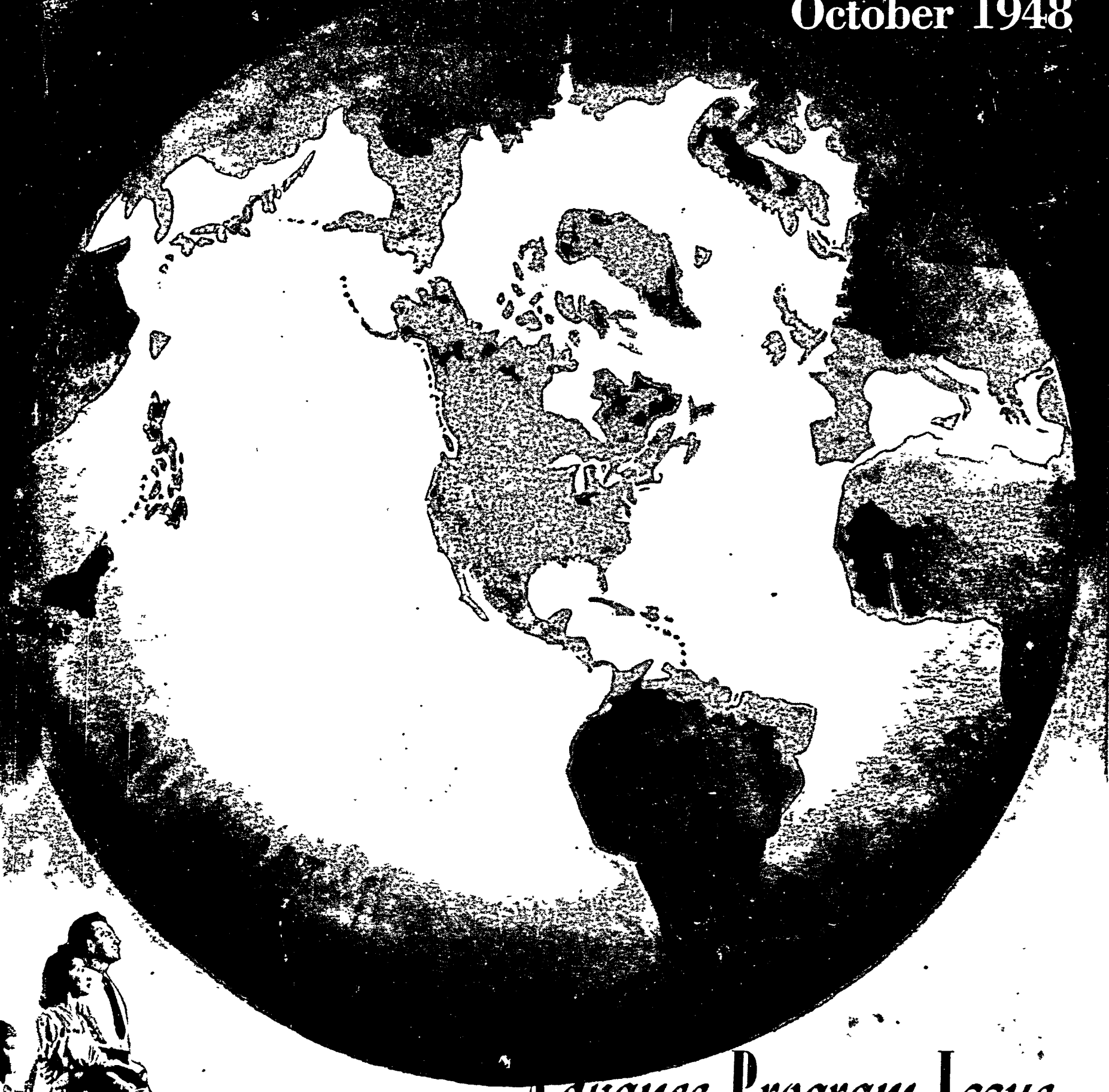


THE *Commission*

October 1948



Advance Program Issue

“ . . . that the world may know.”

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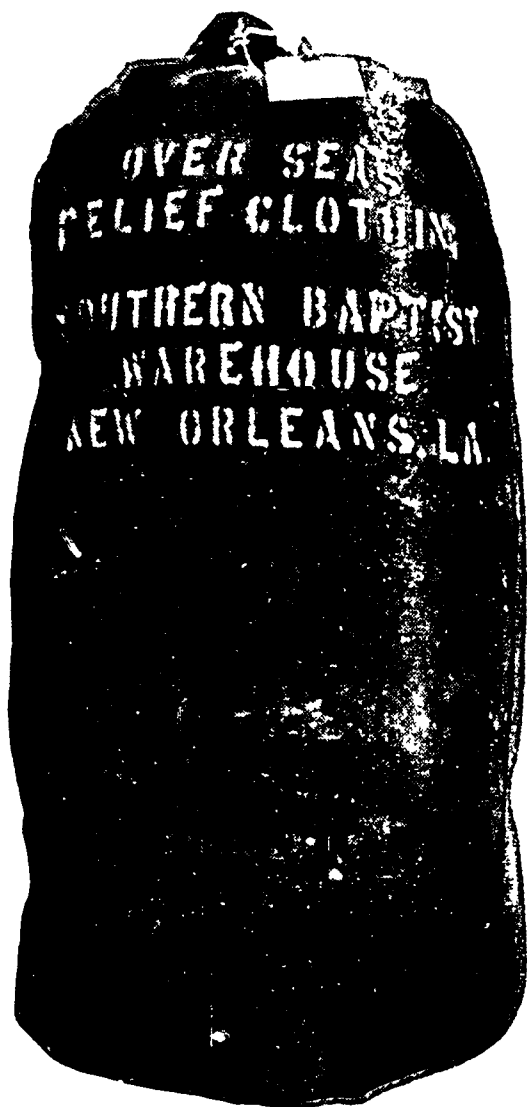
That duffle bag!

You remember the day
you eagerly mailed a
penny postal to
New Orleans, asking the
Southern Baptist Relief
Center to send you a big, roomy
duffle bag to pack and ship
back full of clean, usable
second-hand clothing? And the
duffle bag came, and the
heat wave hit, and the
crowd all went on vacation,
and you didn't have the energy
to dig for all those things you
knew somebody would be glad to have this winter?

Well... NOW is the time to resurrect that duffle bag and
get it filled. Somebody else needs it when you return it, express

prepaid, to the Southern Baptist Relief Center,

601 South Olympia Street, New Orleans 19.



Intermediate Girls' Auxiliary, Walnut Street Baptist Church
(Louisville, Kentucky)

EPISTLES

FROM TODAY'S APOSTLES

*Berlin Baptists Tackle Reconstruction;
President Thanks Americans for Aid*

Some time ago I received a copy of your fine monthly, *THE COMMISSION*. I am glad to learn from this paper how the work of the Lord the whole wide world over incessantly grows under his blessings.

In the meantime the years have flown past, full of events and very rapidly. We also could experience how the Lord builds his church. The year 1947 will be outstanding in the history of baptisms: 5,900 in 1947, the most in the one hundred years of existence of the German Baptist Union. Since the end of the war in our city of Berlin more than 1,000 souls have been baptized.

With great sacrifice and much personal pain and trouble some of our Berlin chapels could be re-erected. The church in Berlin—Steglitz—we started in June to rebuild from the ruin and to erect a meeting hall. In the photo you see our young people upon the building ground.

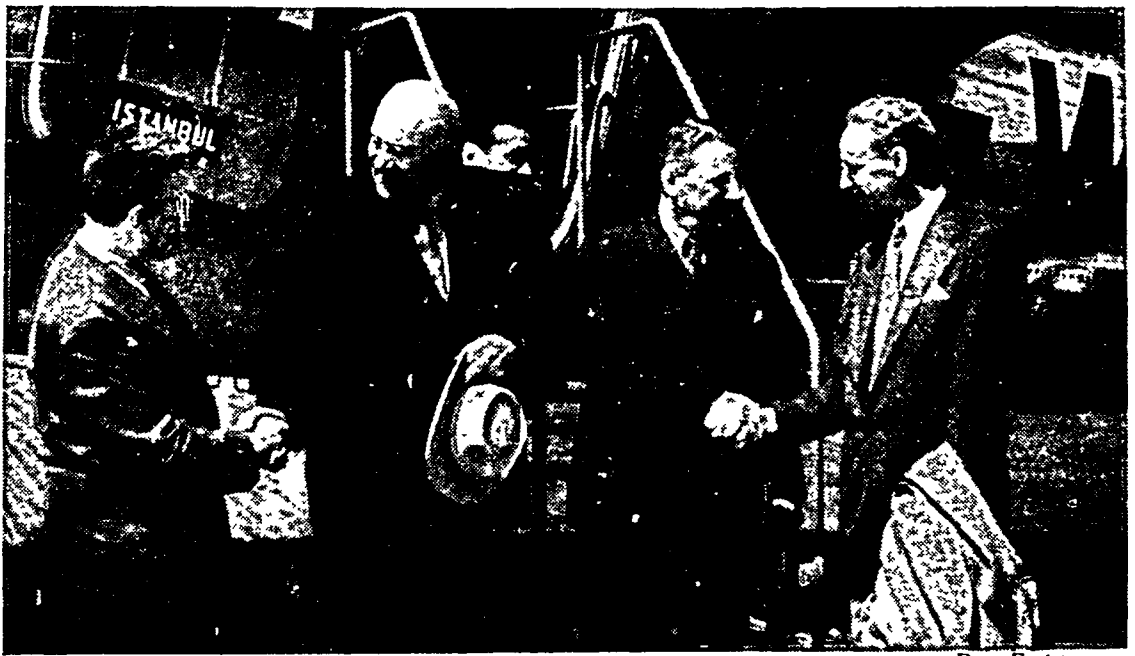
We thank you wholeheartedly for all encouragement and every help from you personally, the many churches and missionary friends in the U.S.A.

Kindest regards to the readers of *THE COMMISSION*.

(July 16, 1948)

JACOB MEISTER,
President, German
Baptist Union
Berlin-Dahlem
Germany

(Portrait
unavailable)



Roy F. Starnes

Pastor Ronchi welcomes Dr. Johnson, Dr. Ohrn greets Dr. Moore at Rome airport.

Japanese Baptist Church Destroyed by Bomb to be Rebuilt in Better Location

The ground-breaking for the new building of the Hiroshima Baptist Church is news. (See pictures page 5.)

When the atomic bomb fell on Hiroshima most women and children who had a place to go were already out of the city, because no one thought such an important city would escape bombing much longer. Seventeen members of the Hiroshima Baptist Church were in the city; of these nine died.

The pastor, the Rev. Buntaro Kimura, was one of the eight who lived. He returned to the site of his home and the church building to find them in splinters on the ground. The fire spared them, and the pastor salvaged enough materials to build a shack to live in. His largest room was twelve feet square, and there he held

Courtesy Jacob Meister

his church services as before.

That space was soon outgrown and enough materials were found to add another room of the same size, opening into the first. Here some fifty people are still meeting to worship. The pastor says nothing but space limits the numbers who will come.

Last year a magnificent new building lot was bought with the help of rehabilitation funds from the Foreign Mission Board. This year building has become possible, permits procured, and work begun with the help of the \$10,000 appropriated for Hiroshima in the 1945 Lottie Moon offering.



W. MAXFIELD GARROTT
Seinan Gakuin
Fukuoka City, Japan



Young Baptists of the Berlin-Steglitz Church spent their summer days clearing the debris to reconstruct their chapel, aided by American Baptists.

Baptist World Alliance Executives on European Tour Visit Italian Baptists

Dr. C. Oscar Johnson, president, and Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance, landed at Ciampino airfield, Rome, Italy, on July 16 for a twelve-day visit in Italy, in the interest of the sixteen million Baptists of the world.

Meeting them upon arrival were Pastor Manfredi Ronchi, secretary of the Italian Baptist Union, and Dr. W. Dewey Moore, the treasurer of the Southern Baptist Mission in Italy.

Dr. Johnson and Dr. Ohrn came from Prague arriving in the midst of the strikes called after the shooting of Togliatti, Italian Communist leader, and went to Switzerland, Germany, England, and Amsterdam before completing their itinerary of European Baptist work.

ITALIAN BAPTIST UNION, Rome, Italy
(Please turn to page 20)

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THIS ISSUE was produced by three editors and three secretaries: Editor-elect Josef Nordenhaug, who assumed his editorial responsibilities when the final page proof reached the office for approval; acting-editor Frank K. Means, who relinquished his responsibilities for the issue when the final page proof was corrected; Managing-editor Marjorie E. Moore; and Dr. M. Theron Rankin, Dr. George W. Sadler, and Dr. Everett Gill, Jr., who are associate editors in fact if not in name. When the batch of manuscript was ready for the printers in mid-August, a report came from the Orient which was much too good to save; you have it on pages 8-9, fresh from the Orient secretary, Baker James Cauthen. The symposium on pages 13-14 was contributed by Tucker N. Callaway, who has spent six months of his first term in Japan, and is now a student at Southern Baptist Theological Seminary; Dr. Ryland Knight, pastor of the First Baptist Church, Pulaski, Virginia; Johnni Johnson, assistant editor of *The Baptist Student*; Dr. J. W. Storer, pastor of the First Baptist Church, Tulsa, Oklahoma; and Dr. H. H. McMillan, on furlough from Soochow, China. Dr. W. T. Conner is professor of theology, Southwestern Baptist Theological Seminary, Fort Worth, Texas. Jane Carroll McRae (Mrs. J. T. McRae) of Winston-Salem, North Carolina, is a missions volunteer. Dr. W. O. Carver is professor of theology, Southern Baptist Theological Seminary, Louisville, Kentucky.

COVER Designed by Elmo Jones; group photograph from Keystone Views.

OCTOBER 1948

Volume XI Number 9

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention; at Richmond, Virginia, U.S.A. Subscription, 50 cents per year; 25 cents, five months; single copies 10 cents. Church budget plan, 4½ cents per copy per month, payable monthly or quarterly. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the post office at Richmond, Virginia, under the Act of March 3, 1879. Make all checks payable to THE COMMISSION, Box 5148, Richmond 20, Virginia.

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Power for the Program

AN EDITORIAL

Slowly the dust clouds are clearing away over the debris of war. While hopeful plans are being made for the rehabilitation of people and property, the struggle goes on between political and economic world powers. The world conditions that will face us in the immediate future will have a profound meaning for the Christian forces that seek to fulfill God's redemptive purpose in mid-century.

