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INVENTORY OF WORLD MISSIONS

If you could have seen the seven men intently studying the map you may have been reminded of the traditional picture of the general's headquarters during a military campaign. But the men were in fact members of the staff of the Foreign Mission Board who had gathered at a secluded spot a hundred miles from Richmond to take inventory of the world mission of Southern Baptists. On the last two days of the year 1948 we came together to study our mission work in twenty-five national areas, to face the problems that confront us in the world today, and to project plans for the future.

For two full days of intense and uninterrupted work we were together. Often when we were troubled by the extremely difficult and dangerous conditions on certain mission fields our discussion would cease. During such pauses each of us knew that our Commander-in-Chief was speaking. Repeatedly we became aware of his words: "In the world ye have tribulation: but be of good cheer, I have overcome the world" (John 16:33). "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations . . ." (Matt. 28:18-19).

Did Christ mean that he has all authority in China now? It heartened us greatly to believe that, for as M. Theron Rankin surveyed our mission work there, the power seemed to be in the hands of the Communists. Yet in spite of the red spectre how marvelous has been the rehabilitation of our work in central and south China! In Shanghai, Yangchow, and Soochow of central China, and in Canton, Kukong, Wuchow, and Kweilin of south China our missionary work is up to or above the prewar level. This is especially remarkable for the city of Kweilin which was 80 per cent destroyed during the war. On the other hand nearly all our Missions north of the Yangtze river have been disrupted by the Communist military operations.

In the face of such difficulties how are we to carry forward a program of advance? Dr. Rankin stated that we are not planning to withdraw from China. The development of unpredictable events may demand a temporary curtailment of some of our work. But while some doors are being shut in China, the doors in Japan are swinging wide open. Said our executive secretary: "We will be ready to go through the slightest crack of the door in China, and we ought to stream through the door now wide open in Japan."

During our discussion of the Orient our thoughts and prayers went out to Baker James Cauthen, secre-

tary for the Orient, who now in Shanghai is shouldering the extra heavy responsibilities caused by the communist advance.

The next day our study of the map shifted from the Orient to the Near East, Africa, and Europe as George W. Sadler, secretary for those regions, gave us a close-up of the work there. The Near East faces the obstacles to Christian missions which are characteristic of Moslem lands. In Africa, where our missionary work will be one hundred years old next year, great progress has been made through the years, although the native practice of polygamy and other social customs still present many vexing problems for our Mission.

The inventory of our Missions in the Central and South American countries was directed by Everett Gill, Jr., secretary for Latin America. Our missionary policy in these countries is to strengthen the seminaries, to give aid to the publishing work, and to encourage the ministry of preaching missionaries. The nationals of the South American Baptist churches are themselves ardent missionaries. Great numbers of the churches are self-supporting, especially in Brazil. The Brazilian Baptist Convention has a splendid Home Mission Board supporting over seventy missionaries. Argentina has missionary work in Paraguay, and Brazil in Bolivia.

At the end of the inventory of conditions all over the world we knew that we owe the gospel to hundreds of millions who in this year of our Lord 1949 know not Christ. We knew that, in

spite of difficulties in many places, God has provided opportunities of staggering dimensions for our overseas missions. We also knew that we had entered many fields with inadequate force and that vast areas are completely untouched by our Missions or that of any other evangelical body of Christians.

Where will we get the missionaries for these opportunities? Personnel secretary Samuel E. Maddox reported that the active list of prospective missionary candidates for 1949 amounts to only sixty. Could it be that some qualified men and women whom God intended to fill these missionary opportunities have not responded to his call?

Where will we get the money to match the opportunities and the lives dedicated to missionary service? The answer is easy. God has already given to Southern Baptists adequate funds for a vast advance in world missions. Some of it has been diverted to other purposes. Much of it has been withheld. The Advance Program projected by the Foreign Mission Board waits for an adequate response by Southern Baptists to the Great Commission of our Lord.



THE

COMMISSION



THE

Commission

YE SHALL BE MY WITNESSES BOTH IN JERUSALEM, AND IN ALL JUDEA AND SAMARIA, AND UNTO THE UTTERMOST PART OF THE EARTH.

Josef Nordenhaug
Editor-in-Chief

Marjorie E. Moore
Managing Editor

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THIS ISSUE J. M. Dawson of Washington, D. C., is executive secretary of the Joint Conference Committee on Public Relations, Baptists of the United States, with office in the Baptist World Alliance and the District of Columbia Baptist headquarters. Kate C. Johnson is Mrs. W. B. Johnson, appointed a missionary to China in 1925, and a resident of Kunshan since 1937 except for the war period. John Allen Moore, appointed a missionary to Europe in 1938, served for a year in Yugoslavia and a year in Hungary, and is now assigned to the Baptist theological seminary to be opened in September at Zurich, Switzerland. Antonina Canzoneri, a missionary nurse on the staff of the Ogbomosho Baptist Hospital, Nigeria, West Africa, was appointed in 1947. J. D. McMurray was appointed missionary to Latin America in 1945 and began his language study in Montevideo in 1946. Julia M. Street, wife of Dr. C. A. Street, a surgeon of Winston-Salem, North Carolina, is a regular contributor to denominational periodicals. W. O. Carver of Louisville, Kentucky, former professor of missions, Southern Baptist Theological Seminary, is the only member of the staff of THE COMMISSION who has been with it since its rebirth in 1938.

MARCH 1949

Volume XII Number 3

Next month

John Abernathy's personal experience article on the prospects of Christian missions in communist territory—which was promised for this issue but which got caught in the squeeze play with the semiannual publication of that ever-growing missionary personnel directory—is definitely slated for our April issue.



Miss Miller

Also from the Orient is a story on what one American has learned as the house guest of Japanese Baptists these post-war years. The house guest? Floryne Miller, formerly of Tokyo, now Kokura. From Europe at the eleventh hour for the April deadline has come a conversion story of great interest—the conversion of a luxury mansion into a theological seminary—with a few intimate glimpses into the life at Ruschlikon/Zurich these wintry days. That will be the debut of Winifred "Winkie" Watts as a contributor to THE COMMISSION. Last Easter the "procession of the dead Christ" in his Brazilian city prompted J. B. Underwood to put his indignation on paper, together with some vivid evidence of the presence of the living Christ in his area, and you will find it good reading.

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Dr. Abernathy



Mr. Underwood

Last month

The men of the staff were conspicuously absent from their offices the last days of 1948. They took to the hills, as it were, for uninterrupted sessions of prayer and planning for the foreign mission enterprise of the largest Baptist convention in the world. Out of a similar retreat in 1947 came the Advance Program; out of this one may come the spiritual strength and renewed energy to follow through.

With a suitcase full of deeds on Southern Baptist property in China, medical missionary N. A. Bryan showed up at the home office in late January. Less than a month out of communist territory, five months ahead of his retirement date, he reported, "They will not interfere with hospital work but they will run it their way. My son goes up to help the four Chinese doctors we left in charge, when he can." Christian medical ministry goes on in spite of war.

Another evacuee, Bob Lindsey, is doing last-minute jobs before his return to Jerusalem. Writes he: "One or two missionaries in Palestine today is as bad as trying to comb your hair with a rake. We need more teeth!" Personnel secretaries Maddox and Dawkins visited the seminaries in January to interview prospective "teeth" for the Palestine and Japan missions and twenty-three others.

And a church in Little Rock knows its job. "Foreign mission offering totaled \$50,000. Unprecedented for our church." This telegram received in the executive secretary's absence one Monday morning was read to the staff but nobody knew what it meant. "Maybe it's a mistake," ventured Latin-American secretary Everett Gill. "They must mean \$5,000 or \$500",—which provoked the retort, "Everett Thomas Gill—doubting Thomas!" They agreed to reply by wire repeating the figure, for verification.

The next day at our ten o'clock pause—that-refreshes-spiritually, Executive-secretary Rankin was back and we heard the whole story—one you will see in pictures in our May issue.

After every trip he gives us an off-the-record account of what he has been doing before he opens his new revised New Testament to read. "I wanted to tell you about this so we can be thinking and praying together," he always says, and the forty of us—clerks and bookkeepers, stenographers and 'dictators', regional and personnel secretaries, editors and circulation staff—leave chapel feeling we belong to the best team in America and the most important business in the world.

Incidentally, in Nigeria nowadays they are speaking of I Peter and II Peter rather glibly: Peter Gilliland and Peter Goldie of Ogbomosho, missionary kids of the 1948 crop. M.E.M.

How Baptist Citizens Work for *Religious Liberty*

By J. M. Dawson

In the first publication issued in 1943 by the Joint Conference Committee on Public Relations, organized by the Baptists of the United States, appeared the following foreword:

The Joint Conference Committee on Public Relations is unique. In it the Baptists of the United States, north and south, white and colored, have achieved a working fellowship, a spirit of cooperation, and a unity of purpose not attained by any other committee or agency because this is the only agency organically related to the Southern Baptist Convention, the Northern Baptist Convention, the National (Negro) Baptist Convention, and the National (Negro) Baptist Convention, Incorporated.

Providentially the Committee was created by the four Conventions at a time of global crisis in world history. From the beginning it has realized that *religious freedom* is a major issue now and that it will be of even greater importance in the strange and, in many aspects, terrifying new world that will emerge after the war. While the "Four Freedoms" give promise that the post-war world will recognize religious freedom as a basic requirement in human progress, the fact that in the famous quartette "Freedom of Religion" is now mentioned more frequently as "Freedom of Worship" which to Baptists means something different, and the equally disquieting fact that whereas "Freedom of Religion" was originally listed first and is now relegated to second place, have implications which Baptists because of their historic insistence of "full freedom in religious concerns", cannot ignore.

In the forefront of this historic publication, which was entitled "The Road to the Freedom of Religion",

was printed the notable paper on which the four Conventions agreed. That paper, written by Dr. Rufus W. Weaver of Washington, who headed the movement, but signed by representatives of all the Conventions, contained the following Baptist declaration:

We reaffirm the American Baptist Bill of Rights, passed unanimously by the above Conventions, meeting in annual session, 1939.

We believe that religious liberty is a God-given, ineradicable right, to be recognized and conserved by all human agencies that exercise authority;

We believe that every form of compulsion in religion, whether it be by a religious body or a civil state, is a wrong justly to be condemned;

We believe that religious liberty is the ultimate ground of democratic institutions, and that wherever this liberty is questioned, restricted, or denied by any group—political, religious, or philosophical—all other human rights are imperiled. Therefore we make the Baptist call for worldwide religious liberty.

In keeping with this procedure, the Joint Conference Committee called for petitions from Baptist churches to be addressed to the United Nations Organization, originated by the "big four" nations in San Francisco in April, 1945, asking that guarantees of religious freedom for all peoples be incorporated in the UN Charter. As chairman of the Southern Baptist Committee on World Peace, it fell to me to make certification to the delegates to UNO in San Francisco of more than 100,000 signatures to such petitions, coming up largely from Southern Baptist churches.

We now feel gratified that three

times over the Charter of UN contains concerning all its provisions the words, "without distinction as to race, sex, language, or religion." At length also the UN Commission on Human Rights, with only Afghanistan, Iraq, and Saudi Arabia voting against, has recommended that the UN General Assembly adopt an international bill of rights which would specify the exact religious rights for which the Baptists have contended. That article reads:

Everyone has the right to freedom of thought, conscience and religion; this right includes the freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

In all the work of UN the Public Relations Committee has taken a deep interest, striving to uphold its hands and to acquaint the various agencies with the Baptist demands.

In fulfilment of a request of the Committee's organizing group in 1944, that the Baptist World Alliance seek to promote religious freedom through the UN, I as executive secretary of the Committee was appointed by President J. H. Rushbrooke to address the Baptist world congress at Copenhagen, August, 1947, on the Christian attitudes in the work of the UN.

An outgrowth of the Copenhagen congress was an Alliance Commission on Religious Freedom composed of seven members, of which Stanley I. Stuber of the Joint Conference Committee, was made chairman, and on which I have the honor to serve. That commission immediately proposed a

worldwide crusade for religious freedom and issued a manifesto which has been widely and frequently quoted. Nor has its work been confined to publicity, but it includes research and concrete approaches.

One of our approaches has been to the various embassies in Washington. Before the Russian Embassy I have repeatedly urged an enlargement of freedom for all religions in their country, where separation between church and state has been so stoutly proclaimed.

While I was unsuccessful in obtaining permission for a party of our delegates to Copenhagen to enter Russia, the embassy did request of me a full statement of the Baptist conception of religious liberty, a request I was glad to comply with.

I have pressed the same urging upon the embassies of the Eastern satellite countries, with the conviction that if religious liberty is extended in our present world, it will not come

suggestions as to how we might hope for relief, and said in his letter, "It is my manifest duty, as well as my great pleasure, to transmit to my Ministry in Madrid the memorandum and documents which you have presented, as well as the substance of our conversation."

Unfortunately, soon thereafter, in response to Spanish Baptists' petition to Franco for a more favorable interpretation of the Charter of the Spanish people which sets forth the rights of evangelicals in the country, the Roman Catholic hierarchy demanded of the Government a stricter enforcement of the article as interpreted by them. The result appears to be an increase of persecution of our people in Spain.

No true account of what the Public Relations Committee is doing in behalf of religious liberty would be complete without reference to its untiring efforts in the United States.

