



THE

MAY 1949

Commission

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What has been done
What should be done

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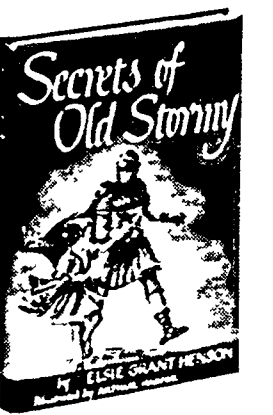
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THE HOUR HAS COME

By M. Theron Rankin

The following quotation from a statement made by Dr. George W. Truett seems to have been prepared for Southern Baptists at this particular time:

This is an hour for the rededication of our all to Christ. "Paul and Barnabas hazarded their lives for the name of Jesus." What are we hazarding for him? Will we pay the price to inform and to enlist our millions of untrained, inactive Christians? God's ringing cry sounds louder and louder: "Awake, awake, put on thy strength, O Zion." And again, his cry from old comes ringing in our ears: "My people are destroyed for lack of knowledge." It is high time for Baptists to take a great step forward. A lassitude seems to have settled upon many of Christ's people. Something grandly heroic and sacrificial needs now to be done to quicken the pulse-beat of our vast Baptist family and start our people in every land on the upward march.

Southern Baptists may be on the verge of doing "something grandly heroic and sacrificial." Strong forces can be felt among us which are urging us forward. Such a current broke out among us in a most forceful way in the spontaneous offering of \$50,000 made by the First Baptist Church of Little Rock, Arkansas, for world missions. There are indications that other expressions are ready to break forth in our churches. The tragic cry of a lost and agonizing world has penetrated to the sources of compassion of our people. God's compassionate love, moving in the hearts of his people, is ready to respond. May it not be that the program for advance which the Executive Committee of the Southern Baptist Convention is presenting to the Convention at the meeting in Oklahoma will be the occasion for such a response?

This program which calls for \$10,000,000 in 1950 of distributable funds for the Convention's Cooperative Program has great strength in it.

In the first place, if realized, it will provide in 1950 an advance for overseas missions of \$3,500,000. This amount, together with what the Foreign Mission Board will receive from the first \$6,500,000 of the Cooperative Program, from the Lottie Moon Christmas Offering, from designated items and miscellaneous receipts, would make the total receipts of the Foreign Mission Board in 1950 approximately \$8,500,000. This would mean that the Foreign Mission Board would be far along the road to achieve its objective of \$10,000,000 a year for overseas missions.

In the second place, this advance in overseas missions will be based upon advance in all of the other agencies of the Southern Baptist Convention. The

first \$6,500,000 of the receipts of the Convention's Cooperative Program will be devoted to meeting the operating expenses and capital needs of all of the Convention's agencies. No sound and permanent advance in overseas missions can be made except as these expenses of all of our agencies are provided.

In the third place, the enlargement of the receipts of the Convention's Cooperative Program can be made only as the receipts in all of the states' Cooperative Programs are enlarged. A minimum of fifty per cent of the increased contributions turned over to each state board will go into enlargement of the state Cooperative Programs. In many cases, the percentage of enlargement of the state program will be greater than one-half.

In the fourth place, this program will result in the enlargement of the program of every local church. If each local church retains only fifty per cent of its increased giving, this would provide enlargement for its own program, and, at the same time, would provide greatly increased funds for enlargement of state and Convention-wide programs.

Thus the Executive Committee of the Southern Baptist Convention is proposing an arrangement that will strengthen every level of our Southern Baptist undertaking, beginning with the local church and extending on through

every state program into every Convention-wide agency and on out around the world through the Foreign Mission Board.

Open doors of need and opportunity are before us. Both in the homeland and overseas, these opportunities are pressing upon us. Japan is calling for a minimum of one hundred missionaries as rapidly as they can be sent. The Foreign Mission Board could place in Latin America alone several hundred new missionary appointees without enlarging the areas in which we are now promoting programs of missions. We have touched only one small territory in all Africa. In these three areas doors are wide open with little obstruction of any kind. We must stand ready to enter every opening in Europe, the Near East, and China.

Only the power of God's redeeming love in Christ Jesus, can enable us to dedicate our vast resources to the purposes of God. Let us as a great group of believers in the Lord Jesus Christ bring the whole tithe of our resources before God and dedicate ourselves and our money to his purposes. Then, in truth, something will happen "to quicken the pulse-beat of our vast Baptist family and start our people in every land on the upward march."