As I come to the editorship of *THE COMMISSION* I feel very deeply that Southern Baptists ought and must have an adequate share in the world program of our Lord. This issue is dedicated to the program of advance proposed by Dr. M. Theron Rankin. Surely Southern Baptists will advance beyond that goal when they see the vastness of the world fields ripe for harvest and when they know the power of the Holy Spirit in their hearts.

The increasing realization that we are living in *one* world, in which isolation is impossible, has brought us face to face with weightier obligations than we have had before, or rather has made us aware of the world obligations which hitherto have been considered optional in practice if not in theory. Part of the crisis before us is due to our missionary hesitancy in the past. Now the issues are sharply drawn by the atomic age. Modern man has the choice between Christian faith or complete failure of the world order.

THE COMMISSION will continue to declare and to interpret the redemptive purpose of God in history and in our own day. That purpose is centered in and effected through Jesus Christ. Our aim is "to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him" (Eph. 3:9-12).

The only adequate power for this task is the power that Jesus promised his disciples in his last statement to them on the Mount of Olivet: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The power of God is not available apart from his purpose. If our own purpose is out of alignment with the purpose of God we shall lack his power, and sensing our lack we shall be tempted to generate it ourselves. Our achievements in worldwide witnessing will be correspondingly minute. The breathtak-



Josef Nordenhaug* became editor September 1.

ing world purpose of Christ Jesus requires that we shall accept his power as a gift. Self-generated ersatz power will remain impotent in bringing men to God.

The supreme motive for carrying out the commission of our Lord is clearly revealed in the words of Jesus: "If ye love me, ye will keep my commandments" (John 14:15). Our appeal for missionary advance must, therefore, address itself to the love we have for our Lord and for our fellowmen. Pride in our achievements, envy of the achievements of others, and fear of war and destruction are motives entirely too brittle for sustaining the movement of bringing all nations into the kingdom of God. The most excellent way is the way of love. Without love the fateful opportunity before us will be multiplied by zero. In love we have a divine leverage on every difficulty facing us in our world.

The hope of my heart as the editor of *THE COMMISSION* is that the Holy Spirit will carry the missionary message of the printed page beyond the threshold of the minds of the readers and plant it in their hearts so that it will produce a deepening love for Jesus Christ, honest Christian stewardship of time and money, and a flaming passion for the salvation of all men.

*Pronounced "NOR-den-HOW"

A handwritten signature in cursive script that reads "Josef Nordenhaug". The signature is written in dark ink and is positioned below the printed name.

... That the World May Know ...

The Advance Program is designed:

1. To strengthen our 119 centers in 25 countries.
2. To open additional centers in strategic areas.
3. To support centers and projects undertaken directly by native Baptist conventions.
4. To increase our resources in personnel and finances until we have

1,750 missionaries
\$7,000,000 annual operating budget
\$3,000,000 annual capital needs budget
\$10,000,000 total annual budget

This program requires less than 10 cents out of every dollar given through the local churches.

(We now have approximately 670 missionaries and income [estimated for 1948] of \$4,250,000.)



ADVANCE IN ASIA

The open doors of opportunity for Christian missions in the Orient today constitute an imperative demand for advance.

The tragedies of war have opened the doors of Japan wider than they have ever been before. The people have recognized the futility of their old beliefs. Worship of the Emperor has been discarded. The hearts and minds of 70,000,000 people have been prepared to receive the gospel of God's love and mercy in Jesus Christ.

Japanese Christians recognize this remarkable opportunity and responsibility and are earnestly calling for the help of Christians in America. The Japan Baptist Convention has requested Southern Baptists to send 100 missionaries by 1950. They said that the need calls for 400 but they did not dare to ask for that many.

Advance is being planned in establishing new churches through widespread evangelism. Seinan Gakuin, the school for men and women in Fukuoka, is being raised to the standards of a senior college, and Seinan Jo Gakuin, the girls' school in Kokura, is to become a junior college. The seminary has been reorganized and plans are under way to strengthen and enlarge it. Large numbers of Japanese Christian workers must be trained to fill the place of service in the churches, schools, and other institutions of the Japan Baptist Convention. A new publication house has been set up, and Japanese Baptists look forward to the time when they can undertake some medical work.

If this open door in Japan is not adequately entered in the next few years, it probably will not remain open. Communism, or some other false doctrine, will have closed it.

China Is Not Closed

The daily news from China might cause some people to think that there is little opportunity for advance in Christian missions there, but doors stand wide open, and the demand that we enter them with increased forces is urgent.

The advance of communism in China makes an advance in Christian missions imperative. Shall Christians desert the field and leave the people to communism simply because conditions are difficult and dangerous? Are we less determined to win China for Christ than the Communists are to win this great nation, with her hundreds of millions of people? Are the messengers of the gospel of God in Christ Jesus helpless before the forces of communism? Not if we are true followers of our God. Advance is the only course we can follow.

Advance is being made in the great areas of China that have had little Christian witness, such as sections of southwest, west, and northwest China. Missionaries who are unable to return to their stations in the territory held by Communists are being assigned to these open sections.

More people have been won to Christ during some of the war years than ever in any previous years. Christian messengers have never known a greater opportunity for preaching the gospel of Christ than they have in China today. All classes of the people are open to hear. Students in government colleges, and universities have listened in great numbers and many of them have accepted Christ. Destitute people, those who have been reduced to poverty, who have lost hope, who are hungry and miserable, hear the good news of God's gospel gladly.

Rapid advance must be made in training Chinese Christian workers. The greatest single loss to Christian missions in the Orient during the war was the loss in trained Christian workers. This is the most critical need of the churches in China today.

Splendid progress has already been made in restoring the Baptist schools of China, with the exception of those in communist areas. Every school restored is packed to every corner with students. Thousands are in the high schools that have been opened in many of the larger centers. The University of Shanghai is compelled to resist the great pressure to admit



Courtesy Maxfield Garrett

Hiroshima Baptist Church has a new building, thanks to American Baptist friends. Pastor Kimura is shown (below) breaking ground at a ceremony last May 9.

more students than it can take care of. Since this is the only institution of college grade that Baptists have in all of China, the demands on it are overwhelming.

The crown of our Baptist program of Christian training in China is the seminary in Shanghai for advanced theological training. Within the past three years this school has grown so rapidly that a new plant is now being erected to provide adequate buildings. In such cases, advance cannot wait for the clearing of confusion and difficulties. The seminary in Canton has also been rehabilitated and has a large number of students.

The supply of Chinese Christian literature was destroyed by war. Churches, schools, and all other Christian agencies are still badly handicapped for lack of all kinds of literature. The China Baptist Publication Society must reorganize and greatly enlarge its entire program to meet these needs for Christian literature.

Four of the eight medical centers which we had in China before the war are now operating. These four, however, are still equipped with only minimum necessities in buildings, instruments, drugs, and staff. While we are waiting to project plans to reopen the hospitals now in the territory held by Communists, we must make large advance in adequately



equipping these four that are open.

As we look to the future, we must recognize that Baptists can never provide adequate medical staffs for their medical institutions in China without making larger provision for the training of medical workers than we have done in the past. One of the items of advance for the future is a medical training center.

Space does not permit of a discussion of plans and calls for advance in India, where Southern Baptists have never made any direct contribution to winning these millions of people for Christ. Communists have their plans for all the Orient and Asia. They are making alarming advance today in this whole area. Are Southern Baptists prepared to go all out for advance in God's Kingdom on earth at such a time as this in the life of the world?

M. THERON RANKIN

ADVANCE IN AFRICA

No other people of the world are so ripe for new ideas as the Africans. The rising tide of literacy is sweeping away their primitive paganism. Its place is being taken by communism or humanism—educated paganism. John Lewis of the Colonial Department, Institute of Education,

formerly of the Church Missionary Society, has this to say on the subject:

Another feature of development in Africa, the wide extension of literacy, calls for strengthening the theological armoury of the church. Apart from the need to provide wholesome literature to counteract the influence of the "yellow"

press, there is need for theological equipment to attack the influence of the modern humanists, particularly those who through the activities of UNESCO will be able to exercise a powerful influence on the newly literate.

A few weeks ago, Dr. J. C. Pool, principal of the Nigerian Baptist Theological Seminary, inquired whether our Board would be prepared to make available the sum of \$200,000 for removing that institution and rebuilding it on a new site. After conference with Dr. Rankin, it was necessary to reply that, in view of the many other demands upon us, it would be impossible for us to provide the necessary funds.

Here is "theological armory" which is now engaged in training eighty-six soldiers of the cross. It is our only school of its kind in Africa. Its work is of such a high order that it is now an affiliate of the Southern Baptist Theological Seminary. It will doubtless play an increasingly important part in spiritualizing the educational process in the new Africa. The Advance Program of our Board would enable it to fulfill its destiny.

A few days ago, Miss May Perry, principal of the Baptist Girls' School at Idi-Aba, Abeokuta, sent an urgent appeal for \$24,000 for the enlargement of the institution over which she presides. The increased facilities are necessary because of government regulations. Fortunately, it was possible for us to assure Miss Perry that the money would be found.

But there is the secondary school for girls in Lagos and there are the girls' schools at Shaki and Agbor. Some of these need buildings and all of them need equipment. The Advance Program would make possible the education of an increasing number of African homemakers.

For many years Southern Baptists have been engaged in medical missionary work. Last year in our several centers 36,510 patients were treated. During the same period, our doctors and nurses ministered to 1,150 lepers in nine colonies. While we are grateful for what Southern Baptists have accomplished through their medical personnel, we are mindful of the fact that more than half of the children of Nigeria die before they reach the age of one year and that millions of their parents and relatives

(Please turn the page)

end their days before their time. It is clear that the Advance Program would help relieve suffering and prolong life.

If we should possess the land in Nigeria and the Gold Coast, which ought to be occupied by us, Southern Baptists would have to send to those regions fifty new missionaries. To

make the ministry of these recruits effective, it would be necessary for us to make available approximately half a million dollars. These figures do not take into consideration Liberia, the Belgian Congo, the Portuguese areas and South Africa, which we, or some other evangelists of Christlike compassion, ought to enter.

ADVANCE IN EUROPE

While "Western Europe is desperately ill," its sickness need not be unto death. It is believed that a transfusion of dynamic Christianity would serve as a means of bringing health to this war-ridden portion of the world. The participants in the London Conference spent a great deal of time discussing means and methods.

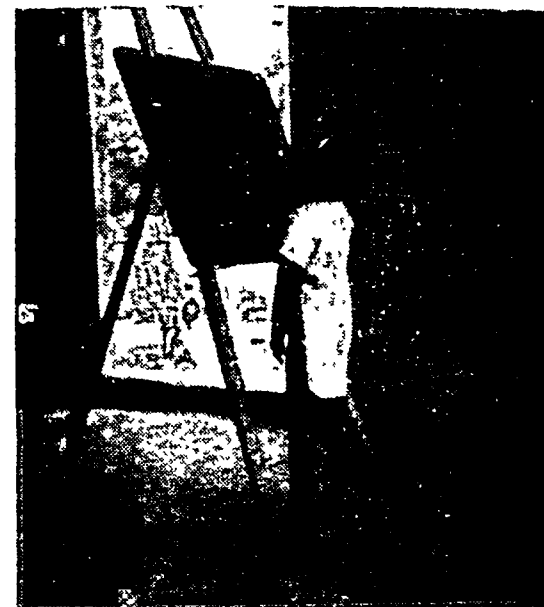
The new European Baptist Union, representing Baptists in twenty-three nations, with a total membership of two-thirds of a million (not counting Russia, whose Baptist population is estimated at between two and four millions), has followed the pattern of cooperation of the Baptist Conventions of America. The representatives of nineteen of the European national Baptist groups attending the Baptist World Alliance executive committee in London expressed their gratitude and hope for Southern Baptists' con-

tinued help, especially in the gigantic problems of relief and rehabilitation.

At its semiannual meeting in April, our Board voted to appropriate an amount not to exceed \$200,000 for an international seminary in South-Central Europe. It is understood that this is only a beginning. A faculty must be supported and many of the students must be subsidized. In the meantime, we ought to strengthen our centers in Rome and Barcelona. We should also consider the needs of such countries as Germany, Belgium, France, and Greece. The Advance Program would place in our hands the resources that must be forthcoming for spiritual recovery in Europe.

ADVANCE IN THE NEAR EAST

Words are inadequate to describe the Palestinian picture. There are in it such elements as aspiration and fear and hatred and suspicion, to say nothing of greed and international politics. Whether the picture will continue to be marred will be determined by the willingness of the conflicting parties to allow the Prince of Peace to refashion the canvas. The nature of the picture will be determined in part by the manner in which Southern Baptists practice the principles of the great commission.



C. F. Eaglesfield
Old Bakanna School in Nigeria does its bit to make citizens literate and moral.

ADVANCE IN LATIN AMERICA

Standing on the heights of Corcovado, overlooking the city of Rio's breath-taking beauty, I thought of that far-away day when a young missionary and his bride had sailed into the harbor below. Over sixty-six years have passed since the W. B. Bagbys arrived to evangelize a nation and a continent.

They both lived to see a modern missionary miracle take place before their eyes. Since then the work has grown and expanded to the far interior, to the Amazon Valley; to the pampas of Argentina and Uruguay; the snow-capped Andes of Chile; the golden shores of Colombia.

Rejoicing in every victory and



For us to fail to go forward at such a time as this will constitute the most tragic denial of the truth of God's gospel in Christ Jesus that the world has ever known. By standing still we betray our Lord; by retreating we crucify him.

—M. THERON RANKIN

word of progress, we are, however, acutely conscious of the millions who are still untouched by the gospel of the New Testament. Out of 130 million people south of the Rio Grande, only two million are classed as Evangelicals or Protestants. Baptists number about 100,000.

Reinforcement

The Advance Program will insure the reinforcing of the missionary undertaking already established. During the war years, Roman Catholic propaganda sought to raise doubts in the minds of the American people about sending our missionaries to these areas. Yet this church recognizes Latin America as its own mission field and has been sending in hundreds of its own priests. A leading Catholic authority is calling for 40,000 new priests to enter Latin America, so great does he consider the need.