In two instances, where the principle of separation of church and

The battle for religious freedom is being fought today, not by armies of men with guns and tanks, ships and planes, but by Christian men who face heads of nations across their office desks and persuade them to consider a man's right to practice the faith he has without interference. Through the Southern Baptist Convention you help provide a committee in the world's foremost capital to speak effectively for that freedom for every nation and every creature in the world.

by spontaneous combustion, but by persistent, concerted action.

The most discouraging of our efforts have been with Italy and Spain. In the case of Italy, our Committee co-operated with other interested groups in sending two influential Protestant former citizens to Rome to see what might be done toward inducing the Italian parliament to include in the new constitution the proper guarantees of religious liberty for minorities. They succeeded in getting an approved article adopted, only to see it subsequently neutralized by the re-adoption of the old Mussolini-papal concordat, with the result that religious persecution still exists in Italy.

In the case of Spain, upon representations furnished us by our missionary, J. D. Hughey, Jr., of Barcelona, the minister in charge of the Washington Spanish Embassy, after an interview with Dr. Stuber and myself, wrote us

state as established in the First Amendment was at stake, the Committee filed *Amicus Curiae* briefs in the Supreme Court. One of these was in the Everson (New Jersey Bus) case, where the Court's five-to-four decision clearly upheld "the wall of separation", though it lamentably construed bus fares as not applying to parochial schools as such, but as public welfare aid to individual pupils.

The other was the McCollum (Illinois church instruction in public schools) case which resulted in an eight-to-one decision against sectarian church instruction in the public schools, a decision entirely agreeable to the Committee.

Perhaps one of the Committee's greatest achievements was in mobilizing all the groups favoring the historic, Constitutional principle, and organizing them into Protestants and Other Americans United for Separation of Church and State.

Universal Declaration of Human Rights

Approved December 10, 1948, by the United Nations General Assembly, in session at Paris:

PREAMBLE

Whereas, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world; and

Whereas, disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy *freedom of speech and belief and freedom from fear and want* has been proclaimed as the highest aspiration of the common people; and

Whereas, it is essential if man is not to be compelled to have recourse as a last resort to rebellion against tyranny and oppression that human rights should be protected by the rule of law; . . .

Now, therefore,

THE GENERAL ASSEMBLY

Proclaims this Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of member states themselves and among the peoples of territories under their jurisdiction.

ARTICLE 1

All human beings are born free and equal, in dignity and rights. They are endowed with reason and conscience, and should act towards one another in a spirit of brotherhood. . . .

ARTICLE 19

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance.

ARTICLE 20

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to see, receive, and impart information and ideas through any media and regardless of frontiers. . . .



Virginia, the gift of the Brethren at Churchville, Va., gave us Mountaineer, our bull.



Dot is the only one of our cows who went through the war and welcomed us back to Kunshan. She gave milk for the cowman and his family, and for the foundlings of the orphanage.

We were proud of Staunton, our Jersey cow bought in Shanghai with money Staunton (Virginia) W.M.U. gave me before I returned to China, but she lived only ten months.



Photos of livestock, by Mary Lucile Saunders



Josephine Alexander, III, came from Episcopalians in Stockton, California. Big Chief was sold for beef after we got our little Guernsey bull. Our hobby is the only source of fresh cow's milk in Kunshan, a city of 40,000 people.



Milk in America is a beverage available in any grocery store or restaurant. In China it is a miraculous tonic which only the very sick, the very young, or the very rich may have.

I regained my health, after wrestling with stomach trouble for several years, by drinking cow's milk. My husband concluded that the only way for his wife to live long and do well in China was to have fresh cow's milk every day.

So he got a Jersey heifer calf that was a descendant of the famous Jersey cows the late Dr. Eugene Sallee brought to China from Texas many years ago. The beautiful Jersey Beauty dahlia being a favorite flower in our garden, we named this calf "Jersey Beauty." After she began producing milk we realized that if we were to have milk the year around we must have at least two cows, so we bought another one. These two served us well until the Japanese army came along while we were away from home. They made sukiyaki* out of our cows and our four calves.

Shortly afterward an elderly missionary of another denomination, going home to retire, offered two cows and a calf for sale. Because they had had such poor treatment during the war and were very much the worse for wear, he sold them to us

*A Japanese dish made of vegetables and beef, chicken, or fish.

at a bargain. A few months later conditions improved slightly and we returned to Kunshan with those cows.

All three of our children were then in boarding school in Shanghai, so milk from two cows was more than two adults could use. We immediately thought of Pastor Lieu's old father who was ill with a serious stomach trouble and we began sending him some milk every day. Then we decided the pastor's two small boys who were very thin after a bad experience as war refugees needed milk, too.

In a short time, a young mason who lived near by came to report that his wife was seriously ill and had no milk for the baby. They had tried rice flour cooked in water but that had caused the baby to break out in a rash. Wouldn't we please let them have just a little milk every day for the baby, he pled.

Another day a lady came. Grandpa was in bed sick with a bad cough, she said. Would we please let him have just a little milk each day for a tonic? Later there was another neighbor whose wife was in bed with typhoid fever. He said he had to work all day and walk the floor all night with the baby. He had heard that Americans raised their babies on cow's milk. Could he have a little for the baby? For a while I mixed the formulas for his baby every day before the milk went out.

Our Hobbies COWS

By Kate C. Johnson

We never urged anybody to buy milk. They had come to us begging for it. Before I left for America in 1940 the small group who shared our blessing had grown to eighty customers a day!

Many times after Pearl Harbor I

Several cases of tuberculosis among our own Christians turned up and we supplied them with milk.

This sort of thing continued until one day we woke up to the fact that without realizing it we had started the first and only milk dairy in the city of Kunshan. It was just a hobby.



The cowman, Kwei Sen, guarded our cows during the war even at great risk.

prayed that the cowman at Kunshan would be able to keep our cows, and that the cows would keep him and his family until the war was over. It was the best of good news when one of the first letters from our orphan girl in China to me in America after the fighting stopped, said, "The oxen are still in Kunshan!"

On his return in 1946, Mr. Johnson found the faithful cowman and the little herd with a number of their offspring, in the Kunshan City Orphanage. They had not only prevented starvation in the family but had also furnished milk for the foundlings' home and helped to support the orphanage. The cowman explained that, when the Japanese insisted on taking some of them away, he picked out an old cow, a young heifer calf, and a young bull, and gave them to them.

During the war the Japanese made our barn into a jail. After Mr. Johnson reconverted it into a cow barn, he divided his stock with the orphanage and brought what was left home. Now we have only one of the original cows—but we have four others.

Just before I returned to China the Staunton Group W.M.U. in Virginia and a friend in Roanoke, Virginia, gave me money with which to buy a cow. Mr. Johnson and I hunted around all the milk dairies in Shanghai trying to find a good one. After so many years of war they were a worn-

out looking bunch. We finally bought a Jersey and named her Staunton.

Near the end of 1946 real and delightful news reached our ears. The Brethren and some other churches of America were to send a boatload of heifers to China. Eight hundred, we heard! We immediately applied for two and our request was granted.

Mr. Johnson sat up two nights in the railway station here waiting to meet those cows. They arrived about Sunday school time one Sunday morning. We were especially happy to welcome Guernseys. After writing to inquire, we found to my delight that one came from Churchville, Virginia. So we named her Virginia.

Today we have five milch cows, three beautiful heifer calves, born since August, and "Mountaineer," the bull, Virginia's son.

So many sick folks, tubercular patients, and babies need milk now that we have had to put them on a ration basis. One group gets milk one day, the other group the next. A long waiting list gives us a new "customer" whenever anybody drops out. We charge just enough to buy the cow's feed, and pay the servants who look after it all. By the law of averages, we break even in a year's time.

We are happy to give our spare time to a form of recreation that raises the sick from their beds, puts roses in babies' cheeks, and holds out hope to "white plague" sufferers.



The milkman, Nur Nus, delivers milk, runs the "dairy," and keeps accounts.

Vacation in Yugoslavia,

November, 1948

In May, 1941, Mrs. Moore and I were forced out of Yugoslavia by the German invasion. Since then we have looked forward to the time when we could return, at least for a visit. Meanwhile we did what we could to help our Baptist friends there, particularly by sending food and clothing parcels. Many of our friends in the States helped and Yugoslav Baptists have received more than 3,000 parcels during the past three years.

It was our joy in October and November to make the long anticipated visit. We had come to Europe to teach in the proposed international seminary in Ruschlikon/Zurich. The Yugoslav authorities in Washington had granted us permission for a 30-day visit, but we discovered to our amazement that our American passports were invalid for travel in Yugoslavia. Dr. George W. Sadler arranged with the Department of State for the passports to include Yugoslavia. After that we had to arrange for travel funds. The money came on Monday, October 18, and we left Switzerland the same day.

It was noon Wednesday when we arrived in Zagreb, the Croatian capital in Yugoslavia. Two of the Baptists met us at the station.

"So you *can* still speak our language!" one of them said eagerly when we had exchanged greetings. We were glad to discover that we could still make ourselves understood. I had been in Yugoslavia less than three years, Mrs. Moore less than two; and it had been seven and a half years since we left.

For us, speaking was at first like reaching back into the darkness for words, but soon they came more easily. I spoke briefly at the prayer meeting service Thursday evening and preached twice on Sunday. During the remaining three weeks I spoke from one to four times each Sunday and also at several week-day meetings.

From Zagreb we took the twelve-

hour ride by train to Belgrade, the capital of Yugoslavia. Some of the preachers met us there and prepared an itinerary for our remaining time in the country. We were to travel a great deal and visit as many stations

Photos courtesy the author



Yugoslav Baptists greeted us with bouquets, hearty greetings, and courtesies of every kind to show their gratitude for friendship of American Christians.

as possible. Our visas were marked for Belgrade and Zagreb only, but the Yugoslav authorities in both places readily granted us permits to visit every place we requested.

Greeted by Old Friends

The greatest joy was in seeing old friends. Sava, one of my former students in the pre-war Belgrade Bible School, met us in Belgrade, though we wired him not to try it. A difficult trip of about 200 miles from the sanatorium is too much for a sick man. Sava is twenty-seven, a war veteran. A year ago he was almost dead with tuberculosis. He had four cavities in his lungs and an infected throat. Doctors said his case was hopeless and intended to send him home to die. The Belgrade pastor cabled us of Sava's condition. With the help of friends in Texas, Illinois, and elsewhere we were able to send a large quantity of streptomycin by air mail.



By John Allen Moore

The doctors agreed to let him stay in the sanatorium to try the drug, and it saved his life. He is still weak but looks fine, and it made us happy to see him. With treatment for one more year, the chances are good for his complete recovery.

Among others who came to Belgrade to see us were two lay pastors from the Romanian churches in Yugoslavia. It was a long trip but they wanted to thank us for help in their efforts to secure houses of worship for their congregations. To one of them we had sent \$250, given by a woman's club in Birmingham, and to the other \$400 given by several Georgia W.M.U. associations. One of the groups bought a little house for their church home and the other built one.

The two men brought us pictures of their new churches and formally conveyed their thanks to the friends in America who had made them possible. They were very anxious for us to visit their villages, but our schedule was too full.

Mashinka came to Belgrade to see us, too. She cooked for the little school we had in Belgrade before the war. Now her work is gathering grapes in the large collective vineyards. For a time just after the war she was very sick and wondered if she would be able to walk again. She promised the Lord at that time that if he would spare her life and restore her health sufficiently to do any work at all, she would serve him with all her heart. She has steadily improved

in health and she has been true to her promise.

"I wondered what in the world I could do to serve the Lord," she said in telling me the story. "There were no other believers in the community where I worked, and I was afraid. But I thought I could at least gather a few children and tell them a Bible story."

That she did, and before long there were thirty in the class, and a group of women. Jovan and Ivan, two more of the six students I had had in the pre-war Bible school, were in nearby towns and they began visiting the little group to help them when they could. A church station was organized and about that time the first men were enlisted.

Many problems were faced. Having insufficient funds to buy and equip a meeting house, the little group rented a small room and borrowed some benches. The parents of some of the children in the Sunday school were formerly hostile but now visit the services themselves. Mashinka is still largely responsible for the "church" as the preachers can come only at rare intervals. For the fifty churches in the country, there are only ten preachers.

One of the main purposes of the trip to Yugoslavia was to find out whether the gift parcels we had sent had helped and whether the need was still urgent. The food and clothing had all arrived safely and was dis-

tributed by a central committee to those most in need of them. There is still need for our help. More supplies are locally available than before, but Yugoslavia suffered acutely during the war and German occupation. The people gratefully receive our help as an expression of Christian brotherhood and love.

Embarrassed by Generosity

Be assured the giving is not all one way. We were actually embarrassed by the sacrifices which the Yugoslavs made for us. They fed us their best food and gave us the best bed. Whenever we left a place they fixed a lunch for us—sometimes several of them. They handled our baggage and sent one of their number with us to the next place so that we would not be bothered with getting tickets, finding seats on trains and buses, and under-

going difficulties of normal travel.

If we had had to stay in hotels and eat in restaurants all the time, we would not have had enough money for two weeks. As it was we stayed four and brought back much of what we took with us.

The greatest single need among Baptists in Yugoslavia is for trained ministers. Since there is no seminary in the country for them, we are hoping that two or three well-qualified young men may come to the international Baptist seminary in Ruschlikon/Zurich.

