McMillan of China are on furlough at Wagram, North Carolina.

Miss Eunice Fenderson of Palestine is



on furlough at 3112 Seventeenth Avenue, South, Minneapolis, Minnesota.

Mrs. R. L. Lindsey and three children of Palestine are on furlough at 202 Glenwood, Lenoia, New Jersey.

Antonio, lost her sister, Mrs. Embree of Dallas, January 26.

Evacuation

Mrs. R. L. Lindsey and Eunice Fenderson of Jerusalem have reached the States with the Lindsey children. Mr. Lindsey is remaining at the Baptist Mission in that city as long as conditions permit.

Guests of Memphis Baptist

All missionaries on furlough and recent appointees are to be house guests of the Baptists of Memphis during the Southern Baptist Convention May 19-23. Reservations may be made through the Foreign Mission Board, Richmond, Virginia.

Birth

The Rev. and Mrs. J. D. McMurray of Uruguay announce the birth of a daughter, Marilyn Kay, at Montevideo February 16.

Hospitalization

Mrs. Solomon L. Ginsburg, missionary emeritus of Brazil, a resident of Washington, D. C., underwent an operation March 9 at Walter Reed Hospital for the removal of cataracts from both eyes.

Departures

Bertha Smith left February 14 by boat from San Francisco for China.

The Rev. and Mrs. Wm. Alvin Hatton left New York by boat March 4 for Rio de Janeiro.

The Rev. and Mrs. E. J. Tharpe left Los Angeles by boat March 5 for Honolulu.

The Rev. and Mrs. H. L. Shoemaker left Houston by air March 23 for Colombia.

The Rev. and Mrs. W. H. Congdon left New York by boat for Nigeria March 25.

Bereavement

Mrs. A. R. Crabtree of Brazil, on furlough in Richmond, lost her mother February 2 at Dahlonga, Georgia.

Evan F. Holmes of Colombia lost his mother, Mrs. J. D. Holmes of DeLeon, Texas, February 26.

Mrs. R. T. Bryan, missionary emeritus of China, now of San



Courtesy Southern Baptist Theological Seminary

When missionaries on furlough enroll for graduate study at Southern Baptist Theological Seminary, they will be eligible for the four apartments in this "Missionary Home" recently purchased next to Judson and Rice Halls.

"Whitby, Ontario, 1947"

(Continued from page 8)

that the International Missionary Council has come out clearly on the decision that its own autonomy and independence must not be lost in any relations which it is now to take up with the World Council. The editor of the *Review*, Norman Goodall, contributes to the January number an extensive article in which he discusses this matter. He is most sympathetic and Christian in his general approaches, while he points out very definitely conclusive reasons why this autonomy of organization and independence of action must at least for the present be stoutly maintained. This paper deserves the most careful consideration of all missionary leaders.

The Whitby Conference found it easier to state "weaknesses" which "stood out from the general picture," and these were "realistically faced." Here seven items are listed: (1) defections from the Church in many areas; (2) abandonment of the ministry in favor of secular occupations; (3) "some tendency to a relapse into purely denominational life"; (4) an element of apathy which was noted in "both older and younger churches"; (5) a deplorable tendency among Christian organizations to concern themselves more with threats from without than with spiritual weakness within and thus to be far too complacent over the lack of vital power; (6) "there is no part of the world in which there is deep and widespread spiritual revival"; (7) while there is much talk of evangelism and planning of evangelistic campaigns, there is very definite danger that "men may come to rely on themselves and their own powers as the means by which the kingdom of God will come in", overlooking that dependence must be upon the Word of God made quick and powerful through the Holy Spirit working in that Word.

Some Major Emphases

The danger of politics stands out today. Two phases of this are distinctly recognized. First is Communism which offers itself as an actual competitor to the whole Christian ideal, system and movement. Even more serious, although overlapping into the communism problem, is the fact that so widely "the Church is too clearly

identified in many countries with the State". It seems to have been rather clearly recognized that the Church must "shake off the reproach of too close an alliance with the old order and free itself from identification with any political system."

In our judgment the conference went quite too far, and in some measure failed of consistency in its own view, when it held that "in the matter of both human and material equipment for evangelism all the emphasis fell on co-ordination and united planning . . . as the only way in which to face a task of the magnitude and urgency envisaged . . ."

Certainly it is quite too idealistic and unrealistic to declare "wherever devotion to local or denomination loyalties stands in the way of response to the larger call of Christ, it must be transcended." Perhaps what the conferees meant to say is legitimate and important; but this statement will certainly be misinterpreted and resented.

The emphases on "The Given Word", and "The Dynamic Word", and especially on the Holy Spirit working through the preached word as being its dynamic force are basically important and altogether significant in this connection. In all aspects of the proclamation and application of the Christian message reliance on the Holy Spirit is vital and primary.

The emphasis on "Partners in Obedience" is satisfying. This partnership applies in many directions. Accepted and put into operation in connection with basic loyalties this is absolutely essential to any even approximately adequate response to the world situation in our day. The challenge to adventure and sacrifice in this enterprise comes well in the closing paragraphs of the survey.

In the end, renewal comes down to the individual. Total evangelism demands the co-operation of every single Christian. Each one must bring his gift of service and all must be partners by prayer in the enterprise of the Church. The demand of the hour is that every Christian should face the challenge of Christ, should sanctify himself by the power of the Holy Spirit, should learn to live as a Christian in his own place and vocation and should witness boldly for Christ by both life and word, trusting the power of Christ to use him, and leaving the result of his work in the hands of God.

We Pioneer for the Kingdom in Arabia

(Continued from page 7)

And as it opens, we will some day see in many parts of Arabia little groups of converts like those in Aden and Bahrein. We will see fine young Christians like the ex-Moslem doctor in Aden; others like dear old Medina, who is awaiting baptism here. Then there is Um Miriam, who was cast out by her Moslem family when she confessed Christ as her Saviour but who, through her loving spirit, has won them back so that they now give her the customary presents at holiday seasons. She is faithfully serving Christ in superintending a small orphanage.

God has let us meet just enough Arabian Christians to give us a foretaste of the joy that we shall all share when "some from every kindred, tongue, tribe, and nation" sing the song of Moses and the Lamb around His throne.

Our prayer is that God will raise up some Southern Baptist doctors and nurses to lead the way in evangelism. In time, it will no doubt be possible to open schools, also, but our most urgent need is medical people who are evangelists at heart and will foster a soul-winning program in connection with a small hospital and clinical work. Of course, the Arabians at first do not want Christians in their midst; but they do want and desperately need medical care. For that reason a doctor and nurse can do wonders in smoothing the way for evangelists with the word of Life.

The Happy Jacket

(Continued from page 27)

cried. I had meant to put my brown coat in place of the red one."

"Why didn't you tell me, Doris?" asked Mother.

"Oh, I was all right in a little while. I got to thinking about what our teacher at Sunday school said. She said the little girls who needed clothes liked pretty ones just as well as we do," said Doris.

"So when you remembered that, you were glad you had sent the red coat, weren't you, daughter?"

"Yes, I was, Mother. Suppose I had not sent it. Then Therese would not have a single bright pretty thing."

"Now two little girls are happy over one red jacket."



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