The Evangelical movement, however, is there to stay. It is rooted in the life of nations under the leadership of able Brazilians, Argentines, Chileans, and other Latin Americans. It is not a North American undertaking alone. It is a great co-operative missionary effort to win these nations to our Lord. The Advance Program will reinforce this well-established work—a work which operates in ten nations, and fifty mission centers; which includes seven theological centers; eleven great schools; and three publication houses.

Some 240 missionaries, one-half of whom are engaged in field evangelism must be supported, and their extensive fields reinforced, for in each of twenty-five stations in Latin America there is only one missionary couple. Such is the case in Fortaleza west of Brazil's eastern elbow, a capital city of 200,000. The responsibilities of this one couple include the evangelization not only of this mighty city but also of the surrounding state covering an area of 300 square miles.

The Advance Program includes a minimum of two couples for these missionary centers. A beautiful new chapel has recently been erected in Fortaleza, friends have been won

from among the city's leading citizens, and people are being converted.

Enlargement

Each summer, the full minutes of the six annual Mission meetings of Mexico, Colombia, Chile, River Plate (Argentina, Uruguay, Paraguay), South Brazil and North Brazil come to Richmond. Here are included the individual annual reports of each missionary; the reports of seminaries, training schools, academies, good will centers, and publishing houses; budgets and requests for new missionaries.

There is constant need for enlargement. The seminary in Torreon, Mexico, needs more adequate quarters for its students; the publication society of Chile has conducted its work for years in one of the rooms of a missionary's home; a church in Montevideo in a growing section needs help on a new building in a city of 300,000 where we only have one adequate Baptist church structure.

From Missions and national conventions come constant calls for missionaries to occupy new centers, including great cities and whole states. I can see the people of those centers waiting for the gospel and for missionaries: Saltillo, Mexico; Concepcion, Chile; Bahia Blanca, Argentina; Santarem, on the Amazon; Juiz de Fora in the Brazilian highlands. Scores of cities and hundreds of villages are waiting. I think now of our missionary in the deserts of northern Mexico preaching throughout an area the size of Texas!

Expansion

But beyond lie whole nations which do not have our witness or our missionaries. These regions beyond fall into two categories:

- Nations which have an indigenous Baptist work which may form the basis of a great missionary undertaking. Such is the case in Guatemala where churches were organized partially as a result of reading Baptist literature from our publishing house in El Paso. At their invitation, a missionary couple is now located in

Guatemala City to co-operate with the fifteen churches of that nation. In Honduras, only one Baptist church and pastor are supported by the Foreign Mission Board. Opportunities for missionary expansion are everywhere.

In Colombia, a similar co-operative work is being promoted on the Islands of San Andres and Providence among English-speaking Negroes, citizens of Colombia. In Venezuela we have assisted in the support of a national Baptist pastor and have purchased a strategic downtown property in the capital, Caracas. In the western part of the nation we also partially support a number of churches. Venezuela is urgently calling for missionaries.

- Beyond these nations are others where there exists no strong Baptist witness, as in Ecuador, a nation of 3,200,000 people, where no major evangelical denomination is at work. But independent movements are winning many. The capital city of Quito and the great seaport of Guayaquil need the Baptist message.

Peru, with its exquisitely beautiful capital, Lima, once ruled as the center of colonial Spain over vast territories. With the exception of a small Irish Baptist Mission in the far south, there is no strong Baptist work. This great nation of 7,000,000 souls desperately needs the gospel we preach.

In the great Andean ranges of both Ecuador and Peru live millions of dispossessed, poverty-ridden Indians, descendants of the once-proud Incas. Baptists, with the exception of the Canadian Mission in Bolivia, have done little for these neglected people.

Expansion and enlargement is the spirit of our day—in American business, in municipalities, in colleges and universities, in churches and hospitals. Why not a great spiritual advance around the world? Baptists have a message which Latin America desperately needs—a message that is Christ-centered, which believes in the Bible as God's final Word for the world. We proclaim a message of spiritual reality, not sacramental magic; a message of New Testament democracy, not medieval autocracy; a message of simplicity of worship, not the cold formality of meaningless ritual; we still have a distinctive message for our world. Let us implement that message of Christ's redeeming love with spiritual power and sacrificial giving to make the Advance a reality.

EVERETT GILL, JR.

Escape from the Communists

By Baker J. Cauthen

How Missionaries Fern Harrington, Bertha Smith, and Alex Herring escaped the besieged city of Yenchow is a story Southern Baptists ought to share.

These three missionaries were planning to come from Tsining to Shanghai but were caught in Yenchow when the Communists took it. The railroad was cut on both sides of the city and no airplane could go in to rescue them.

The missionaries at first stayed in a Chinese inn outside the city walls, but later moved to the Catholic Mission. For three weeks they were under artillery shell fire. Their experience came to a sudden climax when the city was assaulted by the Communist armies.

The final day of fighting was an experience of God's delivering grace which we learned of only on their arrival in Shanghai.

One afternoon at the Catholic Mission Miss Harrington was at the barn which was located about a block from the main building. She was rearranging her baggage when the artillery fire began to fall. She took refuge in the building. As the heavy shelling continued, the time of the evening meal approached and she knew that unless she returned to the main building, Mr. Herring would come out to the barn to see about her. It was not right to have him run this risk, she felt, so she decided to walk across the open space to the other building.

As she stepped out the door, shells were dropping in the open courtyard. She quietly said, "Lord, you know where I am. Let these shells fall where I am not." After praying that, she did not run but walked normally across the open space. During the time she walked from the barn to the main building, not one shell hit that area. It was the only lull in shelling which came during the entire period of the siege.

Miss Smith was seated one day in front of a door in which there was glass. A heavy explosion occurred outside and the door was shattered causing the glass to fly all over the place,

but she suffered not a single scratch.

On another occasion Mr. Herring was seated by the wall under a window when a violent explosion took place. When they examined the wall they discovered that fragments of the shell had struck just above his head.

A hand grenade exploded once just outside the open door of the women's bedroom but neither was hurt.

These missionaries testified that from the beginning to the end of the ordeal they never felt any fear. They were conscious of the presence of the living Christ. They expressed much concern for the nuns, who were greatly alarmed and seemed unable to commit themselves to God.

The three missionaries remained in the city until it was actually occupied by communist armies. Many of the people fled as soon as the city fell but these three decided to wait and ask the Communists for permission to travel. Upon making this request, they were granted a permit with which they were enabled to make the overland journey by horse-cart. They ar-

rived in Hsuehowfu suffering only from sunburn.

Only faith sustained their wonderful calm and sense of humor. On one occasion the Catholic missionaries suggested that Miss Harrington and Miss Smith to put on nun's uniform, for safety, but they declined. Privately Miss Harrington said to Miss Smith, "Suppose we got killed wearing the sisters' garb. How could we ever face St. Peter?"

When it was suggested that Miss Harrington take a rest now after such a trying experience, she replied, "Oh, I have been on a vacation. At Yenchow I had nothing to do but rest for several weeks."

Were it not for the consciousness of a living Saviour in China, we would be unable to carry on mission work these days. It is by recognizing that the work belongs to Christ and not to us that we are able to depend upon him to give his direction and protection. Not one time have we found disappointment in our Lord in following him and depending upon his grace.

Photos by Mary Lucile Saunders, Shanghai



Circumstances "robbed Peter to pay Paul" when the Kweilin Baptist Hospital got the Chengchow hospital's staff, headed by Dr. Emmett Ayers (front row center).

Advance Program for Asia

THE ORIENT	STATIONS			STAFF			FINANCES	
	At Present	Addi-tional	Total	At Present	Addi-tional	Total	Operating Budget	Annual Capital Needs
Japan	6	25	31	29	87	116	\$464,000	\$198,940
China	28	23	51	218	190	408	1,628,000	698,005
Hawaii	5	4	9	28	28	56	228,000	97,755
India, Siam and Indo-China	0	25	25	0	116	116	464,000	198,940
TOTALS	39	77	116	275	421	696	\$2,784,000	\$1,193,640
GRAND TOTALS	119	173	292	669	1,071	1,740	\$6,960,090	\$2,984,000

The city of Tsingtao is filled with refugees, many of whom are ours. There are about thirteen hundred refugee Baptist church members in the city together with their children and other dependants. These people have been living in very poor conditions and most of them have been very needy. Plans have been laid at this Mission meeting for more definite relief work among these people in their suffering.

The Tsingtao station now has Mr. and Mrs. Charles Cowherd, Mr. and Mrs. Glenn Morris, Misses Catherine Walker, Gladys Hopewell, Mary Crawford, and Jennie Alderman. There is work for all of these to do and it is urgent that we serve the opportunities in Tsingtao as far as possible in this critical time.

The meeting of the South China Mission was excellent. That area is undisturbed by civil war and the work has gone forward well. Six places have been named by the Leung Kwang Convention and the South China Mission as logical locations for missionaries who need to be given new as-

signments. These six places are: Liuchow, Nanning, Tung An, and Lung Sheng in Kwangsi Province; Kanchow in Kiangsi Province, and South Hunan in the area being served by Miss Ruth Pettigrew.

Plans already are under way for Mr. and Mrs. Herring with their family to go to Kweilin temporarily, after which they will go to Liuchow to carry on work in that strategic city. This is a move which has been desired by South China Baptists for many years.

The Interior Mission's work is being continued even though missionaries are unable to be at their stations. Only Dr. A. W. Yocum is at Chengchow and Miss Clifford Barratt at Hsuechowfu. Government forces are now in charge at Kaifeng but Communists are still in charge at Pochow. Chinese

leaders are expecting to reopen the schools at Kaifeng in the fall. We are grateful for the courage of our Chinese fellow workers in the midst of these difficult days.

We are much encouraged by the development of the medical work in Kweilin. A clinic is being constructed and Dr. S. E. Ayers is hoping to be able to build the hospital next year. The workers in that area are looking forward to the coming of Dr. and Mrs. E. K. Bryan.

It is our purpose to continue all possible work in communist-occupied territory even though missionaries cannot be there personally to help. In recent months, communist persecutions in North China have become less and, as yet in the area of the Interior Mission, they have not treated the people severely. There is a general feeling, however, that this represents a time-serving attitude on the part of the Communists rather than a real change of policy. Under such conditions, Chinese leaders continue to run considerable risks as they assume responsibility for the work. When they run such risks, we are glad to give them all aid possible.



Medical adviser for Baptist missions in the Orient, Dr. Ayers is superintendent of the Kweilin Baptist Hospital. In surgery he is assisted by colleagues, Dr. Hsiung and Dr. Lin, and a corps of locally trained nurses.

Seven in one day is a record for this Baptist doctor at Kweilin but few Chinese babies are fortunate enough to be born in a hospital and to have good care the first year.



ADAMS, Rev. and Mrs. Heyward L. Nigeria
ADAMS, Mary C. Nigeria
BACH, Jean Nigeria
BAILEY, Gracia Brazil
BROWN, Rev. and Mrs. Homer A. Nigeria



COWAN, Anna L. Palestine
CROTWELL, Elaine China
DEAL, Rev. and Mrs. Zach J. Colombia
DONNELLY, Brazil Dorothy
DUFFER, Rev. and Mrs. Hiram F. Mexico



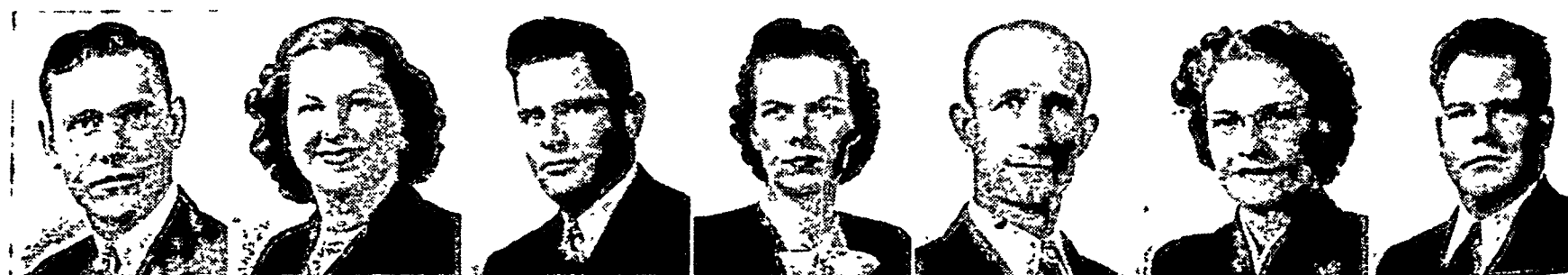
GOULD, Mary China Frances
GUEST, Ethel L. Nigeria
HATTON, Rev. and Mrs. Alvin Brazil
HAVERFIELD, Rev. and Mrs. W. M. Colombia
HAYS, Rev. and Japan



HUDGINS, Frances China
LINNENKOIL, Lois Japan
LUPER, Rev. and Mrs. J. Daniel Brazil
MCCLELLAN, Iola Palestine
MCCULLOUGH, Mexico Miriam
MCGLAMERY, Dr. and Colombia



MORGAN, Rev. and Mrs. Edgar C. Hawaii
MUSGRAVE, Rev. and Mrs. James E. Brazil
PARSONS, China Victoria
PAULK, Erlene Hawaii
ROBERTS, Lois Brazil



SHERER, Rev. and Mrs. Robert C. Japan
SHOEMAKE, Rev. and Mrs. H. L. Colombia
SPENCE, Rev. and Mrs. Raymond M. Japan
THARPE, Rev. and Hawaii



BUDDIN, Rev. and Mrs. Horace E. Brazil
CLAXON, Rev. and Mrs. Neville Gold Coast
COPELAND, Rev. and Mrs. E. Luther Japan
COX, Ona Belle Brazil



EUDALY, Rev. and Mrs. Hoyt N. Mexico
FARMER, Gladys Hawaii
FERGESON, Rev. and Mrs. W. Joel Nigeria
FULLER, Rev. and Mrs. Ronald W. China



Mrs. George
HOLLIS, Rev. and Mrs. James D. China
HUMPHREY, Rev. and Mrs. J. E. Nigeria
JENNINGS, Rev. and Mrs. George E. Spain



Mrs. Roy C.
MCMILLAN, Rev. and Mrs. Arch M. China
MILES, Virginia China
MOORE, Bonnie Nigeria
MOORE, Dr. and Mrs. W. Donald China



RUSSELL, Rev. and Mrs. D. Rudolph China
SHARPLEY, Rev. and Mrs. Dan N. Brazil
SHEPARD, Rev. and Mrs. John W. China
SUMMERS, Mabel Palestine



Mrs. E. J.
TREADWELL, Rev. and Mrs. E. M. Brazil
WATTS, Rev. and Mrs. John D. W. Europe

Your
Ambassadors
and **HIS**

Watchmen for the Morning*

By W. O. Carver

Are "they that watch for the morning" on the increase? Do they discover any increase in the streaks of a new dawning? Are the tides turning even slowly toward a new flood of mercy and righteousness?