The month we had in Yugoslavia seemed very short. I hope we can soon return, not only for the help and encouragement we can be to fellow believers in that "land of the Southern Slavs," but for our own inspiration by their radiant faith. Truly missions is a two-way enterprise.

At Daruvar and elsewhere the Baptists gathered to hear a message from fellow Baptists in America through their missionaries. They thanked us for the 3,000 food and clothing parcels received since 1945, and for our financial help in securing church buildings. We were blessed by their demonstrations of faith.



Reports from behind the "Iron Curtain" contradict themselves. Under the Soviet regime conditions vary from state to state, even from city to city. This is a true story by a former missionary to Yugoslavia, now a resident of Zurich, Switzerland.

Some Meditations

By W. O. Carver

These notes are being written in the days just preceding Christmas. It is the time when we are supposed to "be glad and rejoice." We have infinite grounds for rejoicing. Yet there is another side. Ours is still a sad world, a very sad world, never sadder than now. Yet as never before the world stands so very near to the source of gladness. If only we had ears to hear and voices to proclaim, all the world might in its current, all-but-hopeless distress hear the voice of God's messengers calling in the words to the "sore afraid" shepherds in the pastures hard by Bethlehem: "Be not afraid, for behold I bring you good tidings of great joy."

What is this America?

Let us compare our opportunities with our obligations, our resources with our misuse of them, our possibilities with our abuses. Do we constitute an island of abundance in the midst of a sea of destitution, despair, and death? At this season when we glory in our unprecedented productivity, our unmatched era of employment, our apex of income, when industry is sending out dividends to more people and in larger sums than ever in our history, can we feel that we Americans are "good stewards of the manifold grace of God?"

When we talk of "prosperity" our minds are moving in the realm of the material order. In the measure in which we turn to the plane of the moral and ethical and to the still higher realm of spiritual values, we are bound to be sobered and to modify our exuberance of spirit. The weight of worldly well-being tends to flatten out the soul and depress its life.

It is extremely difficult for us to agree with Jesus that things constitute no right measure of life "even though one possesses them in abundance." By the true reading he said "a man's life consisteth not in things."

Many excellent, well-equipped people with boundless possibilities of rich living and high achievement in life's true values have been so absorbed with

skillful and successful administration of business as to cramp and dwarf their souls.

Even those who are able to accumulate but little of the stuff of physical existence permit themselves to be so absorbed with either earning or acquiring "a living" as to be diverted from the real significance of living. Is this not obvious on every hand in our America today?

We have become reckless in the expenditure of money for the things that are supposed to be desirable while God through Isaiah challenges: "Wherefore do ye spend money for that which is not bread? and your labor for that which does not satisfy? Hear me with earnest attention; and find your food in that which is good, and let your soul delight itself in fatness." Day by day our papers report expenditures for Christmas gifts and indulgences on a scale never before reached.

Nor is it merely extravagance that marks our spending. We use our wealth and impoverish ourselves even in material comforts, by indulging in things which positively harm even our physical being while they benumb us to cultural values and blind us to the needs of the spirit.

More money is being spent for intoxicating liquors than could ever have been imagined so recently as ten years ago. Millions seek the delusions of grandeur, or relief from weariness, confusion, and depression by weakening or destroying their reason, suppressing thought in narcotic stupifying. Even many "Christians" get "muddled up with wine" instead of "being filled up with the Spirit."

More and more we are becoming a nation of gamblers. The poll takers inform us that much more than half the adults in America gamble and drink intoxicating liquors. The number of alcoholics is staggering. We have very properly been indoctrinated to think of alcoholism as a disease. But we treat this disease in a way which would be accounted idiotic with any other disease. We seek to prevent tuberculosis, paralysis, small-

pox, and all other diseases. Yet we legalize, protect, and submit to the manifold operations of the sources and centers which provide and dispense the liquor which produces the devastating disease of alcoholism. We squander our rich resources in debauching indulgences of the flesh.

Through the movie theater, by means of much of the radio programs, by vicious and corrupting comic strips, and by an almost wholly unrestrained flow of salacious literature, we school our children and youth in corrupting ideals, in artificial stimulation of the imagination, and in self-centered irresponsibility. Then we lament the delinquency of our children and the criminality of our youth. We train them for the sort of thing that ministers definitely to social degeneracy and moral disintegration.

In very large measure the remedies for the situation which are being promoted today proceed on the assumption that the self-indulgence of individuals and groups is to be taken for granted and that self-control cannot be expected. We only seek to offer them what we esteem better forms for "self-expression." All too little do we undertake the development of responsible personality devoted to the ideals of social co-operation under ethical standards. Is it not obvious that the moral leadership of our generation is much in need of development and education in the ideas and ideals of character and of a righteous social order?

All this sets before our churches and our religious leadership responsibility for re-education in the interpretation of our task and a new acceptance of our obligation to the life of the world, in which the church is supposed to stand for the Word of God to the life of men. There needs to be a deeper earnestness and a more faithful dedication of Christian people to their function in the world.

In modern paraphrase:

O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to the church of God, put thy strength into thy voice; lift it up. Do not hesitate from fear or prudence. Say unto the centers of Christendom, behold, your God! Behold, the Lord Jehovah comes as a mighty one, and his arm will execute his rule! Behold, his reward is with him and he deals out justice.

By Antonina Canzoneri

Home for Motherless Babies

Let us walk up Teak Boulevard from the Nigerian Baptist Theological Seminary to see the Home for Motherless Children at Ogbomosho.* We enter the back way for that is the usual route and the most attractive. See that tall clump of bamboo? The Baby Building is just across the road.

We turn into the new green-splashed, blossom-fragrant grove of citrus fruit trees—they belong to the Baby Building—and just ahead there we can see the wall of the compound and the red “pan” roof of the building itself. That long sprawling building immediately across the drive is the hospital.

The small building to the right outside the wall is the store room, the new kitchen where the babies’ bottles and milk are boiled, and the laundry room. You will notice that the laundry is done by hand, the ironing by flat irons heated over charcoal. Usually the clothes are hanging on the line outdoors, but they had to be taken in and hung on lines on the porches just before the rain, because there is no drying room.

We enter the door of the compound and discover that we are standing in a square yard, surrounded on two sides by a wall and on the other two sides by the building. A bush of flaming red hibiscus lights the center of the yard, and the children play under the shade of the mango trees—when the ground is dry enough! The

*Pronounced OHG-BOHM-OH-SHAW.

yard is easily accessible from the screened porch which runs the entire length of this side of both wings of the building. You don’t have to be sharp-eyed to see that the screens of this porch are in need of replacement.

To the left, and attached to the end of the main building is the kitchen where “Mamma” prepares the food for the other children. These children eat native food, but an effort is made, on the limited budget, to give them a well-balanced diet and enough food to satisfy their appetites. The porridge, oatmeal, pabulum, or whatever can be secured, for those just beginning to eat is cooked in the director’s house by her cook.

As we walk up the steps and enter the screen door to the main building, we see in the room to the left the small tables and chairs of the dining room. It is here that the twenty or so children between two and five years of age have their meals. They do not dip their hands into a common pot as they would in a native home, but eat from tin plates with spoons.

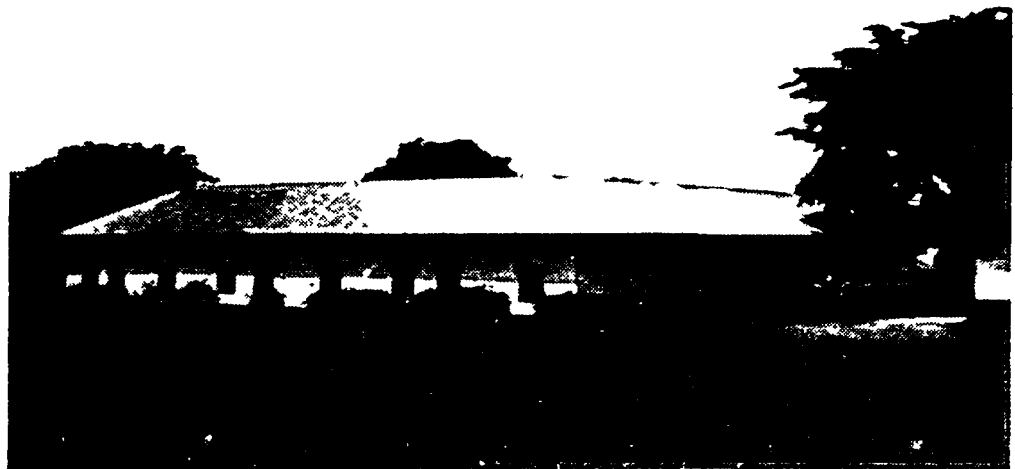
The next two rooms are bedrooms where . . . but you have already guessed by the gleeful shouts of “Ebo,” “ebo” (ay-bo—“white person”). Six or eight healthy, beaming “big babies” bear down on us, chattering away in Yoruba and expecting us to understand them (Doesn’t Miss Kersey?).

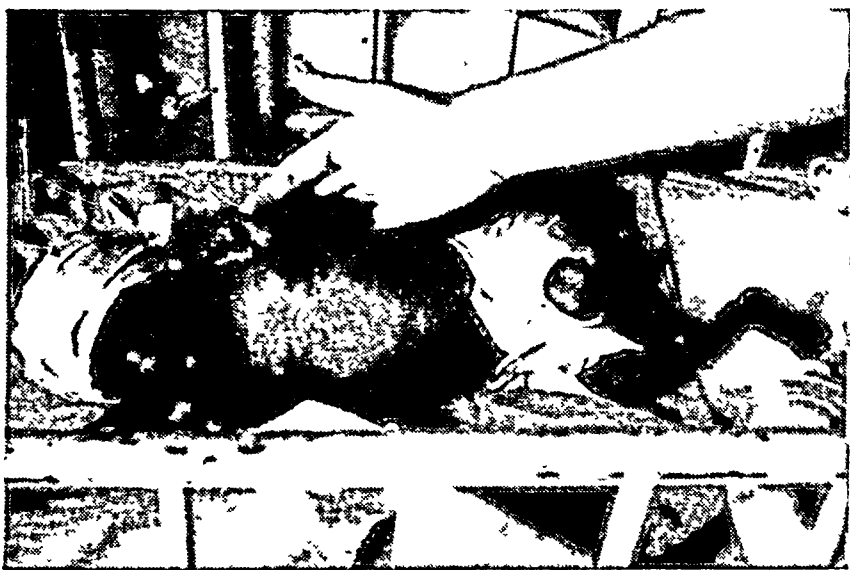
Reaching up confident hands to grasp a finger, they timidly touch the strange cloth of our raincoats. We say “Plastic . . . plastic . . . plastic,”



A nurse (Ruth Kersey) with the heart of a mother and a motherless babe in a land where no substitute for breast feeding is known—these two human factors brought together by Christian missions have resulted in a home for fifty thriving youngsters near the Ogbomosho Baptist Hospital in Nigeria. At the right is the front view of the Motherless Babies’ Home.

PHOTOS BY V. LAVELL SEATS





The infant is delivered to Miss Kersey in a starving condition.



and soon one of them is lisping, "P'as'ic!"

Such looks of adoration we receive—just because we are like Miss Kersey—"peeled persons"! They follow us into the bedrooms, proudly pointing to their beds and telling us—well, something, anyway.

The beds are of varying sizes in the different rooms, to suit the children. The older children occupy about a wing and a half of the building, and are separated from the younger ones by a screened partition—though sometimes this division cannot be maintained for there are too many tiny babies.

Miss Kersey has succeeded in moving all beds out of one room and putting in a charcoal heater for chilly days. This room the older ones use as a playroom when they cannot go outside. They enjoy pushing their few rolling toys up and down the porch. Those who cannot walk prepare their legs for the new experience by running around in the wooden "strollers" Miss Kersey had made for them. Another room contains the toilet chairs.

On the other side of the partition are three rooms for babies and a "formula room." Two rooms are filled with tiny babies in small beds, while the third contains twelve larger beds for the babies who can crawl. These twelve are sitting out on the porch on mats as we enter, and they watch us quietly as we pass. They like to tumble and play, too, but just now they are not quite sure of us.

One of the nurses is treating a sore on Lasisi's nose. Another nurse is trying to find enough dry sheets and blankets to prepare their beds for the night—and like as not, Miss Kersey is

out in the storeroom tearing up old sheets that have been sent her so that the babies may sleep warmly tonight.

Plenty of heartache comes with caring for babies like these. Many times a child is brought in ill, or more than half-starved, and in spite of all that can be done he does not live. Sometimes an epidemic breaks out in the home, as in the best regulated institution, and some of them are taken. It is extremely difficult to isolate a sick baby when you have no place to put the children who share the room.

In the new building, which will be about two miles out of Ogbomosh, on the top of a tall, picturesque hill, Miss Kersey plans for isolation.

In this new building will also be a large playroom for the toddlers and crawlers. A fireplace at one end of the room will keep the children warm on damp, chilly days. The dining room will be near by, and the toilet room will be easily accessible.

One of the greatest needs at present is for a water tank on the compound. When the town water is not running—sometimes for months—all the water must be carried from the hospital. Of course, adequate tanks are planned for the new building.