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

This month

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MAY 1949

Volume XII Number 5

Next month

With this issue still getting last-minute corrections, the June issue is being put together and although there is many a slip between cup and lip, editorially speaking you can be fairly sure of three things: a story by Joel Sorenson (the newly wed) about his native Sweden and the Stockholm to which young Baptists from

all parts of the earth will trek in August for the Baptist Youth Congress; a picture story of a Cantonese kindergarten on the occasion of



its fortieth anniversary, by courtesy of its director Lydia E. Greene; and an article by the former headmaster of a Baptist boys' school in West Africa, now a student at Virginia Union University, entitled "Who Will Educate Nigeria?"—the Moslems, the Communists or the Christians? Almost certainly scheduled for June is a picture story on G.A.A. produced by a medical missions volunteer whose hobby is photography; his results as shown by this series are of highly professional quality. In the meantime we'll be seeing you at the Forenboard booth in the exhibit hall at Oklahoma City May 18-22.

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Last month

THE COMMISSION came of age! A sturdy youngster from the day it first appeared in 1938, it began to feel grown up at the end of a decade and in early 1949 decided to strike out for itself, rather than to continue to draw so heavily on mission money to pay expenses. Fifty cents a year was enough ten years ago; now each subscription costs 85 cents and the new rate of \$1.00 will barely make ends meet—especially if the second-class mailing rates of the nation go up.

To help the Convention's world journal to pay its own way, two leaflets* were distributed. Both featuring in miniature the new cover design, one introduces the magazine to potential subscribers; the other introduces the Budget Plan, and it hitchhiked through a regular monthly denominational mailing to 24,270 pastors.

That Budget Plan, by the way, was devised in 1943 by our former editor, E. C. Routh. It now includes 373 churches. The bookkeeping system has been streamlined to take care of the budget accounts, and to save useless correspondence, postage, and wear-and-tear on nerves.

The daily report from the treasurer's office was too good to be true—300 to 400 new subscriptions a day, with every promise that no slump in circulation will follow the increase in price. People like THE COMMISSION. New coin envelopes and bulk order blanks were shipped out in vast quantities.*

All

of these growing pains were nursed by the editor's new secretary, Robbie Pugh, a veteran of the state Training Union Department office, during her first three months in the job. Taking it like a veteran she is now in step with the circulation department crew. The business end of your Baptist world journal is in good hands.

The editorial side? It's struggling to keep pace. With both editors serving the Board in a dual capacity, each giving about half time to THE COMMISSION, the other half to the vaster job of missionary education and promotion, improvement is spasmodic. A new form has been adopted for inter-office use to give the editorial department news of the 750 overseas missionaries that is reliable and up-to-date. A readership study conducted last June with the aid of seminary and Training School students in their home towns continues to guide in the selection of content and mechanical make-up devices all for the purpose of keeping you well informed.

Here's our pledge: A hundred cents' worth of good reading every month (but August) for every year you subscribe to THE COMMISSION.

*Available free upon request.

M.E.M.

A Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America.