The period of shallow faith that the war would be followed by peace, order, and "the good life" was soon lost in a night of darkness, gloom, and despair. Many gave themselves over to "the ways of darkness," to the pursuit of "deeds of darkness" in which men wallow and soak themselves in temporal greed and fleshly indulgences.

Even the confused ideas and efforts for religious recovery and reconstruction were hindered by a heavy weight of multitudes who look for the meanings of religion in formal conversion, narrow institutionalism, superficial evangelism and conventional morality with too little concern for ethical reality and correctness.

*Psalm 130:6.



The prophets had to stand up in a wilderness of discouragement and seek to make the God of tomorrow the Redeemer of today. We think that "Jehovah's remembrances" can discern that "his ear is open to our cry." We do not see any "swelling of the Jordan," but there are promising showers.

1. "An all time high in church membership" in the United States is just now reported in the *Christian Herald*. Fifty-three per cent of all Americans are openly confessed members of religious organizations, more than 65,000,000 in all. There were never so many before, even when the churches demanding voluntary confessions were an almost negligible minority. Of these some 25,000,000 are reckoned by Roman Catholics, 45,000,000 in more than 200 evangelical groups, 4,000,000 Jews, leaving one to two million in all other groups.

The evangelistic campaigns of the major bodies are now counting results in mounting millions. No one can pretend that intelligent, loyal, ethical committal to Jesus Christ is to be found in all these millions. We cannot forget that more liquor is being drunk, more gambling indulged, more loose sexual and marital indulgence than ever before. But "the fight is on," and "Christian soldiers" will join the conflict. The tide is turning on many a field today and new victories may be expected.

We must concern ourselves more with quality while not ignoring quantity. It is much—or it may be much—for converts "to march down church aisles," profess a saving faith, and have their names enrolled in church membership. Unless these converts march on into "the kingdom of heaven" here and now, no one is authorized to give them certificates of "entrance to heaven at last." Joining the church needs to mean joining Christianity, with all its meaning, its responsibilities, its tasks, its promises.

Those enrolled on the church books must be those "whose names are enrolled in heaven" for service of the Christ here and now. That is what Jesus meant in his word to the seventy who were so enthusiastic over what was chiefly superficial success (Luke 10:17-20, and note the entire account).

2. Christian revival in Germany. Many Americans hold all Germans suspect and are not too ready to credit encouraging reports. Certainly modern German history justifies caution. Still it is good to know that churches are crowded in the western section of Berlin where 3,500,000 live; and that similar conditions obtain in all western Germany, home of 45,000,000 people. It is good also to read, over and over, that German Christians no longer seek to keep religion as a thing apart from life; that they are realizing that the church is concerned for the state, the economic order, and generally the concerns of the whole life of man.

Again we read of growing sympathy and understanding among the various "churches" whose separate institutions are the product of politics, and other secondary interests. The "federation of evangelical churches" is giving new force to the revival of genuine religion. German Christians are learning the value and the power of churches free from state support and state control.

3. A prophet of scriptural ecumenicity. In the July number of the vigorously Christian, conservative quarterly, *Theology Today*, there is a five-and-a-half page editorial by Dr. John A. Mackay, founder and editor of the journal.

He calls his discussion "A Theological Foreword to Ecumenical Gatherings." It is a splendid statement of fundamental principles which must underlie and limit any association of Christians. No Baptist could have conceived these better than Dr. Mackay has done and few if any have stated them so well. Since Southern Baptists have declined to have any relations with ecumenical bodies, some of us will be heartily glad to have our convictions so admirably stated as this eminent Presbyterian theologian and distinguished Christian has presented (Please turn to page 28)

"I Want to Go to Columbus!"

October 6-8 in Columbus, Ohio, representatives of many of the non-Catholic, Christian denominations of North America will sit down together to discuss their mutual obligation to win the world to Christ. I would like very much to be present at this meeting.

I am not one who thinks that individual conviction should be sacrificed to organizational union or ecclesiastical efficiency. So long as men sincerely disagree on matters of doctrine and church polity, I hold no sympathy with those who advocate the unrealistic program of pretending that we agree. In heaven, we will be joined in a common vision of the whole truth. Until then I will be repelled by the kind of bigotry which insists that a man must ignore his own convictions to adopt what seem to him to be the misconceptions of someone else.

On the other hand, I firmly believe that all sincere followers of Christ should try to work together. In this world where no man dare presume to have a corner on truth, we should glory in our honest differences and then come together to augment one another. All true believers are in the Body of Christ, and Paul teaches that individual differences among believers are essential to the proper function of the whole.

If all were a single organ, where would the body be? As it is, there are many parts, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you" (I Cor. 12:19-21).

When Christians representing sixty-six different foreign mission boards come together I, as a Southern Baptist, would like to be a part of that body. For one thing, I believe we have a distinctive contribution to make to such a gathering. Without us that sharp tang of individualism typical of our denomination would be lacking. The meeting would proceed without the corrective influence of our peculiar emphasis.

But my desire to be at Columbus comes even more from anticipation of what I will receive there: a sense of the magnitude of the whole North

American missionary movement, the consolation of finding our problems shared by others, new insights born of attacking these problems in company with great Christian statesmen whose approach may be somewhat different from our own.

I can think of few convocations which could hold more promise of challenge and inspiration than such a one as this. It will be a meeting born in love and committed to the colossal task of proclaiming the glad tidings of the grace of God to a world wracked with the agonies of sin.

TUCKER N. CALLAWAY
Missionary to Japan

I want to go to Columbus because I am deeply interested in foreign missions and I should like to be present when so large and competent a group of leaders meet to consider the worldwide program of our Lord.

I want to go to Columbus because I want Southern Baptists to carry on their foreign mission program in the best possible way. I know that in this meeting there will be presented new plans and methods which will be well worth our consideration. Because a sailing vessel was good enough for Paul is no reason for our ignoring airplanes.

I should like to go to Columbus because I should like to feel the inspiration of these noble missionaries and missionary leaders who have given their capable lives in glorious consecration to our Lord Jesus Christ. To meet them, hear them, touch elbows with them will make me a better Christian.

I should like to go to Columbus because we are members one of another. The success or failure of any evangelical missionary enterprise cannot but affect our own. Who can estimate the benefits to all Christian work in China and Japan that the Methodists won Generalissimo and Madame Chiang Kai-shek in China, and the Presbyterians won Kagawa in Japan? This will be a conference of allies in the world program of Jesus.

RYLAND KNIGHT
Virginia Pastor

Columbus invites adventure. Its very mention pictures the "sail on" spirit of one unafraid on an uncharted course. Columbus 1948 can be as far-reaching in its implications as the Columbus we associate with 1492. And perhaps we have a more-than-slight edge on that fifteenth century sailor because we are quite aware of many points to be reached on a difficult course ahead.

How can anything but good result when 3,500 Christian people sit together in one meeting for three days? To sing and pray and discuss mutual problems with Christian friends is to become better acquainted and to approach understanding. To become aware of common objectives is to respect and to assist in so far as possible. Columbus envisions such good.

Convinced of the urgency of global missions and of its efficacy for mankind, I want to go to Columbus because I am confident that it offers vital information and wholesome inspiration. Convicted of individual responsibility and of the potentialities of applied Christianity, I want to go to Columbus because I know its sessions can help further the only cause which holds out any hope for a peaceful world in my generation.

JOHNNI JOHNSON
*Missions Volunteer,
Youth Magazine Editor*

For one reason, a kinsman of mine, eighty-five years ago, was so anxious to get away from Columbus, he and six other Confederate prisoners, one of whom was General John H. Morgan, dug their way through a tunnel with kitchen knives to liberty! I've always wanted to see the place that would make a Storer work so hard!

The main reason is because of the Foreign Missions Assembly October 6-8, which will be a meeting of more than ordinary interest and importance.

It will not be a meeting of authority, nor one which will set up schedules, or impose restrictions. The rather, it will be a gathering of those who are sincerely desirous of giving the Word of God to a lost world.

At this meeting of men and women from all parts of the world, mission methods, ideas, and experiences will be evaluated and discussed. Here prayer will be offered and power will be sought. Here great, because God-used, missionary statesmen will be present, to speak and to lead in conferences.

It will be a meeting of stimulating value, which I would so like to attend, and for exactly the above named reasons:

- a. because of its stimulating purpose,
- b. because of its inspirational power.

And, let it be confessed, I just like to see how others plow their row!

J. W. STORER
Foreign Mission Board
member from Oklahoma

I want to be one of 600 Southern Baptists to attend the assembly of foreign missionary advance which will be held in Columbus, Ohio, where 3,500 fellow Christians will voice convictions for "One World in Christ":

1. Because of what I can give to the conference. I do not mean personally but representatively as a Southern Baptist. This is a gathering where many denominations will think and plan together who are interested in the salvation of a mad world and Southern Baptists have a contribution to make. We should share with others that which God has so graciously given to us. I think we as a great denomination have no moral right to withdraw from a conference of this nature at this time in the world's history and fail to give our fellow Christians the benefit of our convictions.

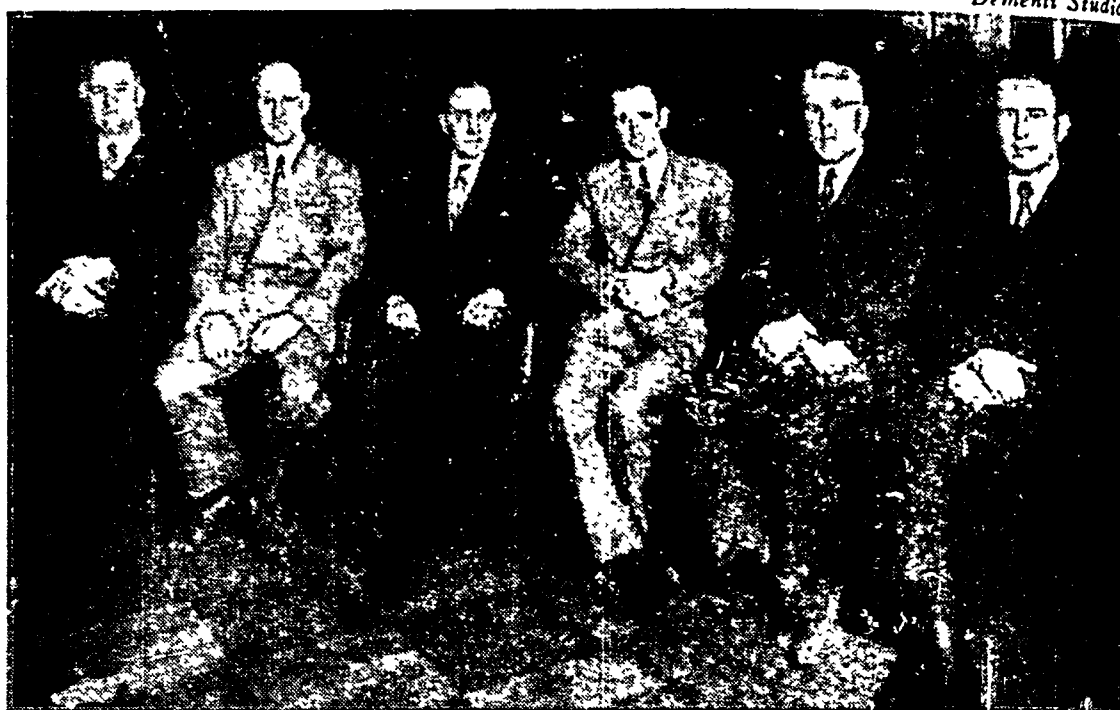
2. Because of what I can receive from the conference. Southern Baptists need to know what other denominations are planning and their convictions for "One World in Christ." There is much we can learn and it is our solemn duty before God to get light from every source possible.

3. Because there is all to gain and nothing to lose. This is not a meeting of a council of churches but the Foreign Missions Conference of North America, a conference "on foreign missionary advance."

H. H. McMillan
Veteran Missionary to China

The Trustees of the Advance Program

Dementi Studio



No more competent men can be found among Southern Baptists for the administrative duties of a program involving 1,750 missionaries and \$10,000,000 a year than these executives of the Baptist Foreign Mission Board. Reading from left to right: the secretary in charge of personnel, Samuel E. Maddox; Latin-American secretary, Everett Gill, Jr.; executive secretary, M. Theron Rankin; Orient secretary, Baker James Caughen; Africa-Europe-and-the-Near-East secretary, George W. Sadler; and education and promotion secretary, Frank K. Means.

Advance Program in detail

	STATIONS			STAFF			FINANCES	
	At Present	Additional	Total	At Present	Additional	Total	Operating Budget	Annual Capital Needs
THE ORIENT								
Japan	6	25	31	29	87	116	\$464,000	\$198,940
China	28	23	51	218	190	408	1,628,000	693,005
Hawaii	5	4	9	28	28	56	223,000	97,755
India, Siam and Indo-China	0	25	25	0	116	116	464,000	198,940
TOTALS	39	77	116	275	421	696	\$2,784,000	\$1,193,640
AFRICA, EUROPE, THE NEAR EAST								
Africa	19	10	29	112	73	185	\$693,750	\$317,275
Europe	5	5	10	14	23	37	262,250	56,595
Near East	4	6	10	15	28	43	153,750	70,315
Other Moslem Regions	0	6	6	0	40	40	150,000	68,600
Liberia, Congo, Union of South Africa	0	38	38	0	241	241	924,250	423,605
TOTALS	28	65	93	141	405	546	\$2,184,000	\$936,390
LATIN AMERICA								
Mexico, Colombia	11	5	16	54	42	96	\$389,000	\$164,610
Chile, River Plate (Argentina, Uruguay, Paraguay)	14	6	20	73	47	120	480,000	205,800
Brazil	27	7	34	126	78	204	816,000	349,860
Central America, Venezuela, Ecuador, Peru (5 Nations)	0	13	13	0	78	78	312,000	133,770
TOTALS	52	31	83	253	245	498	\$1,992,000	\$854,070
SUMMARY TOTALS	119	173	292	669	1,071	1,740	\$6,860,000	\$2,984,000

Our Chief Denominational Peril—

Self-Indulgence

By W. T. Conner

Some people will doubtless say that Southern Baptists are not able to make a large advance in their foreign mission work without hurting the work at home. They will say we must strengthen the home base, and then we will be able to lengthen our cords abroad. Their program would be to Christianize America in order that we might then send missionaries to the rest of the world.