Among the Yoruba peoples, one is rarely without a "father" or a "mother." When a parent dies, or when both parents die, the obligation for the children falls automatically upon one of the relatives. When a mother dies, a nursing mother among the relatives may take the child. Artificial feeding for a baby is unknown to most Africans; a motherless baby often actually starves to death. It was to meet the need of these helpless motherless babies and their fathers that the Baby Building was started.



Sometimes proper food, rest, and love can restore a starving child to vigorous health and personality growth (top), and eventually he graduates from a dress to trousers, from cereals to vegetables. Laundry is a big item in the life of any baby. Forty-two youngsters create quite a problem in washing, drying, and ironing clothes and bed clothes.

Miss Kersey's assistants are trained nurses from the Nigerian hospital's school of nursing. Many an African owes his life to their skill and affection, and their Christian devotion to duty in the Home.



Deacon Puyo

COLPORTEUR

One of the most interesting characters that I have had the privilege to meet is a colporteur in Uruguay, Don Rojelio Puyo.*

When we arrived in Montevideo late one afternoon, we thought we would have a little time for rest. Instead, we were taken to a service that very evening. It was there that I met Mr. Puyo.

I think I shall never forget the first time I saw him. As we entered the little chapel a group of people were standing around the outside talking and just inside the door was a large, dark man with curly hair. He reached out his hand to greet me and his size overwhelmed me. I noticed three things immediately. First, a kind face with hard lines and bleary eyes; second, friendliness in his smile and in the grasp of his enormous hand; and last, his bigness of frame.

Later I realized that there is nothing little about this man. The work that he carries on for the cause of Christ if measured by the average man's duties is extensive and intensive. We have come to know him well and to love him for his spirit of co-operation and willingness to work.

Rojelio Puyo was born December 12, 1899, in the town of Minas, on the east side of Uruguay. The home into which he was born had no standards. His mother was not the wife of his father, but he was taken to his father's house and reared by another woman. He said that he actually had three "mothers" responsible for him—his own mother, the woman who reared him, and his father's wife. This was not so unusual then as it is now; it is still common, although it is illegal.

Brought into such an environment a child would have little promise. Rojelio's early life was like that of any poor man's son. For him there was no school and much work. He was reared a Roman Catholic, and taught to hate all other types of religion.

He married and worked at various jobs as bus driver, ticket collector on buses, and later as inspector of the



Photos courtesy the author

workers on these buses. He spent most of his time away from home and consequently had very little connection with it, coming home about every fifteen days. Morally he was no better than his father. There were three children in the home, a girl and two boys.

"Arriving at my home one day after an absence of two weeks when I was working some sixty miles away, I found a new thing in our town, an evangelical tent," Mr. Puyo relates. "My wife said she had been going to it. This surprised me, because since we had been reared in the Catholic religion and had discovered that all they had taught us was a lie, we believed nothing."

"I accompanied my wife to the services out of curiosity, and when we left the tent, I was furious with her. I thought she had told the preacher all about my life because he spoke against the very things I had done. When we got home I wanted to fight, I was so mad, but she declared that she had said nothing. There was a sincerity

By J. D. McMurray

about her which she had never had before.

"I left the next day for my work and returned fifteen days later just as she was leaving to go to the service. I flew into a rage: 'What is first in your life, your husband or the services at the tent?' I stormed.

"She replied, 'I have prepared everything for you—your bath, food, and bed. God is first with me now, and everything else is secondary.'

"This stunned me because she had never talked to me like this. There was a firmness in her voice and manner I had never seen before. I dressed and went to town to the services, and again the preacher preached directly to me. I felt something very strange in me, but I didn't want to know what it was.

"That night when I went to bed, my wife gave me a Bible and asked me to read from it. She went into the other room. Here by the power of the Holy Spirit I realized my sin and knew I was lost. I implored God to forgive me.

"He did and I received pardon and had great peace and joy. From that moment I wanted to lead others to the feet of my beloved Lord. I placed myself unconditionally in his hands and thanks to him I have had the privilege of speaking to others. I am a new creature in Christ Jesus. 'One

thing I know, that whereas I was blind, now I see.' All of our lives have been changed and blessed by knowing him as our Saviour."



Mother Puyo (center) with her grandson Daniel is shown surrounded by her family: Jupiter, Father Puyo, Napoleon, and Belgica, all of Montevideo, Uruguay.

A year later he became our colporteur and has worked consistently at the job, speaking to many each day and giving out tracts and Bibles to everybody who will buy or accept them. He has gone to all but four of the nineteen departments of Uruguay speaking, and giving his personal testimony in his humble way. Doña Maria is the silent force for good in that home.

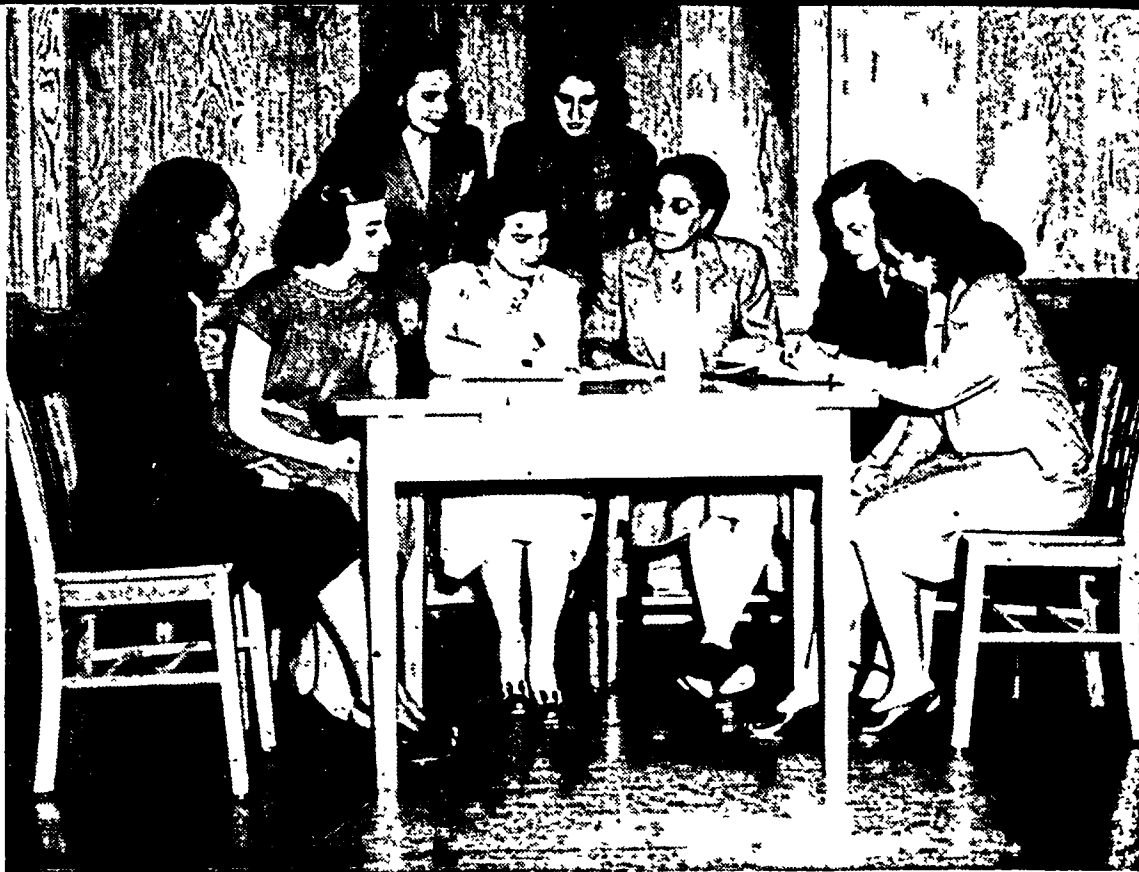
*Pronounced Ro-HAY-li-oh POO-YOH.

RA.'s visit Mexico! R. A.'s visit Alaska! R. A.'s visit Hawaii! R. A.'s visit Cuba! Royal Ambassadors all over the South are beginning to realize that studying world missions can be done best by taking missionary journeys. Boys in at least two states went to Mexico last summer to visit Baptist Mission stations.

Glendon McCullough, R. A. secretary for Georgia, sponsored a bus trip for boys in his state. The Baptist Brotherhood of New Mexico launched a four-year plan of all-expense tours of mission fields for R. A.'s of that state.

The Rev. and Mrs. L. M. Walker of Fruit Avenue Baptist Church, Albuquerque, sponsored the first of these trips, with five passengers selected from the R. A. groups of the state on a competitive basis. The R. A.'s were Richard Bacher of Albuquerque, Gordon Watkins of Portales, Eddie Harrison of Los Alamos, Eddie Rogers of Gallup, and Billy Morris of Tucumcari. They began with the Baptist Spanish publishing house at El Paso. At Saltillo they attended the annual Baptist associational meeting. At Monterey they worshiped with the large Baptist church where a converted Roman priest is pastor.

Courtesy Carl M. Halvarson



Courtesy Wake Forest College

Young Woman's Auxiliary of Wake Forest College, North Carolina, was hostess to the Christian Education Society of Shaw University, a Baptist school for Negroes at Raleigh, at a regular monthly meeting of the Wake Forest group. A round table discussion of religious activities on the respective campuses was led by Mrs. Marcella Ford, faculty adviser for the Shaw group (right center, seated). The Raleigh students described the religious educational projects which they had conducted throughout the state during the previous summer. One of these was introduced as a missions volunteer for Liberia.



In Mexico City the boys met the Baptist pastor's wife, who told them her husband and other pastors were attending a retreat at the seminary fifteen miles away, and she offered to take them out to the retreat. They met both North American and Latin American Baptist leaders, and some of the seminary students.

Back in Mexico City that evening they were guests at an all-denominational missionary banquet, where a veteran Metho-

dist missionary spoke to seventy-five fellow missionaries.

The New Mexicans had only a glimpse of Baptist missionary activity in Mexico—the Eastern area sponsored by the Northern Baptist Convention, the Western by the Southern Baptist Convention—but they came home with a more accurate picture of what missions is in Latin America.

The Brotherhood of New Mexico has scheduled a trip for two carloads of R. A.'s to Alaska in 1949. In 1950 they propose to send a selected group of boys by air to visit Hawaiian missions, and in 1951 they plan a trip to Cuba. Brotherhood Secretary Charles Ashcraft, former chaplain, veteran of the New Guinea campaigns, believes this project is as good for Brotherhood members as for Royal Ambassadors.



Virginia Baptist missionary organizations have the benefit of a leader who has spent the past school year in China, as member of the faculty of a mission school. Ellen Douglas Oliver returned to the States in September, 1948, after visits to Japan and Hawaii. Living in a mission compound, visiting missionaries in remote interior villages, serving as a teacher of English in the Eliza Yates Girls' School, and sharing the strain of life for both Americans and Chinese in "postwar" China gave her valuable experience as the leader of W.M.U. young people. All mission fields will be more accurately presented as a result of her intimate knowledge of one.



Richmond (Va.) Newspapers Staff Photographer

Mary Lucile Saunders



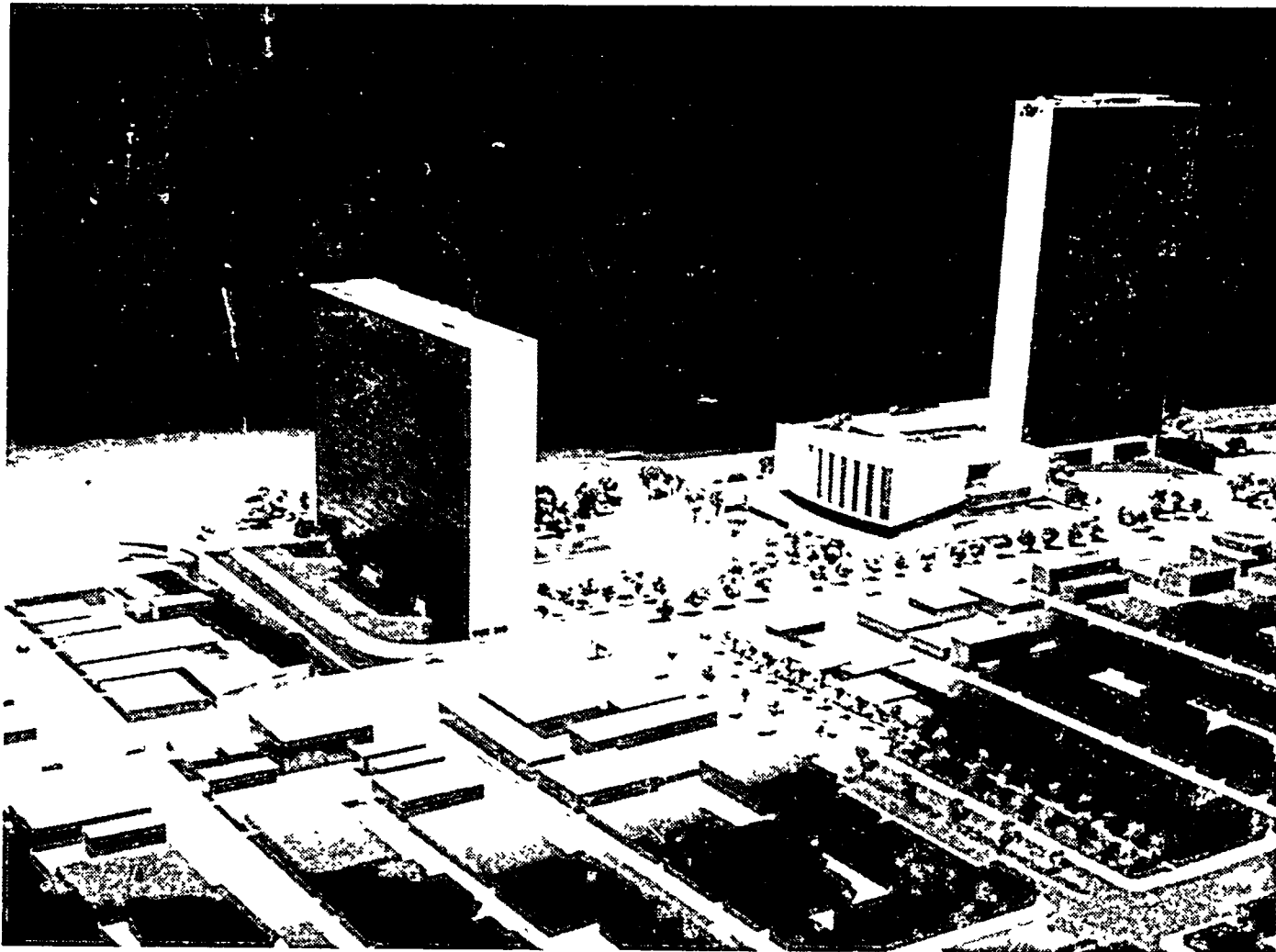
Ambassador Plenipotentiary is the title Royal Ambassador Ned Stevenson of Ulmers, South Carolina, won as a result of the construction of this electrical map of South America. Once he has had to locate and place the republics in which Southern Baptist missionaries are stationed, and the cities, towns, villages, and territories in which they serve, a young Baptist finds himself rather well informed about the advance of Christian missions overseas. Many a boy who becomes interested in such an electrical problem eventually accepts the call for lifetime Christian service.