I agree that we do not want to weaken our cause at home. On the other hand, we need to strengthen it. We need to strengthen the cause at home for the sake of the rest of the world. But at the same time, I maintain that the best way to strengthen our cause at home is to enlarge our work abroad. I further maintain that the most perilous thing that we can do, so far as our work at home is concerned, is to concentrate our efforts on the work at home and fail to enlarge our work on the foreign fields.

Southern Baptists are now making a great effort to get our people to enlarge their giving. It is right that we should do this. We would sin against God and a lost world if we did not do this. It is mighty gratifying that we are meeting with some success in enlarging our giving. Our people are

making more money than they ever did before.

In fact, many of them are making much more money than they ever hoped to make. It is always a time of testing and danger when a man's income is enlarged. The question then faces him as to what he will do with his enlarged income. If he uses his enlarged income to add to his own pleasure and ease, forgetting or at least neglecting God and a suffering world, then that man is bound to suffer in his spiritual life. He will dry up spiritually and God will have a smaller place in his life. Many a man has gone that road to his own spiritual detriment.

As I see it, Southern Baptists are in exactly that perilous situation. We are enlarging our income. But what are we going to do with the enlarged income? So far as I can see, what we are doing and seem to have a mind to continue to do, is to spend the most of this money on ourselves. Denominational leaders, pastors and others employed by the churches and denominational agencies are having their salaries enlarged, in some cases greatly enlarged. Churches are enlarging their local budgets, putting up expensive buildings at inflationary prices. Some of our enlarged budgets are for necessities, some of them are for things we could do without. In some cases churches are incurring debts that may embarrass them in the future.

It may be an overstatement, but as a whole it seems to me that we are possessed of a spirit which says: "Get while the getting is good."

Now, how far down this road can we safely go? Are we not coming to the danger point? I am only one and my voice does not reach very far. But as far as it does go, I would like to cry to Southern Baptists that we need to halt. We are following a path of self-indulgence, I mean, not only as individuals, but as denominational leaders as pastors, as churches, as a denomination.

Let me recall to our minds one

fundamental and very important fact: namely, that our chief dependence is in God. No, let's change that. Our *entire* dependence is on God. We talk about strengthening the home base. We talk about saving America to save the world. Brethren, if the home base is strengthened, God must strengthen it. If America is saved, God must save it. We can't do it. Man does not live by bread alone, but by every word that proceeds out of the mouth of God. Our chief resources are spiritual and not material. We as Baptists are getting more money in our churches and in our denominational treasuries, but are we getting more spiritual wisdom to know what to do with it?

Remember another thing. In Acts 1:8 Jesus connected spiritual power with evangelism and world missions. We dare not seek to disjoin them. We dare not neglect world missions if we want spiritual power. The Book of Acts shows that the early church prospered as it received fresh accessions of spiritual power from the risen Christ. That is our hope, our only hope.

If we erect fine church buildings, enlarge our colleges and seminaries, train our preachers and people generally, all of this is in vain, unless we have God with us. And he is not going to abide with a people whose main concern is their own edification and spiritual culture. Some of our churches are in danger of becoming spiritual self-culture clubs. A church is a channel through which God's power is to flow to bless the world. If we seek to make the church a reservoir to store up water to slake our own thirst rather than a channel to pass it on to others, then our source will dry up.

Our "hardshell" forefathers forgot the lost world while congratulating themselves on being God's favorites.

Somebody says: "Oh, we are not anti-missionary."

No, but many of us are omissionary.

And we may be omissionary because we are busy about important things, while we forget the main things.



Gone is the day when American Christian missionaries on foreign duty must depend upon "hired help" to assist them in a spiritual ministry to unevangelized people. For the routine jobs, in house-keeping, construction, repair work, and transportation, they continue to engage whatever workers are available, but for "church work" missionaries in almost every country now work shoulder to shoulder with native Christian men and women in preaching, teaching, healing, and publishing. The "native worker" era of missions is over.

Today stalwart young people—first, second, even fourth-generation Christians—are partners in the evangelization of their own nations. Enthusiastic, patriotic, but not provincial, the three young Baptists of three continents presented here were all in Europe in 1947: at Oslo, Copenhagen, and Paris.

M.E.M.

Attention: Young People's Union Leaders

The program entitled "I Send You Forth," scheduled for December 19, *Young People's Union Quarterly*, fourth quarter, 1948, deals with the three young Baptists presented here. If you clip and mount each of these pictures on a half sheet of type-writer paper, the members who take part in the program may introduce them visually as well as verbally.



Helcio da Silva Lessa, Rio de Janeiro

was born August 9, 1926, at Campos, Brazil, the son of an accountant and journalist, and the grandson of a pioneer Baptist evangelist. Until he was eighteen, he lived in Campos, attending Colegio Batista. He was baptized in 1943, and set out a week later for Rio to enroll in the University for a course in business administration. He joined Itacurussa Baptist Church in Rio and became quite active in its youth program. Having completed the University course, he got a business position, but the desire to study theology finally compelled him to resign and enter the South Brazil Baptist Seminary. The next year he was selected by the Evangelical youth of Brazil as one of their representatives to the World Conference of Christian Youth, Oslo, returning via the United States. Today Helcio is superintendent of his Sunday school, editor of *O Jovem Batista*, the national Baptist youth periodical, and an editor of Atlas News Service. Upon graduation in 1951 he expects to be married to his fiancée, a high school classmate, and continue in Christian service.



Partners in the Advance Program

Photos courtesy the subjects

Madlen Hückel, Nogent, France

was born April 29, 1925, in Alsace, one of three children and the only daughter of Lutheran parents, farmers. She attended school five miles from her home until 1939, when the high schools near the Rhine were closed; she went to Munster to live with an aunt and attend school, for a year, then returned to Hagenon for the rest of high school. In 1944 among the German soldiers stationed near her home was Jeremia Hodoroaba, son of a Romanian Baptist pastor and his wife, at that time refugees from Buchovina. Her acquaintance with this young man of a "free church" soon developed into love, and while waiting for war's end and marriage, Madlen used her knowledge of languages as a refugee worker with CIMADE, the Protestant youth agency of France. Now a full-fledged Baptist, she is doing evangelistic work with Pastor Henri Vincent of Paris, at Nogent where Jeremia is enrolled at the Bible institute.



Dilip Santra, Sambalpur, Orissa, India

born in 1922 at Cuttack, Orissa, one of five children of Dr. Santra and his wife, Rajkumari, which means "princess." He attended primary school and high school at Sambalpur, he was graduated from Ewing Christian College (Presbyterian) at Allahabad in North India, studied at Benares Hindu University from 1941-44 for bachelor's and master's degrees in pharmacy, then sailed for England on a Government scholarship for pharmaceutical studies. He has belonged to the Bloomsbury Baptist Church in London during his three years' stay, and represented it at the Baptist World Congress. He was to be awarded the Ph.D. in pharmacy by the University of London before Christmas, 1948. He returns to Orissa to work for the Government as a pharmacist for five years. His personal ambition is to launch a project, with his father, a retired medical officer, as partner, for the manufacture of medicines cheaply, for the masses of poor people of India.



Advance Program Requisites

The Foreign Mission Board, through its secretaries, presented the objectives of the Advance Program to the Southern Baptist Convention in May. Immediate action by way of implementing the program was not anticipated at that time. It was felt that a program of such vast proportions would require a great deal of study and consideration. In fact, if spontaneous action had been taken by the Convention in session, the net result might have been disastrous to the Foreign Board and the other agencies of the Convention.

Considerable time has elapsed since that presentation May 20. The interval has allowed the necessary time for study and consideration. Accordingly, the Foreign Mission Board proposes five requisites which must be taken into account if the Advance Program is to become a reality:

★ Statement of Purpose.

The Foreign Mission Board believes that the Executive Committee would do well to adopt a statement endorsing the Advance Program and proposing the enlargement of the world missions undertaking of Southern Baptists. Such a statement would give the whole denomination a sense of direction and would encourage the churches to think in terms of the personnel and financial requirements of the Advance Program.

★ Maximum Use of Promotional Slogans.

The Foreign Mission Board, as one agency of the convention, pledges its complete co-operation with the Promotion Committee of the Executive Committee in making the fullest possible use of the promotional slogans which have already been approved. Believing that every Baptist should be a tither, that the most equitable distribution of local and denominational funds is a fifty-fifty division, and that the fifty-fifty division should be consummated where possible by 1950, the Board proposes to add another slogan to the two already in use. We believe that every Baptist should be a tither and that local church and denominational funds should be divided fifty-fifty by 1950 in order "That The World May Know." Some leaders have already questioned whether we may expect our people to respond as they should until we have motivated them to give. An expanded program of world missions will supply the needed motivation.

★ Due Regard for Capital Needs Commitments.

The sentiment has been expressed, at least in some quarters, that the Foreign Mission Board

wishes to destroy the denomination's program for providing capital needs for the agencies. Nothing could be farther from the actual intent of the Foreign Board in seeking to expand its work. The capital needs commitments have been made, and the agencies are proceeding upon the basis of those commitments. No matter what arrangements are made for implementing the Advance Program, precautions should be taken to protect these commitments.

★ Plans for Advance on All Fronts.

Executive Secretary M. Theron Rankin, speaking on the Advance Program, has repeatedly emphasized the necessity for building up a strong home base from which to maintain an expanded missionary undertaking abroad. The figure he has used is that of a pyramid. He believes that in a symmetrical pyramid the size of the base should determine the height of the apex. The figure would be distorted out of all proportion if the apex were too high for the base, or if the base were extended unduly without elevating the apex. It stands to reason that the Advance Program will demand the strengthening of every phase of our work at home.

★ Sanity of Procedure.

Well meaning friends of the Advance Program have suggested that the Foreign Mission Board should establish annual objectives for a definite number of years and set out to realize those objectives. Thus, over a period of years, the over-all objectives of the Program would be realized. This approach to the problem is artificial and may be fraught with danger.

The Foreign Mission Board will proceed within the framework of the plan worked out by the Executive Committee and approved by the Southern Baptist Convention. Advances will be made in terms of the resources made available, rather than upon the basis of funds which the Board hopes it may receive. Sanity of procedure in launching the Program will protect Southern Baptists against unanticipated involvements and burdensome indebtedness.

The time has come to implement the Advance Program. The items set forth above are believed to be requisite to the successful achievement of the long-range objectives it has in view. In short, the Advance Program can be achieved if Southern Baptists set their

hands to its achievement, give due consideration to the complex nature of our denominational life, and provide adequate safeguards for the protection of the interests of all of our agencies.

EDITORIAL

Uruguayan Convention

The Baptist Convention of Uruguay was organized June 16, 1948. Uruguayan Baptists, until the new organization came into being, were a part of the River Plate Baptist Convention. The Argentine and Paraguayan Baptists will continue to work through the parent body.

Missionary B. W. Orrick reports the organization of the convention as follows:

A great, historic event happened this last week, and our hearts are continually thanking the Lord for the wonderful spirit in which it was done. We organized the Uruguayan Baptist Convention last Wednesday and Thursday nights. On Wednesday night there was a very large crowd present, among whom were fifty-seven delegates from the churches. That night we voted to organize the convention.

There was such a splendid spirit of love among all that we feel there is a great day for the Baptists of Uruguay in the future. A committee was named to work all day Thursday making the constitution and by-laws for the convention. The committee was composed of pastors and missionaries. There was not a disagreeable thing said or done throughout the entire meeting, and everyone seemed so happy that we were going to have our Baptist convention in Uruguay from now on.

The next convention will be held in January, 1949. Of the fourteen Baptist churches in Uruguay, three are Russian and German. These did not enter now, but at least one of them sent a letter saying that they are coming in later.

Senor Alvarez Blanco was elected president of the new organization. Other officers include B. W. Orrick, vice-president; Enrique Francia, secretary; R. L. Carlisle, Jr., treasurer; and Senor Zilarrubi, sindaco. The convention has adopted a plan similar to the Co-operative Program of the Southern Baptist Convention. The funds will go to a single treasury, where they will be divided on a percentage basis among the different boards or activities of the convention.

Southern Baptists extend heartfelt congratulations to Uruguayan Baptists at a very important moment in their history. The decision to form a separate convention will undoubtedly give stimulus to Baptist work throughout the republic.

Laymen Pay Tribute to Missions

During the International Rotary Convention meeting in Rio de Janeiro, Brazil, a number of distinguished Christian laymen took the opportunity to see something of our mission work. Impressed by what was shown them, they voluntarily paid the following tributes:

Mr. Charles R. Younts of Cleveland, Ohio, in a letter addressed to Mr. L. Howard Jenkins, president, Foreign Mission Board, writes:

It was our pleasure to meet Mr. J. J. Cowser. Being a

good Associate Reformed Presbyterian, I can talk about the Baptists. I want to pay the Baptists in Brazil the highest compliment that I know how to pay. Mr. Cowser and his associates are doing an outstanding job for Christ in Brazil. They have over seventy churches in Rio.

The bookshop and printing and bookbinding establishment is something that every Baptist can be proud of. As you know, this Bible Press produced the first Bible that was ever published in Brazil.

It will interest you to know that a leading Government official in Brazil told a friend of mine who is superintendent of schools in Maryland that the Baptists are doing the outstanding job in education in Brazil. I think the Brazilian Baptists could teach the Americans many things.

It was my pleasure to talk with a Rotarian who is very influential in Brazil. He is not a Protestant, but he told me that while the Protestant denominations amount to approximately two per cent of Brazil's population, their influence is about 20 per cent. In all my visits to other countries, I would say that the work which I saw being done by the Baptists in Brazil is most outstanding. In my humble opinion, the money spent in Brazil is one of the best investments which can be made in bringing souls to Christ and stabilizing a country.

Mr. Frank T. Bates, Jr., Methodist, of Richmond, Virginia, writes:

Just before I left for Rio, my good friend Howard Jenkins gave me a letter of introduction to the Rev. J. J. Cowser. He and his co-workers are most enthusiastic, and I was greatly impressed with their sincerity and with the excellent work that they are doing in such crowded quarters. There is great need for expansion. At the time of our visit, they were printing a large quantity of Bibles in Portuguese.

When we have an opportunity to go and see for ourselves how wisely our mission money is being spent, we are proud to have had a part in such a worthy cause.

Ridgecrest Missions Conference

The 1948 Ridgecrest Foreign Missions Conference, August 5-11, was a pronounced success, despite the polio epidemic which was raging in North Carolina.

This year's program was of a very high order. It was characterized by challenging addresses, stimulating Bible study, informative conferences, and entertaining special features. An underlying seriousness of purpose was apparent throughout the week. Dr. Everett Gill, Jr., did a characteristically superb job as program chairman and deserves much credit for the success of the conference.

One unique feature, an evening devoted to testimonies by newly-appointed missionaries, proved to be a source of great blessing. Equally as forceful were the addresses of national Christians.

Plans are already being projected for next year's conference. The hope is expressed that the polio epidemic will be a thing of the past by August, 1949, and that more normal conditions will prevail. Programs of such quality and interest deserve a much wider hearing than this year's program received.

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

Shanghai's Princeton Hsu Gives 'Bright Side' of Present Situation in China

We all realize that you people in America have deep concern about China, but not many understand the actual condition in this part of the world. You read much discouraging news about China in the newspapers. Reporters forget that when a man kills a chicken it is not news, while if a chicken kills a man it is great news. So the worse things with exaggeration always spread like fire, while the ordinary things do not catch the hearing of the people. So many Americans count more upon the worst newspaper reports than upon the reports of their missionaries who only try to picture the common ordinary truths.

Everything has two sides, the bright side and the gloomy side. If we just look at the gloomy side of China, certainly all things seem to be hopeless. But if we do not fail to keep our eyes at the bright side of the Chinese situation, then we shall surely feel thankful to God that there is still hope.

(1) No matter how unable the Chinese government is, it is fighting bravely against the terrible ism introduced by one of her great neighbors.

(2) Slow as it may be, a reconstruction movement actually goes on in China in connection with railroads, highways, steamships, mass education, postal service, and many other public and private enterprises, amidst thousands of difficulties since the close of the world war.

(3) Though there is much corruption in the Government as result of a general lack of trained personnel, yet good officials such as the present premier and the present minister of foreign affairs, who serve the country zealously with noble ideals, are by no means rare.

(4) The great amount of patience shown by the Chinese people during the past eleven years under war and postwar difficulties was really unsurpassed by any other people in the world.

(5) Thirty years ago, not many Chinese people in the big cities had a knowledge of world affairs. But now even the common people of the remotest provinces like to discuss national and international problems. The intellectual progress of the mass of people is obvious.

(6) The maintenance of regular work in the Christian churches and Christian schools all over China during the nine years of anti-Japanese War was also something worthy of attention. This clearly indicates the confidence of the

Chinese Christians in the wonderful message of our common Lord.

(7) The Three-Year Forward Movement launched now by the Chinese Christian churches and Christian schools with the aim of doubling the present church membership shows that Chinese Christians do not lose hope under the grace of God.

Christianizing the world is the only hope to save the world. To christianize China means to bring one-fourth of the humanity of the world into peace relation with God and with men. China must be christianized, and this is the most opportune time. She needs the help of American Christian friends. We Chinese Christians are ever ready to co-operate with you, under the leadership of your noble missionaries, for the glory of our Lord.

PRINCETON S. HSU
Shung Tak Girls' School
Shanghai, China

(Portrait
unavailable)

Evacuated from Communist Territory, Lawtons Minister in Soochow and Formosa

We evacuated Kaifeng December 30, flying to Shanghai in a chartered Chenault C-47 transport type plane. The decision to leave a work so dear to our hearts was very hard but the Chinese felt that we endangered them by staying so it was best to turn the work over to them and leave.

It is heartbreaking to see communism spreading so. This certainly should be a time of prayer, work, and witnessing for Him.

We stayed in Shanghai until March 5 and then came to Soochow, taking the residence of Dr. and Mrs. McMillan who are on furlough.

This is a large city about two hours by train from Shanghai. We have quite a large work here with eight missionaries. There are three centers, each having a church, primary school, good will center, and clinic. We also have a boys' school with 700 students and a girls' school with 500 students.

The city, people, and work are quite different from Honan and it has taken some time for us to get adjusted. The dialect is one that we cannot understand and for the first time Wesley knows what we new missionaries feel like. I am still studying Mandarin but I find it goes more slowly here for I do not hear it spoken. I am afraid I have gone back to my sign-and-wonder language. Even though we do not understand the dialect we enjoy the city, which is one of the oldest in China.

There is a strange mixture of old and new here. The streets are very, very narrow with rickshas everywhere and a few cars around. The century-old junks move slowly down the many canals. The city is carried on in the boats. Soochow is also called the "Garden City." It has still another name, the "city of beautiful

women." I have seen many lovely women with their beautiful Chinese dresses and foreign hair style and makeup.

Wesley plans to make a preaching tour to Formosa some time soon. Missionaries that have visited there say the door is open for the gospel and they want Mandarin-speaking people.



GERALDINE R. LAWTON
(Mrs. W. W., Jr.)
Soochow, China

North China Missionary on Furlough Testifies to World Threat of Communism

In spite of communist oppression in the surrounding country, destruction of many of our churches, the torture and death of many Christians, the work in the churches in Tsinan proper was never more encouraging. Large numbers of college and high school students, teachers, Government officials (civil and military) have become interested and many saved. Doors we have never been able to enter have been opened wide to all phases of our missionary work. It seems almost too good to be true.

Our hearts almost break when we think of the thousands of Christians and churches throughout the province and other parts of North China now under communist domination, and of the terrible destruction and suffering.

Communism is bidding high for the whole of China—yes, for the whole world, and wherever it succeeds Christianity is forced out.



JOHN A. ABERNATHY
First Baptist Church
Fort Smith, Arkansas

Teen-Age Servant Girl Blesses Home of New Missionaries to Paraguayan Capital

The second day we were in Paraguay, staying with the Goldfinches, I was called out to the patio. Mrs. Goldfinch introduced me to a beautiful young Paraguayan girl who said she wanted to work for us when we found a house to live in. Mrs. Goldfinch questioned her, found out her references, experience and friends, and told me that she thought Petrona would be a good girl to work for us. Mrs. Goldfinch explained to her that we would get in touch with her as soon as we found a house and that she could work for us.

Lo and behold! the next morning bright and early, there was Petrona. She said that she had quit her other job to work for us. We decided on some jobs that she could do while we were trying to find a house.

I will always contend that Petrona was



Cajazeiras with 10,000 people in North Brazil has a Baptist Church house now.

sent by God to help care for us in this new land. She is only fifteen, but there isn't anything she can't do. She is definitely Paraguayan in appearance, looking like a full-blooded Guarani Indian, but she is like no other Paraguayan I know. She is ambitious. She wants to learn, she is clean, she has initiative.

One day after she had been with us about a month, we asked her if she wouldn't like to go to school when the new session opened. Tears came to her eyes when she said that she had always hoped she could work somewhere so that she could finish her school.

She said she didn't want to spend her life as a servant, but wanted to be a teacher. She had been through only the second grade of school, but that didn't bother her, for when school opened she was one of the first to enroll in the third grade.

In recent weeks she has made arrangements with one of our ladies at the church, and she has classes with her every afternoon instead of going to the public school. Every evening after her classes, she spreads her books on a table on the patio and diligently does her lessons for the next day.

Petrona's grandmother was the first Christian in their family, and she led her children to Christ. As yet, Petrona is not a Christian, but she is faithful in her attendance at our church and I believe she will find Christ soon.

Petrona receives the grand salary of about \$7.00 per month with room and board, and that is higher wages than she has ever gotten before. She is invaluable to us. She goes to the market for me, cleans the house, helps with the washing, does the ironing, and washes the dishes. Occasionally she cooks, when I particularly want a native food of some kind prepared.

Do you wonder how I talk with Petrona? From the very first time we met, we started understanding each other. Actually, her native tongue is the Guarani Indian dialect, and that is all that was spoken in her home. She has learned Spanish in the homes where she has worked.

She and I have a language of our own now, a cross between Spanish, English, Guarani, and signs. She is the only person who can understand *my* Spanish. It must be comical for others to hear me say something to her and have it "interpreted" by her to someone else in Spanish. Our life together has not been completely rosy, but we have managed to get over the rough places in our domestic life together, and Petrona and I are great friends.

You might ask how she and Timmy get along together. I take complete care of Timmy myself. Petrona has held him only once in his life. But she seems perfectly satisfied with that arrangement and enjoys playing with him when he is in his pen or buggy.

You read in the papers in June about our latest bloodless revolution in Paraguay. All we knew of it was, one night when we heard a bit more machine gunfire than usual, a few more rifle shots and a lot of people shouting. Next morning we discovered that we had a new president in power. It all seemed very simple as it turned out, but really it could have been quite serious.

It would make your heart bleed to see how young most of the soldiers are in this country—just little teen-age boys, barefooted, and carrying rifles as tall as



they are. They seem like little boys "playing soldier," and really they should be playing instead of shooting.

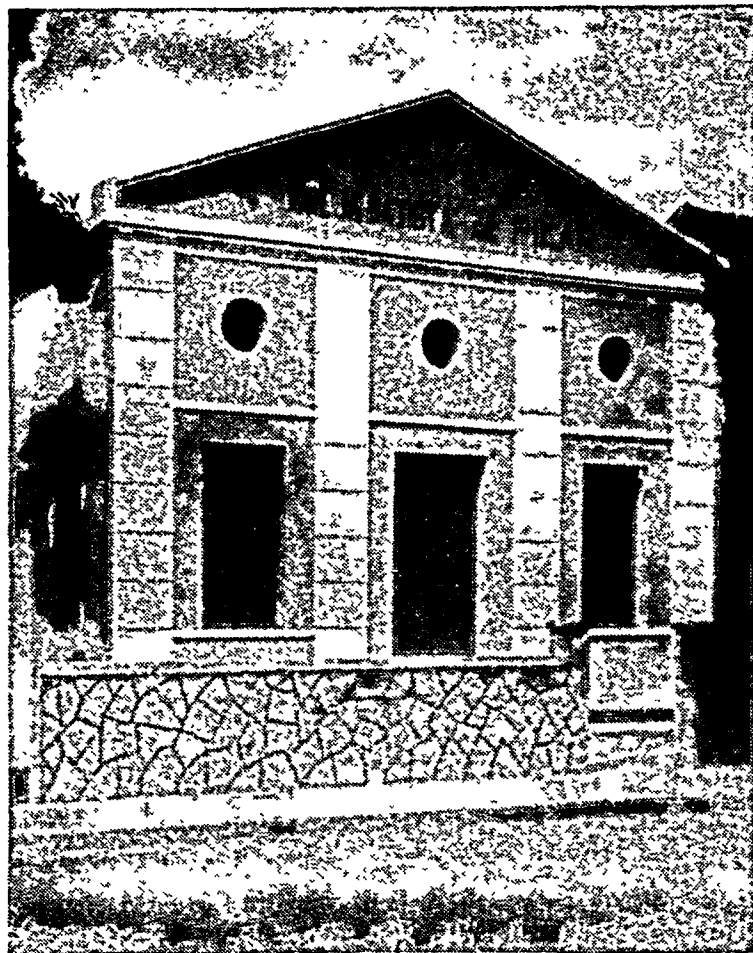
DORCAS H. FOWLER
(MRS. F. T.)
Asuncion, Paraguay

Bishop Abandons Brazilian City "Because People Let the Baptists Build a Church"

Imagine not being able to buy milk and other necessary food, simply because of the "crime" of being a believer in the Lord Jesus Christ! And these items denied you by the command of one who claims to be the official representative of Christ Jesus! These were the conditions under which Gustavo Barbosa de Queiroz, a shoemaker, began the preaching of the gospel in the city of Cajazeiras, in the western extremity of the state of Paraiba, Northeast Brazil.

In spite of these adverse conditions, frequent persecutions, not exempting the shedding of blood, Gustavo has continued steadfastly for thirteen years in this city, giving his witness to the Lord Jesus. His labors have not been confined to the city of Cajazeiras, but have extended throughout that area of Paraiba, and as a result of his untiring zeal to bring others to the knowledge of the Saviour, we have today three churches and various missions in that region of this state.

After these many years of difficulties, disappointments and disheartening delays, this faithful worker, who some years past abandoned his profession in order to give all his time as a lay evangelist, has seen



Photos by J. B. Underwood

Fanatics in Pilar, North Brazil, destroyed the Baptist church building during a wave of persecutions of Protestants in September, 1946. On November 19, 1947, this beautiful new chapel was inaugurated by the Baptist Church of Pilar.



his labors crowned by the erection of a Baptist temple of worship in the center of Cajazeiras.

Despite intense opposition by the bishop and priests of the city, we were able to buy a good property, about two and a half years ago, located in the heart of the town (Cajazeiras has approximately 10,000 inhabitants). Unable to prohibit the transfer of the land, the priests swore that a Baptist church house would never be erected—an oath they sought earnestly to maintain when the church requested a building permit, a few months ago. The mayor, wishing to obey the law but also to please the bishop, suggested that our church select a site in some obscure point. However, he issued the permit when the church persisted in the plan to build on its well-located property.

The contractor was placed under a curse by the priest for accepting the contract of the Baptists, but the construction continued uninterrupted. Plans were made for the formal inauguration of the building on May 28. On Saturday, May 22, one of the priests spoke for an hour over the city public address system (with fourteen speakers scattered throughout the city), denouncing the Baptists and railing against the "Protestants."

On the morning of May 28, about five o'clock, Gustavo Barbosa and his family were awakened by someone pounding on the door and by the noise of a crowd in the street. Upon opening the door they discovered the disturber—a fanatical Catholic neighbor, who used her radio only on Sundays, and only during the hours of the worship services that were held in the front room of Gustavo's house, when she placed it in the window of her home at full volume.