Allendale (S.C.) Photo Service



Young Baptists of many countries are being given the opportunity of knowing American Christians better through acquaintance with Southern Baptist leaders who visit their churches and campuses. Dr. Andrew Potter of Oklahoma was honor guest, and a popular one, in Shanghai in 1947. Every American who visits the mission field is impressed with the fact that missions is a two-way process; for the blessings that Americans send or take to foreign countries, other blessings come in return. The student above, M. C. Chao, is now in Louisville, Kentucky, enrolled at the seminary.

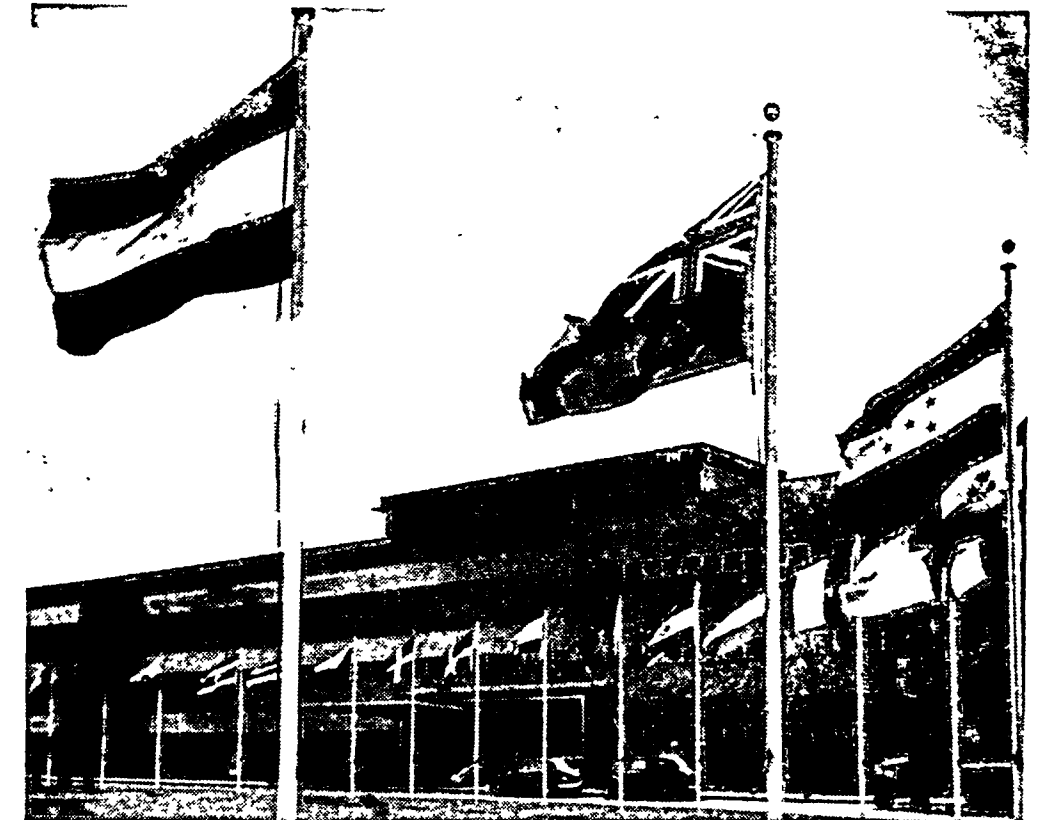
Christian *World* Citizens in the Making



United Nations

Christians the world over prayed that the San Francisco Conference would create an organization to prevent another war and give the gospel of Christ a chance to build a foundation of love for a true and universal peace. Their prayers have been heard. They are being answered. The United Nations, now three and a half years old, is quietly at work all over the world solving problems of food, clothing, housing, health, education, transport, and other essential services. This is a job too vast for one nation or denomination. While the headlines with the diplomatic duel in Paris or New York, the various Commissions of the United Nations work to create conditions of stability and well-being everywhere. These pictures tell the story.

United Nations permanent home. (See cover for full view as architects see it.)



Ground has been broken for the permanent home of the United Nations in New York City. Meanwhile, the flags of fifty-seven nations flutter from the flagpoles at Lake Success, New York—a different flag at the key position every day, as they rotate around the circle—representing “We, the Peoples of the United Nations . . .”

Photos courtesy United Nations Department of Public Information



School feeding programs



Child care training (India)



Aid to maimed war veterans



Aid to Palestine refugees



“New shoes . . . aren’t they wonderful?”



Effort to introduce hybrid corn



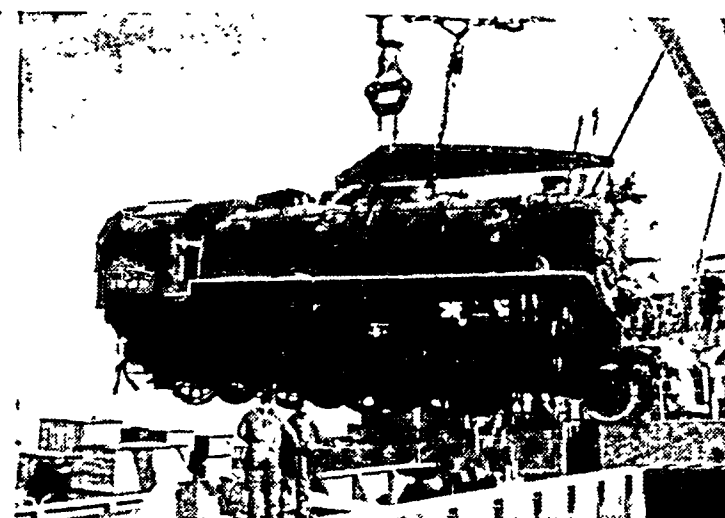
Lessons on the United Nations War on malaria (Greece)



Resettling European displaced persons (Venezuela)



International action to stamp out cholera (Egypt)



Locomotives for war-devastated areas (China)



Public health programs in doctors are few



Physical reconstruction (bridge-building)



EDITORIALS

Projecting the Advance Program

The Executive Committee of the Southern Baptist Convention in its meeting at Nashville, December 14-16, voted to recommend to the Convention in Oklahoma City next May that the goal for the Southwide Cooperative Program receipts in 1950 should be ten million dollars and to recommend the following division:

1. The first \$4,000,000 of distributable receipts to be distributed to the agencies for current expenditures according to the percentages adopted for 1949 funds. The Foreign Mission Board would receive 50 per cent, or \$2,000,000.

2. The next \$2,500,000 of distributable receipts to be divided proportionately among the agencies for the unmet portion of their capital needs based on the 1945 survey. The Foreign Mission Board would receive approximately 14 per cent of this amount.

3. All receipts above \$6,500,000 to be given to the Foreign Mission Board in a special effort to implement the Advance Program. It was stated that the amount (100 per cent) for the Foreign Mission Board funds over fixed expenditures for current and capital needs would not necessarily set a precedent for later years.

If the Southern Baptist Convention adopts this recommendation by its Executive Committee in the meeting at Oklahoma City, it will mean that a pattern for allocations has been adopted in which a three-phase cycle will operate. First, there will be a fixed amount for current expenditures, that is, for maintenance of the level at which our agencies already are working. Secondly, a fixed amount will be allocated for capital needs, and thirdly, the amount over and above these needs will be used for expanding our work, which of course in turn will call for raising the future amounts for current funds and capital needs.

The Advance Program must wait for the greatly increased giving by Southern Baptists in 1950. The allocations for 1949 have been fixed and make no provision for advance on any appreciable scale. Since the receipts for the Cooperative Program in 1948 were about \$6,000,000, it means that Southern Baptists must increase their giving by 66 per cent in order to reach the goal of \$10,000,000 in receipts for the Southwide causes of the Cooperative Program by 1950.

The Promotion Committee of the Executive Committee has rightly perceived that this goal can be achieved only through increased giving on the part of Southern Baptists (*Every Baptist a Tither*) and

by a more equitable distribution of the funds received by the churches (*Fifty-Fifty by 1950*). In 1947 the average was 78.5 per cent for the local work and 21.5 per cent for all other work, state, home, and foreign.

The Foreign Mission Board waits for the happy hour when Southern Baptists decide through their giving to undergird all their co-operative work and by Christian stewardship make our Advance Program possible.

Our Lord and Saviour expects us to be his witnesses to the ends of the earth. He has provided Southern Baptists with an income which, on the basis of the tithe, would enable us to enlarge all our work four times. There is no reason why 6,500,000 Baptists should become frightened over a goal of \$10,000,000. That is only about \$1.50 a year per capita for all our Convention's agencies. Certainly we must do that much and more.

Must I Tithe?

Millions of Southern Baptists are now for the first time in their life confronted with the question of whether or not they should give a tenth of their income to the work of the Lord. Great numbers have already adopted that biblical plan for systematic giving. I have yet to meet a *bona fide* tither who was unhappy over the plan or dissatisfied with the results in his own life. But others hesitate.

"Do I *have* to tithe?" many ask. The answer is: No. You don't *have* to love Christ. You don't *have* to be systematic and faithful in stewardship. You don't *have* to share in the Kingdom enterprises of your fellow believers. You don't *have* to invest your money in the endeavor to win lost people to Christ. You don't *have* to participate in sending the gospel to distant lands.

For no Christian is compelled by the letter of law. But every Christian is constrained by the love of Christ, who said: "If ye love me, ye will keep my commandments . . . If ye keep my commandments, ye shall abide in my love" (John 14:15; 15:10). What we actually do for our Lord and his cause is determined by that condition: "If ye love me." The man who truly loves Christ will ask: How much can I do? He who is motivated by self-love will ask: How little can I get by with?

The slogan: *Every Baptist a Tither*, rightly understood, also means: Every Baptist a lover of Christ; every Baptist a faithful steward; every Baptist a loyal fellow worker; every Baptist an evangelist; every Baptist a missionary.

Missions Conference Says No

For eight years the Foreign Missions Conference of North America has studied and debated the question of merging the Conference with a proposed National Council of Churches of Christ in America. In its January meeting at Buck Hill Falls, Pennsylvania, the Missions Conference voted 63 to 51 against such merger. Since a two-thirds majority would have been required to effect the merger, the decision represents a significant victory for those who believe that Christian unity does not depend on organic ecclesiastical union.

The Foreign Mission Board passed a resolution last May containing this statement: "We are disturbed by the widely publicized plan to merge the Foreign Missions Conference into the National Council of Churches of Christ in America. This merger has received our careful consideration and as a result of our deliberations, we hereby register opposition to the proposal."

The trend that disturbed the Board has been reversed. In its report of the discussion at Buck Hill Falls the *New York Times* stated:

The Rev. Dr. Charles T. Leber of New York, secretary of the board of foreign missions of the Presbyterian Church in the United States of America, implored the delegates to enter into the proposed new council without delay. . . .

The Rev. Dr. M. T. Rankin of Richmond, Va., representing the Southern Baptist Convention, calmly but pointedly took issue with Dr. Leber. He maintained that a vote in favor of participation is a vote that does away with the foreign missions conference and effectively eliminates Southern Baptists from a fellowship that has lasted many years.

The Foreign Mission Board has through the years derived many practical benefits from the Foreign Missions Conference. Apart from the fellowship with other Christians in the task of winning a lost world to Christ, the Conference has provided the following services that individual denominations could not secure by themselves: Agreements with foreign governments in regard to visas and travel permits for missionaries, facilities for transmitting funds to missionaries in areas of war and upheaval, channels for forwarding relief goods to needy fields, authentic information based on research into the ethnic, social, and economic factors bearing on our mission work, concerted attacks upon mass illiteracy, and modern helps for missionaries in their language study.

Dr. Rankin stated: "This vote clearly establishes the fact that the Foreign Missions Conference of North America is not part of any council of churches, either federal or national, and that it provides a place where the Foreign Mission Board of the Southern Baptist Convention can co-operate without being compromised."

Venezuela Is Not Closed

Following a generation of dictatorial rule, Venezuela breathed more freely when Gallegos, a distinguished novelist and liberal political leader, was elected president December 15, 1947. He was the first president in the history of that country to be elected by popular vote. A constitution embodying full religious liberty was adopted, and for the first time in many years new missionary societies were permitted to enter. It was the signal for an evangelical advance.

But the tenure of office of the new president was shortlived. He and his party, the *Accion Democratica*, proposed the reduction of the army to the status of a police force. This was at least one of the causes for the recent military uprising which resulted in the fall of the party and the exiling of the president on November 24, 1948.

How has this sudden change in government affected our missionary undertaking in this republic? Fortunately, the guarantees of the constitution remain, and reports from our workers indicate that there are no serious restrictions. The opportunities for proclaiming a gospel of spiritual freedom in Venezuela are boundless. Now is the time to continue our mission advance in Venezuela, land of Bolivar, heroic liberator of five nations.

E. G.

1948 Receipts

The total receipts of the Foreign Mission Board from the states in the year 1948 amounted to \$4,969,990 which is \$35,780 less than the sum received in 1947.

When the Southern Baptist Convention lowered the operating budget of its agencies from \$5,000,000 to \$4,000,000 for 1948 it automatically reduced the income of the Foreign Board for current needs by 46 per cent of the difference, or \$460,000. This loss is offset to a degree by the allocation of 14 per cent of the undesignated Convention receipts above \$4,000,000, which in 1948 brought \$267,984 to the Board. Receipts in 1948 from the Co-operative Program accounted for \$2,107,984 of the total, as compared to \$2,277,000 in 1947.

Designated funds forwarded to the Foreign Board amounted to \$1,107,814 in 1948, an increase of \$43,710 over the previous year.

Funds received during the calendar year 1948 from the Lottie Moon Christmas offering reached the unprecedented total of \$1,494,559, an increase of \$101,376 over 1947.

The amount given by Southern Baptists through the Foreign Mission Board for world relief decreased from \$271,482 in 1947 to \$259,632 in 1948.

In Memoriam



Claudia McCann Walne
(Mrs. E. N.)

BORN January 26, 1868, Ghent, Kentucky

DIED December 6, 1948, Dallas, Texas

"We have never fully decided whether it was her beautiful brown eyes or the magnificent way she sang 'The Holy City' that so impressed her young pastor," a friend wrote in later years of Claudia McCann's marriage. The young minister was married to the gifted musician about a year after

he became pastor of the church in her home town of Ghent, Kentucky. Thus it was that Miss Claudia McCann, music teacher, became Mrs. E. N. Walne, missionary. They were married May 31, 1892, and on September 18 sailed for Japan.

To follow the missionary career of the Walnes is to follow the course of Southern Baptist missions in Japan almost from the beginning until 1934 and beyond. For they served forty-

two years in Japan and had a leading part in laying foundations for our present work there.

They landed in Japan in October, 1892. Dr. Walne tells in some of his writings of the "beautiful Sabbath morning when we planted our feet for the first time on the shore of our new home." The J. W. McCollums and the J. H. Brunsons, first Southern Baptist missionaries to Japan, had gone only three years before, and the Brunsons had resigned, sailing from Japan just before the Walnes arrived. This was the sum of Southern Baptist missionary representation in Japan at that time.

After about a year in Kokura and three years in Fukuoka, the Walnes settled at Nagasaki and there established a Christian home in that non-Christian land. Mrs. Walne became a second mother to many younger missionaries and won many new friends among the Japanese through her cooking and English classes. One of the missionaries said of the Walne home: "It was the center of joy and activity, and the light of the gospel of Jesus Christ radiated from it to the high and low alike."

During their years in Japan the area which they served became a great industrial center and the little preaching stations expanded into twenty churches of the West Japan Baptist Convention. They retired from service in 1934 and Dr. Walne, already frail in health, died two years later.

Mrs. Walne's letters were always cheerful. She wrote in early 1941, during the bleak war years: "I would love to be in Japan, sharing burdens with our missionaries and my beloved Japanese Christians. . . . I do believe the good that has been done will not die. It is only covered by the shadows."

At the time of her death following a long illness, Mrs. Walne was living with a son, Herbert, in Dallas, Texas. Three other sons are Ernest Spencer, William Ratliff, and Thomas James. A daughter, Florence, served at one time as a missionary in Japan.

G. G.

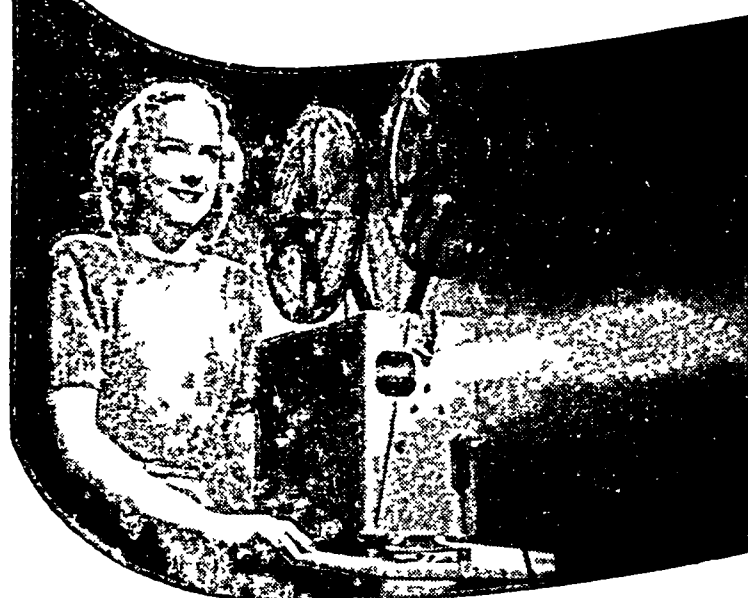


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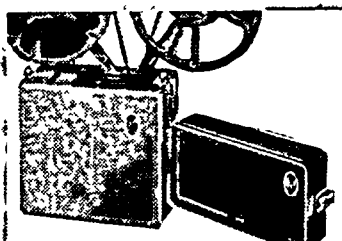
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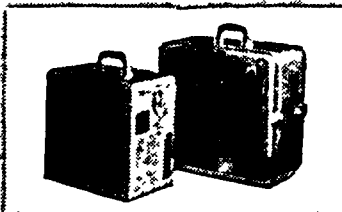
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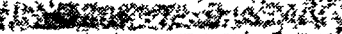
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N E W S

NORTH EAST WEST SOUTH

The General Assembly of United Nations will reconvene in New York City on April 1.

★ ★ ★

Through a gift of \$10,000 from the World Mission Crusade funds of the Northern Baptist Convention and \$10,000 from the Southern Baptist rehabilitations funds, the completion of the restoration of the Baptist Seminary in Hamburg is assured. Most of the restoration has been accomplished by the German Baptists themselves. The gift will enable them to finish the restoration of their theological seminary and to put it into operation in the near future.

★ ★ ★

The Baptist College at Bello Horizonte has received authorization from the State to begin a normal course. The fear that the Roman Catholic archbishop might cause a delay or a denial of the authorization from the state officials, did not materialize. The officials simply stated: "Everyone knows that the Colegio Batista is the best in the city."

★ ★ ★

Dr. Ernest Gruening, governor of Alaska, has been visiting Mexico for the purpose of studying the Mexican methods of craftsmanship in silver, with a view to introducing them to the Alaskan Eskimos. He hopes to persuade skilled artisans to go to Alaska to teach.

★ ★ ★

The American Friends Service Committee carries on relief or rehabilitation programs in the following countries: Austria, China, Finland, France, Germany, Hungary, India, Italy, Japan, Pakistan, Palestine, Poland, and Spain.

★ ★ ★

Representatives from fifty-seven countries met in Washington, D.C., during November under the auspices of the UN Food and Agriculture Organization to seek solutions to the problem of how to provide enough food for a world in which the population of over 2 billion is rapidly growing while productive land is wearing out. The F.A.O. of the UN is looking toward the establishment of permanent headquarters. The U.S. Government has recommended Washington, D.C. Denmark, Italy, Austria, and Switzerland have also made offers.

★ ★ ★

In 1946 Southern Baptist missionaries started the Atlas News Ser-

vice in Brazil. The News Service, which is concerned exclusively with religious news, has now added a complete up-to-date recording studio in its headquarters in the Baptist Publishing House in Rio de Janeiro. Recorded hymns and music from this studio are already being used in daily broadcasts.

★ ★ ★

The Communists in their "re-education" of the citizens of Poland tell them that freedom is not an absolute, but a class concept, and that it is impossible to speak of liberty without first deciding who has a right to enjoy it.

★ ★ ★

There are at present 160 evangelical churches in Spain with a total membership of about 15,000. Nine of these churches are in Madrid.

★ ★ ★

"Delayed Pilgrims" is the term used for D.P.'s in a recent dispatch from Religious News Service regarding the displaced persons who are finding new homes, new occupations, and new life in the U.S.A. A resolution by the Foreign Missions Conference of North America, if heeded, would eliminate much of the red tape which has been responsible for the fact that less than 8,000 of the 205,000 quota have actually been approved for immigration.

★ ★ ★

The Security Council of United Nations has helped to keep the violence between India and Pakistan over Kashmir from breaking into war and has been able to secure a truce in the conflict between the Dutch and the Indonesians.

Report from Shanghai

We stand on the threshold of a new year knowing not what uncertainties lie ahead, yet fully confident of the Lord's leadership and sovereignty. We are here by his appointment, engaged in an enterprise of his designing, sustained by his promises never failing. With our eyes fixed on him, we go forward convinced that what comes to us in the will of God is better by far than our own choosing. "Fear thou not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

BAKER JAMES CAUTHEN,
Shanghai, December, 1948

Last-Minute Reminder

After April 1 THE COMMISSION will be \$1.00 a year, \$2.00 for three years in the United States. Foreign subscription, \$1.50 a year. By the church budget plan it will be 66 cents a year for orders of ten or more placed in the name of the church. The old rates are in force until April 1.

The overwhelming majority of missionaries under various mission boards at present expect to remain at their posts in China, even though the Communists gain control of the Government.

★ ★ ★

A Chinese layman has given \$1,000,000 to the Presbyterian Board of Foreign Missions "in gratitude for my Christian education and life and in appreciation of the service your missionaries have given China." Dr. Lloyd S. Ruland, secretary of the Presbyterian Board of China Missions, announced that the anonymous giver stipulated that the amount be used to set up a foundation in the United States to provide housing and care for retired Presbyterian missionaries.

★ ★ ★

A total of 334,743 refugees were returned to their native lands or established in other countries during the sixteen months' period ending October 31, 1948, the State Department reports. Of these 58,093 were repatriated, 276,650 resettled. Most of them were moved under the mass resettlement plans of the U.N. International Refugee Organization.

★ ★ ★

For the first time since before the war Scripture distribution in China has climbed to more than one million copies, while the circulation of the whole Bible was larger than in previous years. Many of the Scriptures had to be sent by plane to outlying areas. Three joint Bible agencies are working from the China Bible House in Shanghai, the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland.

★ ★ ★

U. S. postal officials estimate that more than 2,500,000 relief packages were sent by Americans during the six weeks preceding Christmas. Reduction of postal rates on such packages arranged by Economic Cooperation Administration accounts in part for the large mailings.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Baptist Friends Abroad Are Still in Urgent Need of Food and Clothing

How would you like to make an eggless, fatless, milkless cake?

A friend of mine in one of the "iron-curtain" countries tried to follow an American cake recipe that came in a box of relief flour—except that she had no eggs, no shortening, and no milk to put in it. Actually, cake is a rare thing for them, but she wanted to make it for us on our visit there. Only children under five years of age receive milk. The diet of others is completely lacking in milk, eggs, and shortening.

How would you like to get along with just one cake of soap a month? You might have some difficulty in staying clean with one bar about two-thirds the size of the average bar—an inferior grade at that—to be used for bathing and also for washing all your clothes, household linens, and dishes.

How would you like to go day in and day out with no meat? Meat rationing in your country was nothing to this. Here they must go indefinitely without any kind of meat or meat substitute.

Our Baptist friends still need our help—any kind we can give them in the way of food or clothing. They especially need shortening (in cans), soap, rice, dried milk (Whole is better than Skim), canned or dried meat, and good vitamins, preferably A and D.

Why not have a soap or rice shower in one of your church organizations—Sunday school, Training Union, or missionary circle—with each person bringing a bar or a box? You cannot imagine how much it would mean to these people. It would not only fill a very great need, but would give them evidence of your love for them as brothers and sisters in Christ.

Write to the Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington 9, D. C., for addresses to which packages may be sent. Continue to send clothing to the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans, Louisiana.