She was furious—because the "Protestants" had dared to distribute tracts and to paste one of them on the door of her home. Indeed, circulars were glued to windows and doors and walls of all the houses. Eighty, yes, 80, were pasted to the front of the Baptist church. But the woman had read only the title, "To Be a Protestant." She had not read the ten slanderous abuses of the Evangelicals. Imagine her embarrassment when another neighbor called to her above the noise and din of the crowd that the bulletin was not by the Protestants but by the priest! (Among the abusive charges made by the priest: the Protestants are enemies of Brazil, undesirable invaders, gangsters, pirates, and mercenaries of the millionaires of North America.)

But the propaganda and persecutions of the priests only served as good advertisement for us—and our building could not hold even half of the people who came to attend the service, to see and hear. Several from the higher class of society were present, including the manager of the largest bank, who attended all the services of the evangelistic meetings that followed, bringing other friends with him. The police chief, having heard the threat of the priests and knowing the past history of violence against the believers, was present with six policemen, and also during the several nights of services. For his action he was severely criticized by the bishop in a speech over the city amplifier—denounced for insuring peace and order, for guaranteeing full rights and liberties to all!

One of the most interesting features of our work on this occasion, was a brief message by Pastor Elias Ramalho, of the

Courtesy John D. Hughey

Second Baptist Church of our state capital, over the same city public address system, on Saturday evening, May 29. We were amazed by the reverent attention of the crowds who stopped to hear the exposition of the text: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The favorable reaction and the changed attitudes of the hearers made the program worth far more than the ten dollars we paid for fifteen minutes.

In spite of the warnings of excommunication for having a Bible in the house, many are examining the Scriptures in Cajazeiras. The impression created by the erection of a simple but beautiful house of worship may continue to permeate the city, attracting many to hear the Word preached, and resulting in their salvation.

Incidentally, in his speech over the public address system, the bishop announced that he was leaving Cajazeiras, because the people permitted the Baptists to build and inaugurate their church house. May God multiply the Baptist churches and their buildings!



JOSEPH B. UNDERWOOD
Campina Grande,
Paraiba, Brazil

Spain's Baptists Hold First Convention Since 1935, Pray for Spiritual Freedom

Many of the delegates to the Spanish Baptist Convention which met in Sabadell, June 24-27, had never been in such a meeting before, the last Baptist Convention in Spain having been held thirteen years ago. Civil war and a subsequent lack of religious freedom made the work of local churches difficult and ruled out completely inter-church meetings and activities. Spanish Baptists were not sure this year of their legal right to hold a Convention, but they asked no one for permission and fortunately no one interfered with their plans.

The churches forming the Spanish Baptist Convention are few in number and small in membership. Affiliated with the Southern Baptist Foreign Mission Board are twenty, one of them organized during the past year, with a total membership of 1,510. Three small churches affiliated with another mission and two churches without mission affiliation were admitted to the Convention this year.

A shadow was cast over the Convention by the uncertainty of the legal status of evangelical Christianity in Spain. The intense propaganda campaign conducted by the Catholics during the past ten months, beginning with the distribution of pamphlets in the streets and culminating with the circular letter of the Spanish Metropolitans calling for a reduction of



"Every Baptist a Missionary" appeared under the words "Spain for Christ" when Spanish Baptists met in Convention at Sabadell last June.

the liberties of Protestants in Spain, could not be ignored.

Neither could the fact that two of the long-established Baptist churches in Spain are deprived of the right to meet openly for worship, having been unable to obtain permission to hold services. Nor could Spanish Baptists forget that since the latter part of last year no new permits for services have been granted, nor have permits for the construction of new houses of worship been given.

A special day of prayer for freedom was proclaimed by the Convention, and a petition to General Franco was drawn up and signed by the 150 delegates to the Convention, calling for an application of Article 6 of the Charter of the Spanish People as it was interpreted and applied in 1945 at the time of its promulgation.

The original interpretation of this article was to the effect that non-Catholics have the right to meet for worship inside their chapels so long as they do not make any external manifestations of their religious beliefs or practices. The Catholic propagandists now insist that the article does no more than recognize the right of each person to worship in his own home.

The churches almost all reported progress in spite of difficulties. The twenty churches connected with Southern Baptists celebrated 148 baptisms during the ten months since their last report. All except four have Sunday schools, all except two have women's societies (most of them organized during the past year), and most of them have Training Unions.

The most striking progress has been in the matter of church finance. Most of the churches are now for the first time in their history helping to pay their pastors' salaries. Each church was asked to increase by at least one-fourth during the coming year the amount it pays its pastor.

The program did not differ greatly from the programs of Baptist conventions in the United States. Perhaps more interest in the various items on the program was shown than is the case in the average Baptist convention, since so much time had elapsed since Baptists of Spain had had an opportunity to consider together such things of common interest as the Sunday school, the Training Union, the Woman's society, Baptist literature, and church discipline.

Items of special interest were ministerial education, Christian ethical education, our attitude toward other denominations, and how to present the gospel to people who do not attend church. A high point of the convention was the sermon by Sr. Samuel Vila, the acting president of this convention and the newly-elected president for the coming year, on "What Christ Expects of His Church."

One item on the program was "The Foreign Mission Board and the Churches." It was pointed out by one of the representatives of the Board in Spain that the ideal of Southern Baptists for the Baptist

In Memoriam

Ione Buster Stover (Mrs. T. B.)

BORN MAY 26, 1896, PILOT POINT, TEXAS

DIED AUGUST 15, 1948, CLOVIS, NEW MEXICO



Two sisters, Ione and Ray Buster, were appointed missionaries to Brazil in June, 1923, and sailed for Rio de Janeiro the following August.

The older, Ione, at the time of her appointment, was working with a Mexican Baptist church while she attended Southwestern Baptist Theological Seminary at Fort Worth. The other sister had worked with both Mexicans and Russians. Friends urged the Foreign Mission Board to send them to the same place, writing that "it would be a great mistake to separate them, they are so congenial and a stimulus to each other." Ione had had six years' experience as a teacher.

On December 20, 1924, Ione was married to Missionary Thomas B. Stover, now director of the Baptist Publishing House in Rio de Janeiro. Their son, Thomas Bertram, Jr., was born December 10, 1925. Missionaries returning to or leaving their stations in Brazil often stopped over at the Stover home. One of Mr. Stover's letters tells of the arrival of a boat bearing eight missionaries, all of whom disembarked, as the boat did not resume its course until the following evening. "After supper," he wrote, "we got in touch with the other missionaries and had the whole crowd

over to our place. Had a regular mission meeting to welcome the new ones and get acquainted."

In one of her few letters to the Board, Mrs. Stover wrote: "I have done so little real missionary work that I am ashamed to report. One thing I am trying to do now, however, is to take care of two good missionaries so they can work—that is, Mr. Stover and Miss Landrum. Miss Landrum is living with us until the Allens return." Mr. Stover, in addition to his duties with the publishing house, served as pastor of a church, while Mrs. Stover, in addition to her duties as missionary wife and mother, served with him as Sunday school teacher and leader in women's work.

Mrs. Stover had not been in good health for some time and Mr. Stover brought her to the States last March for medical aid, but she grew steadily worse. The son, in school at Boulder, Colorado, reached her a day or two before her death.

Survivors, in addition to the husband and son, are her mother, Mrs. Laura Buster of Clovis, New Mexico, and three sisters, Miss Waller Ray Buster of Rio de Janeiro, Brazil; Mrs. Everett Sieren of Clovis, and Mrs. W. B. McAdams, Muleshoe, Texas.

churches of Spain is that they shall be self-governing, self-propagating, and self-supporting. He expressed satisfaction that this ideal was in the process of being realized. The Convention voted to express to the Foreign Board its gratitude for the help sent to Spain in the form of money and personal assistance.

The next Convention will be held in Madrid, in August, 1949. Developments during the year in the status of non-Catholic religions in Spain will determine whether or not plans can be realized.

Spanish Baptists do not expect to have to wait thirteen years for their next Convention. If they must wait, however, they will do so with patience and hope. If

they cannot be like a city set upon a hill, they will try to be like the little leaven which slowly but surely leavens the whole lump.



JOHN D. HUGHEY, JR.
Barcelona, Spain

By Frank K. Means



Mail
Box

TOOLS for Missionary Education

Content of Study Packets

1. "Advance Program Packet" for use with *Light for the Whole World*:
 - "Know Your Baptist Missions," edited by Marjorie E. Moore.
 - "Turn On the Light!" by M. W. Egerton.
 - "Southern Baptists Can Make These Dreams Come True!" a broadside with drawings.
 - Slogan: "Fifty-Fifty by 1950."
 - Pamphlet on what the Lottie Moon Christmas Offering has done in various countries.
 - Poster: "Is This Too Much to Ask?"
 - Poster: "For Us to Fail."
 - Outline wall map of the world.
2. "China Packet" for use with China books for Adults, Young People, and Intermediates:
 - "Our Day in China," 1948 report of Southern Baptist mission work by Baker James Cauthen.
 - "Hsu Pao-Chen, Christian Citizen in Action," by Margaret Stroth Hipps.
 - "My Hands," by Chung Wang-Fen.
 - "Language Student Daze," by Irene Branum.
 - "Young Baptists of Asia," a packet of portraits and biographical sketches.
 - "Know Your Baptist Missions," Orient edition.
 - Map: "China and the U.S.A." The two maps superimposed, thus giving comparative sizes, distances, and locations.
 - List of recent articles appearing in THE COMMISSION which should be of help in the study of China.
3. "Children's Packet" on China for use with *Whirligigs in China* and *Chopstick Children*: Half a dozen stories, patterns, and items of interest.

Congratulations!

The Department of Education and Promotion congratulates the Sunday School Board upon obtaining the very capable services of Miss Mary Christian, who formerly was on the staff of

Woman's Missionary Union. Succeeding Miss Thelma Brown, she will assist in the promotion of approved study books, and will major on missions books.

Supplementary Materials

A veritable wealth of supplementary materials may be obtained from other sources for use in studying China.

United Service to China, Inc.,
1790 Broadway, New York 19, N. Y.:

"Red Pepper Village," by John Hershey. Reprinted from *Life*, August 26, 1946.

"We Study China," a mimeographed booklet setting forth a unit of study on China as developed by a small school in a rural area. Free.

"Picture Map of China," combining mapwork with handwork. Excellent for use in children's groups. It includes "cut outs" to be colored and pasted at designated points on the large map of China. 50 cents. Only a few available.

"Political Map of China," well-suited for use by various groups. 15 cents.

American Council on Education,
744 Jackson Place, Washington 6, D. C.:

"China's Gifts to the West," by Derk Bodde. Gives a brief history of China's early trade routes, and of her gifts to civilization, including silk, paper, printing, porcelain, tea, etc. Price, 35 cents.

Foreign Policy Association, Inc.,
22 East Thirty-eighth Street,
New York 16, N. Y.:

"Forging a New China," by Lawrence J. Rossinger and J. Franklin Ray, Jr. Headline Series, Number 67, January 20, 1948. 35 cents.

Baptist Book Stores:

"Missionary Map of the World," paper, unmounted. Price, \$2.75. Size, 40 x 29 inches. This same map, printed on cloth, is temporarily out of stock. Especially

Q. Our Baptist Adult Union has decided to support a native worker on the foreign field. How much money does it cost, and when and where do we send the money?

A. The Foreign Board no longer employs specific "native workers" directly. Due to the growth of the national Baptist conventions, under the assistance of our missionaries, the Missions supervise the employment of Christian leaders for institutions and evangelistic work. Your gifts through the Co-operative Program provide funds which the Board appropriates to the various Missions. See page 16.

helpful in the study of *Light for the Whole World*.

"Missionary Friends"

Robert Pendleton Downey has published an attractive booklet entitled "Missionary Friends." Brief chapters deal with seminary classmates who are now Southern Baptist missionaries: Ruth Walden, A. Ben Oliver, Elizabeth Hale, Eva Sanders, John Riffey, Edwin B. Dozier, Arthur S. Gillespie, and R. Elton Johnson.

Prepared for use in R. A. and G. A. groups, and printed by the Baptist Orphanage Printing Company, Salem, Virginia, the booklet sells for 25 cents per copy, or 20 cents in lots of five or more. Since the covers are in R. A. blue or G. A. green, please state which you prefer. Order direct from Dr. R. P. Downey, Salem, Virginia.

October Emphasis

Woman's Missionary Union:
Jews (in all the world).

Recommended Literature:

What Now for the Jews? by Conrad Hoffmann, Jr. Chapter headings: "What Anti-Semitism Means to Christianity," "Whither Bound, Israel?" "The Jewish People in America," "Christian and Jew Approach Each Other," and "Fulfillment in Evangelism." Order now from your Baptist Book Store. Price (paper), 50 cents.

BOOKS

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

My Name Is Han

Photo courtesy Visual Aids Department, I.C.R.E.

Prescott's The Conquest of Mexico, by Marshall McClintock (Messner, \$5.00). I had intended to review this book by hasty reading since I have read the original by Prescott, but McClintock's rearrangement of the old classic is so gripping in its fast moving story and pleasant style that I read every page. He has prepared for modern usefulness one of the greatest sources we have for understanding the culture and history of Mexico. This book will be read with interest and pleasure by young people as well as adults.

How We Got Our Denominations, by Stanley I. Stuber (Association, \$2.50) gives a remarkable amount of historical information in easily available form concerning the development of the various church groups. It is presented in such a way as to give the reader a sense of appreciation of all denominations. A useful book for any church member.

The Shaking of the Foundations, by Paul Tillich (Scribners, \$2.50) is a book which takes the reader back to spiritual and intellectual foundations. These sermons must be appropriated in one's thinking and in one's spiritual discernment in order to be useful. There is rich sermon material here, but it is not the kind that can be plagiarized.

M. THERON RANKIN

New Cycle in Asia, by Harold R. Isaacs (Macmillan, \$3.00) is an Institute of Pacific Relations publication and consists of selected documents on major international developments in the Far East, 1943-47, with editorial comment by the author. The title refers to the cycle of power following the defeat of Japan. This book is essential to a real understanding of the problems of the Far East and the struggle for political power in that area today.

J. B. HIPPS

Nehru of India, by Cornelia Spencer (John Day, \$2.50) is a timely biography of a world leader who is not well known to the American public. Although it creates a vivid impression of the trials through which Nehru and other Indian leaders have passed in order to win independence, it oversimplifies the problem of Indian independence by making England appear responsible for practically all of India's woes.