Author's name withheld for security reasons

Chilean National Is New Principal Of Baptist School in Temuco

The election of Timothy Gatica as principal of *Colegio Bautista* pleased us very much. The perennial hope of the missionaries is that the nationals will

eventually carry on the work. Mr. Gatica is a graduate of *Colegio Bautista*, and holds degrees from Furman University and the University of North Carolina. He assumes his new duties after special school administration study in the United States.

Part of my task last year was to serve as house mother for the boarding girl students of the school, and I greatly enjoyed it. This year, because of a shortage of personnel, it became my joyful lot to move into the high school building with Missionary Cornelia Brower, principal of the school, to serve as her assistant as well as to take on some more class hours of English and Bible.

On our lovely property, four or five acres near the center of town, we have three large buildings. One building houses the girls' dormitory, the preparatory classrooms, and the kitchen and dining room for all the boarding students. The second building houses the boys' dormitory, the main office and all the classrooms for the high school.

The third building is new and is equipped for school bakery, school laundry, storeroom for food, and rooms for the cooks and servants of the school.

We have plans made for a fourth building which will have an adequate auditorium that will also serve for gymnasium and additional classrooms. This will be called the Agnes Graham Memorial building in honor of the missionary who served as principal for twenty-five years, until her death in January, 1947.

Perhaps you wonder why a preparatory and high school should have a boarding department. It is because many of our students come from rural areas where there are no schools beyond the fourth grade, so a boarding department is imperative for them. This year we have about a hundred boarding students and 300 day students.

The enrolment includes Baptists, Protestants of several denominations, and Catholics. Thus, we have a twofold purpose of evangelizing and strengthening. Many of the children each year are converted and baptized. Bible is taught as a regular subject in the curriculum and all

of campus life is planned with the hope of better fulfilling our school motto: "A light that shineth in a dark place."



REBECCA EDDINGER
Temuco, Chile



Courtesy the author
Nurses in Nazareth relax under a fig tree: Miss McClellan reading *Royal Service*.

British Doctor Appreciates Help Of Baptist Missionary in Nazareth

We have had the great pleasure of having Iola McClellan with us for some practical experience. She stays in my house and has been working in the hospital.

One of her first duties when she came was to help us with vaccination in a smallpox epidemic. She must have vaccinated thousands of people, both in the town and at the hospital. She also vaccinated the children at the local Church Missionary Society Orphanage.

At the present time she is in charge of a ward in the hospital where contacts from smallpox are interned. She has been very busy seeing to the sterilization of their clothing and the bathing of the patients, and has been of very great help to us. She has been observing operations.

All this has given her an insight into the Arab mind and habits. She is getting on with her Arabic, also, and shows aptitude. Needless to say we think this experience here has been very valuable to her, and at the same time we have had the benefit of her skill and enthusiasm.

We appreciate very much her strong Christian character. Yesterday she took the morning service for our English-speaking hospital staff. Her latest job was to patch up two of our small organs and now these musical instruments work.

We pray that God's blessing may be upon your efforts in forwarding the cause of missions. We could do with many like Iola in this country.

W. D. BATHGATE
E.M.M.S. Hospital
Nazareth, Palestine

(Portrait unavailable)

Chinese Leader Hopes to Keep the Baptist Compound in Shanghai Intact

The Baptist compound is becoming more and more a Baptist Center. Now, besides the two schools—the University Middle School and Eliza Yates School—we have the seminary with its splendid new buildings. The Publication Society has a terrace of six residences for Chinese workers. The population on the compound must be over 1,500, including students and faculty members and their families.

We shall try our best to keep the compound intact. I have seen it built up and destroyed and restored again. I cannot stand to see it going to ruin again. The Lord has his will in calling me here from the University, and I will stay on the compound to keep it as long as I possibly can. And if there is a necessity for evacuation, I will be the last one to leave.

We had our revival meetings at the beginning of November. Pastor Chih was the preacher. Over 200 made their public confessions. So far we have baptized nearly fifty into our church, and the others are under Bible training. It is gratifying to see so many young people coming to follow the Lord.

We were hosts to the All-China Baptist Convention which had its first formal meetings November 11 to 13 in the Sallee Memorial Church on the Baptist Compound. We were kept busy trying to take care of over 120 delegates from all parts of China. It was a good conference.

Continue to give to relief

Cash gifts through your church

Clothing, bedding, shoes through the Southern Baptist Relief Center, 601 Olympia Street, New Orleans 19, Louisiana.

While many schools are scared and some have even closed, we are going on in full swing. There is no lowering of spirit. Some missionary teachers who have had to return to the United States are replaced by other competent teachers. School problems are discussed with the teachers and students, and there is a genuine sense of responsibility on the part of all. Out of the 1,200 boys and girls, only a very few dropped out.

We are determined not to be disturbed by rumors. We have problems, but with God's help we face them with cheerfulness. As I often tell the students, the real joy in life is not to have an easy life, but a life full of difficulties and challenges and walking together with God and coming out triumphant over all handicaps. Every day I start with an earnest prayer asking for God's grace to solve all the problems of the day, and at night when I retire from the day's work I come

down on my knees thanking him for his abundant grace. Each day becomes a living testimony of God's care and love.

I want to assure you of your hearty appreciation for the mission help and interest and your kind support of the work here. And at the same time I want to assure you that we will glorify the Lord with our unmodified faith and loyalty to Christ and his great cause.



HOWSON LEE
Shanghai, China

Brazilian Church Life Resembles a Family Group in Concern for Members

With a membership of about 175, our little church on Governor's Island is typical of many in Brazil. It is small, life is intimate, and it resembles a large family in many respects.

Brazilian Christians take great joy in sharing the good news of engagement, marriage and birth, and receive comfort and strength in time of bereavement by announcing these events in church. Thereafter he receives the hand of congratulation or the arm of consolation from his fellow Christians.

Usually when a person wants to accept Christ as Saviour, he talks with the pastor first, then presents himself to the church in its regular business session. There he is questioned carefully and thoroughly by the pastor regarding conversion experience, worldly habits and whether or not he has ceased from them or is willing to give them up, his attitude toward marriage, and toward money. Then members of the church are given opportunity to ask questions.

After this questioning the candidate leaves the room and the pastor calls for anyone who knows him to give testimony regarding his past or his changed attitude. If accepted, the candidate is baptized soon afterward. Following the baptism, there is a series of studies on Baptist doctrines for new members, together with a discussion of the larger stewardship of time, talent, and personality.

Just as there are hours of deep sorrow in a family when a member has committed an act of indiscretion that brings shame upon the family name, so there are hours of sorrow in our church family when one of our members stumbles or falls back into the ways of the world. A committee is appointed to talk with such a one and after the conversation the committee reports its findings to the church. The member in question is then given an opportunity to present his story to the church.

Once the erring member has manifested an attitude of sorrow for his mis-

take and a sincere desire to live uprightly, fellow Christians are ever ready to forgive and to aid him in his efforts to walk again in the ways of Christ. If the member is excluded, the committee continues its work of visiting, talking, and praying with him. Brotherly love is the term which best typifies the spirit and process of church discipline.



JAMES P. KIRK
Rio de Janeiro, Brazil

Guadalajara's New Social Center Will Furnish Facilities for Play and Study

I wish you could see our new social center in Guadalajara. Its main purpose is to win the friendship and good will of the people so we can win them to Christ.

We have been used to jeers and persecution from fanatics, and frankly, we were surprised at the large number of people who came for the opening program. The federal athletic director brought a challenging address, enthusiastically endorsing our plans. The state inspector of kindergarten work spoke in behalf of the children in Guadalajara, praising our playground equipment. The former governor, scheduled to speak but unavoidably detained at the last minute, sent his son with his written address.

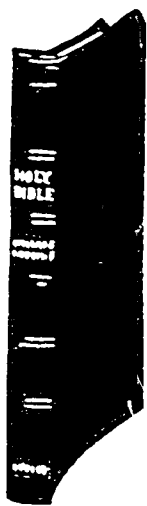
Some, of course, will not take classes at a Baptist social center nor even use the playground, but a large number will. Young people come to play basketball, volley ball, ping-pong, and other games; little children come to enjoy the slides, the swings, and the seesaws. If you could see big families living in only one or two rooms, with no place for the children to play except in the street, you would understand what this playground means to Guadalajara.

The social center is for study as well as for play. We have three classes in English. If you have books that you would like to contribute for our English library, we would be happy to have them. There is no duty charge on books sent to Mexico.

In addition to the English classes, we have classes in commerce, dressmaking, drawing, music, physical culture, and teaching adults to read. The teachers do not charge for their services. Soon we plan to have Sunday school and preaching services there on Sundays. We must go slowly until prejudice has been overcome and sympathy has been won.



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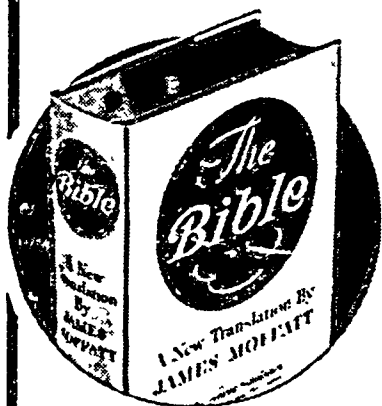
Co-operating Southern Baptists, by J. B. Lawrence (Home Mission Board, Southern Baptist Convention, paper 50 cents; cloth, \$1.50) is a vigorous discussion of the fundamental beliefs of Baptists and their strategic position in the world today. The author, executive secretary of the Home

Board, finds that the integrity of the individual before God is the essence of the Baptist distinctive: "The right of private judgment is a proud jewel of humanity. Sometimes even Baptists falter at this point. . . . Not even one's church can absolve him from his individual duty" (p. 16). Dr. Lawrence holds firmly to the conviction that the New Testament alone can furnish a true basis of co-operation. He divides his book into five chapters for class study:

1. The People Called Southern Baptists
2. The Church in Denominational Co-operation
3. Baptist Organizations for Co-operation
4. Denominationalism and Co-operation
5. Co-operation versus Organic Union.

The following quotations will give an idea of the directness and clarity of thought which one finds throughout the book: "A church can make no distinction between its local work and the worldwide interests of the kingdom. (p. 41) . . . Let the pastor

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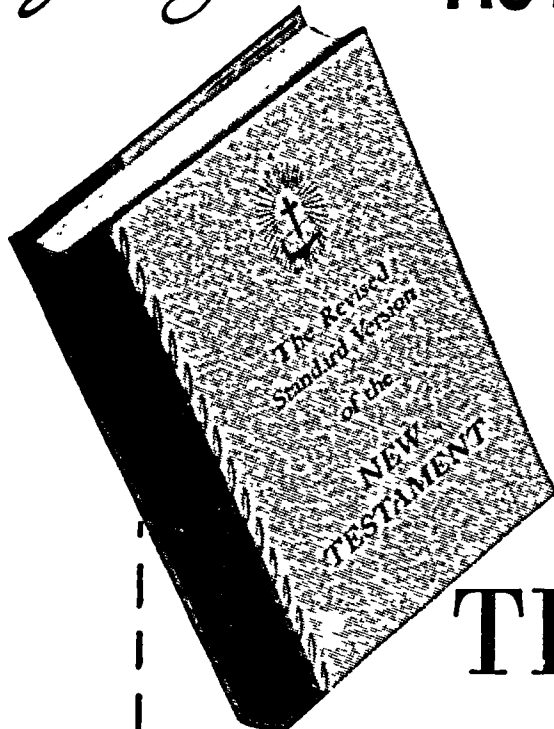
Handclasp of the Americas, by Alfred Carpenter (Home Mission Board, Southern Baptist Convention, paper 50 cents) is a compact book full of vivid details about the countries of the Caribbean and their need for the gospel. The main part of the book deals with the missionary oppor-

tunities in the Canal Zone, Panama, and Costa Rica. Dr. Carpenter was pastor of the Balboa Heights Baptist Church in the Canal Zone from 1928 to 1932 and is intimately acquainted with the geographic, political, cultural, and religious conditions under which the many peoples and races

live. Throughout the book he drives home the strategic importance of missionary work in the Caribbean. Extensive use of this graded series book in mission study would stir Southern Baptists to fulfill their Christian duty to their neighbors south of them.

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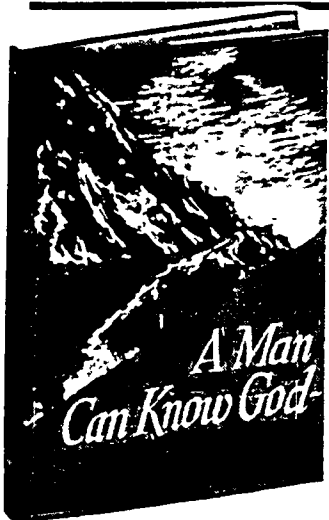
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TOOLS for Missionary Education

Mission Background Through Audio-Visual Aids

Vast opportunities are open before the churches in the field of missionary education through the use of audio-visual materials in studying the backgrounds upon which missions must be projected.

One of the most compelling impulses to participation is to understand need and opportunity. Of course, the most effective way for such understanding to occur is for an individual actually to share in the life of the people in the areas where Missions are sponsored. Naturally, this is impossible for the vast majority; consequently, any medium that permits us to provide a vicarious experience that can be shared by the people is desirable.

Audio-visual aids make possible such a vicarious experience in that they present in clear-cut form and in a logical arrangement the conditions of life, missionary needs, and opportunities of the countries. Motion pictures particularly present this material in such a way as to make it an effective simulation of reality. The experience, even though it is vicarious, is therefore meaningful and an effective teaching study.

In the mission fields served by Southern Baptists the land of China is perhaps the most adequately covered by background films. Through motion pictures it is possible to go into all sections of China, to see the people at work and play, to see them facing times of decision and to see them as they are inevitably faced with choices today that will determine their destiny for years to come.

Mission study groups seeking to become familiar with the situation as it is in China today would do well to study such films as "Children of China" (\$3.00); "My Name is Han" (\$8.00); "Go Ye" (\$5.00); "Here is China" (\$2.00) "What is China?" (\$3.00).

Mission opportunities in Latin America are clarified in studying such films as "Guatemala" (\$5.00); "People of Chile" (\$4.00). Mission opportunities in Africa are better understood after seeing such visual materials as the slide sets: "Light for Africa"

(\$2.00) and "Mission Meeting at Iwo" (\$2.00).

Background materials are not primarily concerned with presenting the actual story of missions. Usually they do not even emphasize the religious life of the people over other phases of life. They are primarily concerned with presenting a graphic picture of the people in their cultural, political, economic, sociological, and religious situation.

The Visual Education Department of the Foreign Mission Board is working as rapidly as possible to prepare utilization helps for all areas to make it possible for the churches to derive full benefit from background films.

The Sunday School Board is co-operating with the Foreign Board in making missionary education films of all types available to the churches through greatly extended library facilities through the Baptist Book Stores. Those materials not handled by the Baptist Book Stores are available through the rental library of the Foreign Mission Board.

Monthly Emphases

Woman's Missionary Union: Christ the Answer to Racial Tension.

Recommended literature: "Hawaii—Pattern for Racial Harmony," a pamphlet by Lindell O. Harris.

Motion Pictures—"Beyond Our Own" (\$10.00); "For All People" (\$8.00).

Training Union: Foreign Missions in South America.

Recommended literature: "Survey of Baptist Missions from Cape Horn to the Rio Grande" and "What Goes on in Latin America?" by Everett Gill, Jr.; "The Bible Speaks to Latin America," by Francis C. Stifler.

Motion Pictures—"Guatemala" (\$5.00); "People of Chile" (\$4.00); "Our Nearest Foreign Mission Field" (\$3.00); "They Shall Inherit the Earth" (\$3.00).

Slide Sets—"A Letter Home" (\$2.00); "Bridges to Tomorrow" (\$2.00).



BOX

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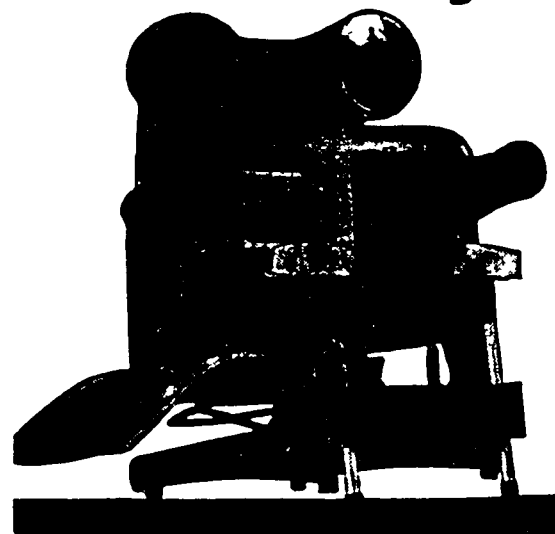
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THE COMMISSION

By Julia M. Street

Dayo Offers a Prayer

Day was just dawning in the dark, deep jungle. Drops of moisture lay like diamonds on the rustling leaves, and pale green tendrils of vines reached out with cool fingers. In Nigeria days are hot, and flowers must be gathered early, while they are yet crisp and fresh, to keep their brightness. At dawning, too, the air is cool in the leafy jungle, and so they had come early, Dayo and Launihun, Akanke, Kandi and Alade, with Miss Effie from the Girl's Home, to gather bright blossoms for decorating the church. The little girls loved these trips with their teacher for she told them stories of her church and Sunday school back in the States, far, far away from Africa. And she told them of little girls like themselves who also gathered flowers for their church in America. They felt the children in Miss Effie's church were their friends.

On this Sunday morning the little black girls skipped happily down the trail from the Mission, laughing and singing. Their gay cotton dresses were as bright as the gold and scarlet flowers along the way; and the chattering in the tall trees above could hardly outdo their happy clamor.

"Look, look! There are the golden daisies!" Dayo raced ahead to gather a cluster of glowing blooms. The other little girls followed, and soon all had their arms full of the wealth of the jungle glade—yellow daisies, bright red flamboyant, and many-colored lilies.

"These will look so pretty in the church," murmured Alade.

"Let's make crowns of daisies to wear on our heads," suggested Launihun.

"Yes, let's do. I'll make Miss Effie one first," said Akanke. "Do we have time, Miss Effie?"

"I think so, Akanke," answered Miss Effie, "But one of us must go ahead with the calabash of water, for she must walk 'softly softly'."*

"Let me! Let me! Let me!" chorused all five girls.

The teacher smiled at their eagerness to serve. "We'll just have to count out," she said. So she stood the girls in a row and counted:

Eenie, meenie, minie, mo!
Catch a tiger by the toe,
If he hollers, let him go.
Eenie, meenie, minie, mo!

It came out on Dayo.

"*Adupeo, adupeo*,"† said Dayo, pleased that she was chosen.

"I shall make Dayo a wreath, while she bears the water to church," announced Kandi.

Little green sparrows with red wings, yellow birds, and white-breasted blue birds twittered about in the high trees, while Miss Effie and four little girls seated themselves in a circle to weave the flowery crowns. Dayo lifted the calabash of water to the top of her head, and started slowly up the trail.

No one thought of danger. No one had seen a spotted form hiding beside the trail as they came to the glade.

Suddenly Miss Effie and the girls heard a shout and a snarl. They jumped up, scattering bright flowers everywhere, and ran up the trail as fast as they could, shouting and screeching. They expected at any moment to see poor Dayo, torn and bleeding lying in the path, but nothing did they see out of order, except the calabash, broken upon the ground, and a damp spot where the water had fallen. Had some wild beast grabbed Dayo and carried her off? Miss Effie and the girls ran, panting, to the Mission to get help. When they reached the village the girls scattered about looking for some men, and Miss Effie went straight into the church.

There, to her great surprise, she saw Dayo, safe and unharmed, kneeling in prayer. The teacher dropped down beside the child to add her own thanksgiving. When they arose, she said:

"Why Dayo, here you are safe and sound! We thought, when we heard you scream, that some wild animal had caught you, and carried you away."

Dayo laughed. "Didn't you hear that old spotted leopard scream, too?"

"A leopard? Oh Dayo! But what? How?" Miss Effie could scarcely talk.

Dayo was quite calm as she explained. "As I was going softly softly up the trail I saw a leopard on a low branch, right close to the path ahead. He was crouched waiting to spring at me. Quickly I asked the Lord Jesus to help me."

"Oh, Dayo! You were a brave girl."

"Then I threw the calabash full of water right in that old leopard's face." Dayo laughed merrily. "The leopard snarled, and I screamed, but I think he was more afraid than I. He ran away into the jungle, and I ran here to the church to say *adupeo* to God, for telling me what to do."

*Softly softly means slowly.

†*Adupeo* (Ah-doo-pay-oh) means "thank you."

Missionary Family Album

ANDERSON, Theresa K., of China has transferred to the Chinese Language School, Baguio, P. I.

BRIDGES, The Rev. and Mrs. Glenn M., appointees for Brazil, left New York January 28 by boat for Rio de Janeiro.

BRYAN, Dr. and Mrs. N. A., of China arrived January 15. Their temporary address is 9332 West Highland Drive, Dallas 5, Texas.

COLLINS, Margaret, of China has transferred to the Chinese Language School, Baguio, P. I.

COPELAND, The Rev. and Mrs. Edwin Luther, appointees for Japan, announce the birth of Joy Marie, their second child, second daughter, January 14 at New Haven, Connecticut.

CULPEPPER, The Rev. and Mrs. Charles L., Jr., of China have transferred to the Chinese Language School, Baguio, P. I.

DAILEY, Arthur R., of Colombia lost his mother, Mrs. D. Arthur Dailey of Owensboro, Kentucky, by death October 29.

FOREMAN, Blonnye H., of Brazil is on furlough: Box 642, Las Cruces, New Mexico.

FOSTER, The Rev. and Mrs. James A., of China have transferred to the Chinese Language School, Baguio, P. I.

GLASS, Lois, of China sailed January 10 on the *U.S.S. General Mann* for San Francisco.

HALL, The Rev. and Mrs. H. E., of China left Shanghai January 1 for furlough in the United States.

HALLOCK, The Rev. and Mrs. E. F., of Brazil left New Orleans by boat January 13 for Rio de Janeiro.

HUNKER, The Rev. and Mrs. W. Carl, of China have transferred to the Chinese Language School, Baguio, P. I.

JOWERS, The Rev. and Mrs. S. Clyde, of China have transferred to the Chinese Language School, Baguio, P. I.

KILGORE, The Rev. and Mrs. W. J., of Argentina are on furlough: 219 West Madison, Springfield, Mo.

KENNEDY, The Rev. and Mrs. C. A., of Nigeria, West Africa, announce the birth of Criswell Allen, their second child, first son, at Ogbomoshos December 29.

LAWTON, Mrs. Wesley, of China has transferred to the Chinese Language School, Baguio, P. I.

LEONARD, The Rev. and Mrs. C. A., of China, Manchuria, and Hawaii, become missionaries emeritus March 31, 1949.

MARLOWE, Rose, of China has left Shanghai for furlough in the States.

MCCULLOUGH, Helen, of China reached her home, 3225 Ewing Avenue, Houston 4, Texas, before the death on January 14 of her father, J. W. McCullough of Houston.

McMILLAN, H. H., of China lost his brother, John Arch McMillan, of Thomasville, North Carolina, by death January 5.

MEIN, David, of Brazil is on furlough at Clarksville, Georgia. Mrs. Mein arrived in September, due to the death of her mother.

MITCHELL, The Rev. and Mrs. J. F., of Chile are on furlough: Box 190, Florence, South Carolina.

MOORE, Dr. and Mrs. W. Donald Moore, of China announce the birth of Linda Anne, their second child, first daughter, at Canton December 14.

Moss, The Rev. and Mrs. J. Ulman, of Colombia are on furlough: 911 Smythe Street, Plainview, Texas.



Photo courtesy Louie D. Newton

Pioneer medical missionary, T. W. Ayers of China, now of Atlanta, Georgia, received a bound volume of letters from his friends all over the world on his ninetieth birthday, three days before Christmas. Dr. Louie D. Newton presented it to him.

NICHOLS, Mrs. Buford L., of China has transferred to the Chinese Language School, Baguio, P. I.

QUICK, Mrs. Oz, of China has left Shanghai for furlough in the States.

RICKETSON, Mrs. R. F., of China has transferred to the Chinese Language School, Baguio, P. I.

RUNYAN, The Rev. and Mrs. Farrell E., of Nigeria announce the birth of Michael Edward, their second child, first son, December 10 at Ogbomoshos.

SEARS, Mrs. Stockwell B., of China left Shanghai January 10 on the *U.S.S. General Mann* for San Francisco.

SHARPLEY, The Rev. and Mrs. Dan N., of Brazil announce the birth of Daniel Neal, Jr., their first child, October 9 at Rio de Janeiro.

SNELL, Oleta, of Chile left New Orleans January 22 on the *U.S.S. Gulf Skipper* for Santiago.

SOLESBEE, The Rev. and Mrs. W. A., of China have transferred to the Chinese Language School, Baguio, P. I.

STAMPS, The Rev. and Mrs. D. F., of China left Shanghai January 4 for the United States.

STUART, The Rev. and Mrs. Malcolm W., of China, left Shanghai January 2 for Hawaii: 2323 University Avenue, Honolulu, T. H.

TURLINGTON, The Rev. and Mrs. Henry E., of China have transferred to the Chinese Language School, Baguio, P. I.

WALNE, Mrs. E. N., missionary emeritus of Japan, died December 6 at the home of her son Herbert, 1419 Tranquila, Dallas 18, Texas.

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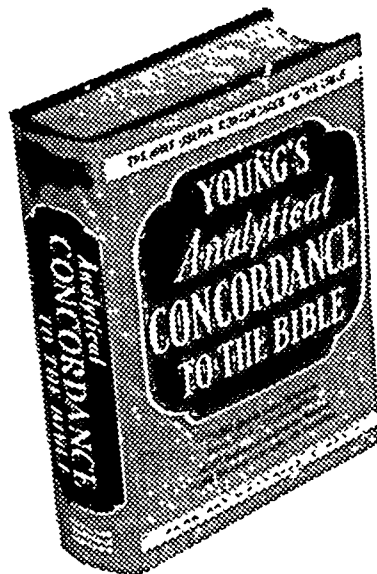
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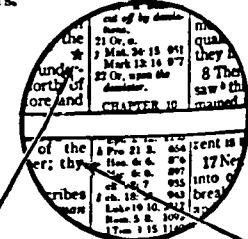
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