What Now for the Jews? by Conrad Hoffman, Jr. (Friendship, 50 cents) is a 71-page book by an acknowledged authority, dealing realistically with anti-semitism. Its appendices give valuable in-



The Protestant Film Commission, working in co-operation with the missionary education forces of all major denominations, has produced a 25-minute 16-mm. sound motion picture on China. Using Chinese Christians as actors, the film is a true story of a Chinese farmer and his Christian friends. Rent the film through your Baptist Book Store, the Foreign Mission Board, or any educational film rental agency.

formation on Jewish population, Nazi atrocity fatalities, and a reading list for persons or groups wishing to supplement the book with additional reading.

What the People Want by Ellis Gibbs Arnall (Lippincott, \$3.50) is a treatment of the American scene by the former governor of Georgia, by his impressions gained while traveling 75,000 miles through forty-seven of the forty-eight states. One of its strong points is his complete frankness in expressing opinions on a wide variety of subjects.

General Evangeline Booth, by P. W. Wilson (Scribner's, \$3.50) introduces the

reader to one of the world's outstanding women, and gives a fairly complete history of the Salvation Army. Written by a skilled journalist who is now on the staff of the *New York Times*, the book gives an undue amount of space to the internal problems of the Salvation Army.

FRANK K. MEANS

Meet Mrs. Yu by Mary Culler White (Abingdon-Cokesbury, 90 cents) is the true story of an outstanding Chinese Christian woman, and through it, the story of the development of Christianity in Asia.

RACHEL NEWTON DICKSON



HANDS WANTED

“Done, done! Done, done!”

The big bell by the lot gate on Honey Creek Farm rang across the hills to tell the cotton pickers that the day's work was done and it was time to come home to supper. Big brother Johnathan lifted the heavy sacks of cotton onto the scales to weigh them. At sunrise he had come to the field to work in the cool morning dew with the other hands who were helping to pick the cotton. Now the sun touched the pine tops in the West with gold.

“Done, done! Done, done!”

Johnathan was too tired and sore to shout for joy with Peter and David or to chant the homeward song of the Negro hands. He climbed onto the wagonload of cotton and headed the mules toward home. Across the broad fields the cotton lay in fluffy white bolls, just ready to be picked. If a heavy rain came, the cotton would be lost, beaten down into the red clay and wasted.

Everybody in the Little family was helping. Peter and David went to the fields with tall Johnathan and worked through the long hot days. Julia helped Mama in the kitchen as she prepared heaping dishes of hot food for the hands. Benjamin looked after Baby Sarah and little Susan. But this was not enough. Unless more hands came, the crop would be lost.

HANDS WANTED read the big sign Johnathan had printed at the edge of the field near the highway. Many people passed by in trucks, in cars, in wagons, but no one came to pick the cotton. HANDS WANTED read the big sign he had placed at the cotton gin. Many strong men and boys came here to make their wagon loads of cotton into

By Jane Carroll McRae

big bales ready for the market. But they were busy on their own farms and could not help at Honey Creek. HANDS WANTED said the small ad in the paper, but the men were too busy to read it.

After a warm supper with tall glasses of cool milk, the boys sat on the wide porch to rest until bedtime. There on the swing Mama Little had placed new copies of *THE COMMISSION* and *Ambassador Life* which had come to the mailbox that morning. Johnathan turned through the pages and found a story to read.

It was a story of another field—not a cotton field, but a mission field, where God's missionary hands worked for him. The story was about the two young missionaries, Mr. and Mrs. M. P. Callaway, who are working in Arabia. There are no other Baptist missionaries to help them in this land where there are millions of people who do not know Jesus. The missionaries were asking for other workers to help them.

All over the land are people who are sick, but there is no doctor or nurse to help them. If a doctor does not come, many of the people will die. There are thousands of people with their eyes swollen with disease. If a doctor does not come, many of the people will be blind. All over the land are girls who have no schools where they can study. If no teachers come, they will grow up without knowing how to read or write. All over the land are people who have never heard of Jesus. If preachers do not come to tell them, they will never know. All over the land are people who have no Bibles and no books to tell them about Jesus. If writers do not come, they can never read about Him. And there are only two Baptist missionaries to do all of these jobs.

And so it was in every story. God's fields need hands. In China there are so many millions of people ready for the story of Jesus. In Nigeria there are so few missionaries to tell of Him. In South America, in Europe, and around the world, God needs hands.

Johnathan slipped upstairs to his room. Quietly he got out his paints and brushes and began to make another sign. HANDS WANTED, it read.

HANDS WANTED

in God's Fields

to be doctors, nurses, teachers, writers, and preachers

Report to

Baptist Foreign Mission Board

Richmond, Virginia

He was himself the first to report, as he and Papa Little talked far into the evening and wrote a letter to the Foreign Mission Board telling that Johnathan Little wanted to work in God's fields and would start preparing for it.

NEWS Flashes

Appointment

Elizabeth Watkins of Spartanburg, South Carolina, American member of the faculty of Seinan Jo Gakuin, Kokura, Japan, was approved in absentia for appointment by the Baptist Foreign Mission Board May 12, pending receipt of a favorable report from physical examinations. Miss Watkins is now a missionary of the Southern Baptist Convention at Kokura.

Arrival

Mrs. D. P. Appleby of Bello Horizonte, Brazil, is on sick leave at 4568 Roland Street, Dallas, Texas.

Departures

Mary Catherine Adams, appointee for Nigeria, left New York by boat August 12 for Lagos and Iwo.

Dr. and Mrs. John D. W. Watts, appointees for Europe, left New York August 6 on the *Queen Mary* for London and Switzerland.

Gladys Farmer and Erlene Paulk, appointees for Hawaii, left Los Angeles August 13 for Honolulu.

On board the *General Meigs* leaving San Francisco for Shanghai August 27 were Dr. and Mrs. J. B. Hipps of the University of Shanghai, the Rev. and Mrs. J. E. Jackson of Shanghai, and the following appointees for China: Mary Frances Gould, Frances Hudgins, Dr. and Mrs. E. K. Bryan, the Rev. and Mrs. Ronald W. Fuller, the Rev. and Mrs. J. D. Hollis, and the Rev. and Mrs. Rudolph Russell.

Helen Meredith, first term missionary to Colombia, left New York by boat August 28, returning to Cartagena.

Bonnie Moore, appointee for Nigeria, left New York August 28 by air for Lagos and Abeokuta.

Bertie Lee Kendrick of Hawaii returned on the *General Meigs* from San Francisco August 27.

The Rev. and Mrs. E. M. Treadwell, appointees for Brazil, left New York August 30 by boat for Recife.

Ona Belle Cox, appointee for Brazil, left New York September 3 by boat for Recife.

Dorothy Donnelly, appointee for Bra-

zil, left Miami by air September 8 for Recife.

Lois Roberts, appointee for Brazil, left New York September 10 by boat for Rio de Janeiro.

Bereavement

The son of the Rev. and Mrs. Hiram J. Duffer, Jr., of Mexico, who was born at Albuquerque July 30, died July 31.

Mrs. T. B. Stover of Brazil died at Clovis, New Mexico, August 15. She is survived by Dr. Stover and their son, Bertram, Jr.

Mrs. David Mein of Brazil lost her mother, Mrs. Powell Segers of Cordelia, Georgia, August 19.

Births

Dr. and Mrs. Sam G. Rankin (*neé* Missionary Miriam Thomas) of China announce the birth of a daughter, Harriet Ann, July 17 at Canton.

The Rev. and Mrs. W. H. Bryant of Chile have a son, John Richard, born July 22 at Antofagasta.

The Rev. and Mrs. J. Ivey Miller of Chile have a son, James Ivey, born July 21, at Santiago.

The Rev. and Mrs. J. E. Lingerfelt of Brazil announce the birth of a son, David Carlos, July 12 at Bahia.

The Rev. and Mrs. James Daniel Luper, appointees for Brazil, announce the birth of a daughter, Kathie Gayle, at Fort Worth, August 17.

The Rev. and Mrs. D. Curtis Askew, appointees for Japan, announce the birth of a son, Gerald "Jerry" Trenor, August 16 at Berkeley, California.



Some fifty of Southern Baptists' 662 active and 99 emeritus missionaries were honor guests for the annual Ridgecrest Foreign Missions Conference in August. With Dr. and Mrs. M. Theron Rankin at the head of the receiving line (lower inset), and a table full of home-made cookies and cups of ice cream (arranged by Mrs. Frank K. Means) at the foot, the Assembly guests went eagerly from one missionary to the next. Newest member of the home office staff, Visual Education Director, Fon H. Scofield, Jr., talked shop (upper inset) with W.M.U. Art Editor Rachel Joy Colvin.



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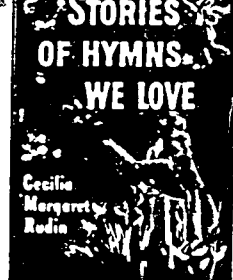
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Kingdom Facts and Factors

(Continued from page 12)

them. Four convictions are formulated. We present them here in excerpts from the editorial:

... the Christian Churches outside the Church of Rome are moving centripetally towards an expression of Christian unity.

Having regard to what will take place in the next few months, it is of first rate importance that those concerned about ecumenical Christianity should clearly grasp and steadfastly maintain certain truths belonging to the inmost core of the Christian religion. These foundation truths, which all promotion of Christian unity must bear vividly in mind, constitute both the basis and the norm for all attempts to make visible and effective the empirical unity of the Body of Christ.

(1) It is important to remember that the personal is the ultimate. In the order of human reality the new man in Christ is the ultimate spiritual fact. Men and women who have responded utterly to God, whose lives are God-centered, who belong to God and serve him, are the ultimate thing there is, whether in human life or in the Christian religion.

Let no vast scheme of ecumenical order make us forgetful of the fact that as man faces God upon the frontier of his mortal life, it is persons, men and women who respond to God and whose lives are God-centered, who are the ultimate things in human existence.

(2) It is equally important to emphasize that ... ecumenical unity is for local community. ... Indeed, the ultimate questions of human relationship, whether in the world or in the Church, have nothing whatever to do with a world frame of reference.

Perfect understanding between Church leaders, a rich fellowship in Christ at ecumenical gatherings, can never be a substitute for the relations between people at the congregational, the denominational, and the interdenominational level in local and national communities.

(3) The supreme religious truth for Christians to cherish is that Jesus Christ is Lord. ... Ultimate Christian loyalty is ... loyalty to the risen Lord Jesus Christ, who, as the personal truth, fulfilled all law and is now and shall continue to be throughout man's temporal life the Lord of the natural and the moral order.

The Utrecht formula, which requires that the constituent member Churches of the World Council must accept Jesus Christ as "God and Saviour" ... it would be disastrous for the Amsterdam Assembly to open the ecumenical fellowship to any who have any doubt in their minds about the supreme contemporary Lordship of Jesus Christ, that is, to any who, though devoted to the spirit and

ethic of Jesus, cannot conscientiously accept a high Christology.

(4) The goal of Ecumenicity is Evangelical Catholicity. ... True catholicity is the form of Christian universality which is centered in the gospel, which proclaims Jesus Christ as the world Saviour, and which is ready to welcome as fellow Christians all those who give their whole-hearted allegiance to Christ and whose lives bear the marks of the spirit of Christ. We are not going to Amsterdam to Romanize Protestantism. Let it be said with all clarity and decision that the formula, "Where the Church is, there is Christ" (*ubi ecclesia, ibi Christus*) is simply not true. The Church may be in a given place, with its organization, its hierarchy, and its sacraments, but Jesus Christ may be absent. The Real Presence is then alone where Jesus Christ is acclaimed as Saviour and followed as King. ...

For evangelical catholicity, fellowship, rather than any form of organization, the living fellowship in Christ between Christians of different Churches, nationalities, and races, is the manifestation of ultimate ecumenical reality. The evangelical catholic does not conceive it as necessary—he may even regard it as undesirable and out of keeping with the genius of the Christian religion—that there should come into being a centralized structure of administrative control at the heart of the ecumenical movement.

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If we gauge our giving by the budget of a church and not according to the implications of the divine commission, we will almost certainly give far below the needs of the program, and also far below our ability to give. As Christian laymen, we must catch the world vision of Christ and feel the weight of a lost world as our individual responsibility.

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Our church budgets are often too low because we have not pushed out the horizon of our responsibility to the "uttermost part of the earth." We have been thinking in terms of salaries, interest, upkeep, etc., all of which are important, but not in terms of winning two billion people to our Lord.

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A man's interest and participation in any enterprise is usually gauged by the scope of the enterprise as he sees it. When we realize how rapidly the world is turning away from God, we will come into an understanding of the enormous proportions of our task and of our corresponding responsibility to speed up the world mission program of Southern Baptists.

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It is better to show a liberal contribution to the Co-operative Program than a large bank balance. Let every church as it plans for the work of a new year remember that the great commission is worldwide in its scope. Any church can carry on a world mission program through the Co-operative Program.

Men who make church budgets ought to have a lost world on their hearts. Churches should be as careful to show progress in this direction as any other; as concerned with their missionary giving as with their local evangelistic efforts.

Missions is simply extended evangelism. The glorious truth is that the greater a church extends its evangelistic efforts to world missions, the greater will be its local results in this direction. The law of increasing and diminishing returns applies to a church as well as to an individual.

—R. W. ACREE in the
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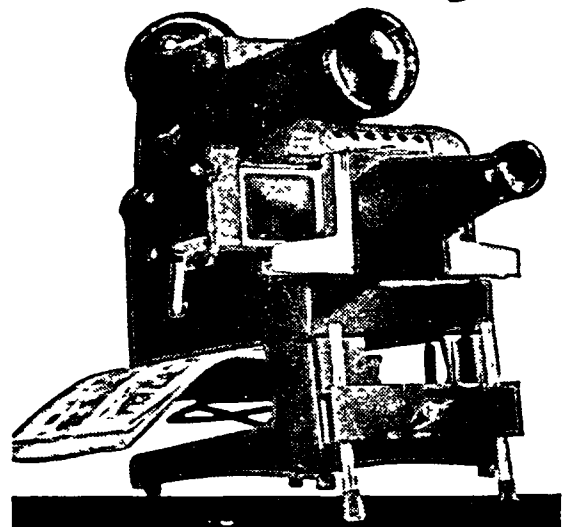
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