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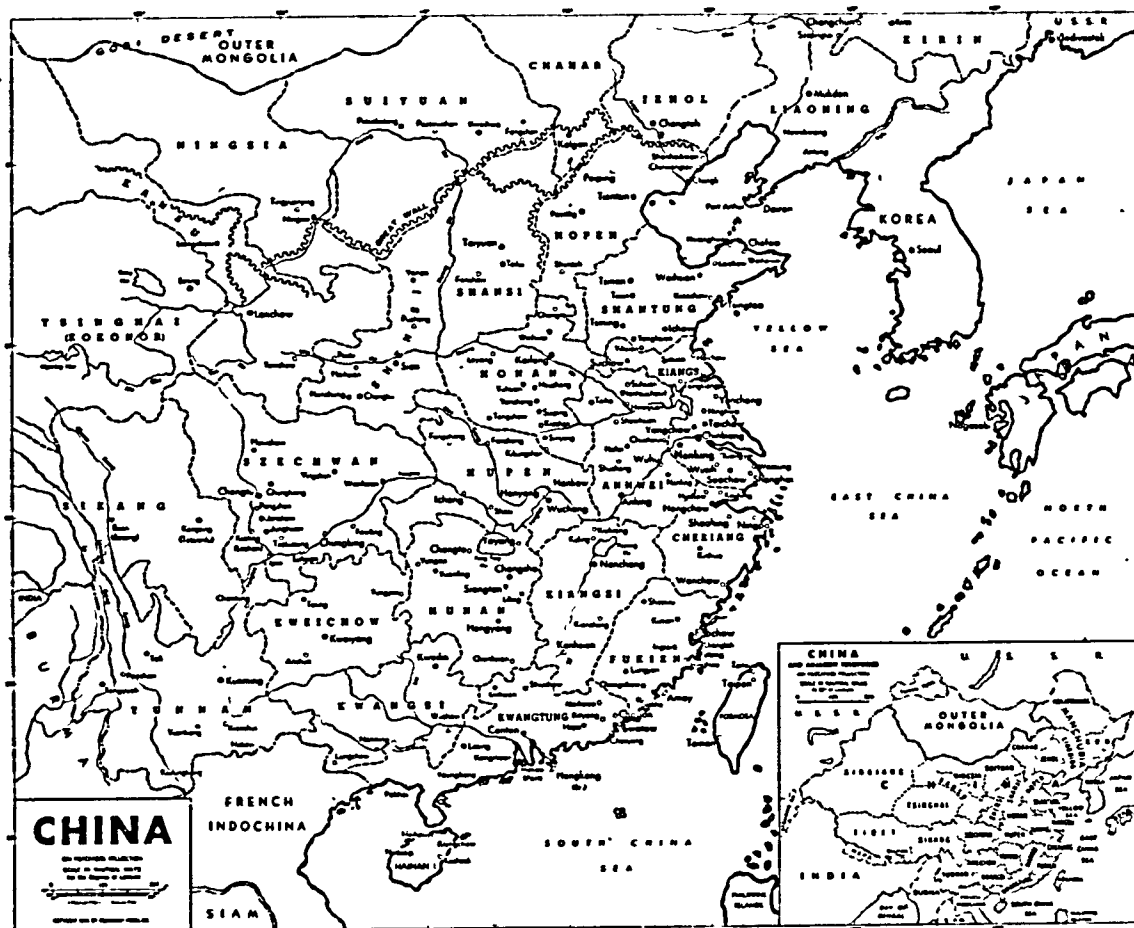
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The Orient

By Baker J. Cauthen



From *Look Again at China*, by Willis Lamott, by permission of Friendship Press. Louise Jefferson, Artist

What Has Been Done

During the years of war with Japan every Baptist mission station in China was occupied by invading armies. Buildings were destroyed or badly damaged. Christians were scattered. Restrictions were placed on normal Christian work and many leaders suffered at the hands of the conqueror. After the United States entered the war it became impossible to send funds to help.

These hardships merely gave occasion for greater trust in God. Terrible as was the trial, it left a rich deposit of faith and experience. It laid the ground work for increased initiative and responsibility on the part of Chinese Baptist organizations.

In the areas of our five missions, Baptist conventions have been organized. In 1948 the China Baptist Convention came into being. This body which is nation-wide in its scope will mean to Baptist work in China what the Southern Baptist Convention means in America. More than 600 churches and chapels extend their ministry to cities, towns, and villages. In cities such as Hongkong, Canton, Shanghai, Kaifeng, Tsingtao, and Harbin, large churches have been developed.

In every area, stress is laid upon evangelism. Boards of evangelism in each of the conventions give assistance to weaker churches and send preachers and Bible women to places without witness. Evangelistic teams in the countryside, street preaching by seminary students, and special meetings in churches and schools provide a fruitful harvest.

Large investments have been made in Christian education. Kindergartens, primary and high schools bring thousands of boys and girls under Christian influence and open homes to the gospel message. Evangelistic meetings in the schools provide one of our best opportunities for reaching young people. Many excellent schools have been built. The Pooi Ching High School at Canton with branches in Hong Kong and Macao is the largest Christian school in China. There are approximately 20,000 students enrolled in Baptist schools.

The University of Shanghai, with a student body of 1,200 is one of the best institutions of higher learning in China. A dynamic Christian witness is maintained in the classrooms and on the campus. In the University Baptist Church and in two community center

programs fostered by the University, students find abundant opportunity for service and testimony.

Theological education is regarded as one of our major responsibilities. At Hwanghsien, Kaifeng, Canton, and Yangchow theological institutions for men and women are conducted by the regional convention. At Shanghai is located the China Baptist Theological Seminary, which under the auspices of the China Baptist Convention, provides standard theological training for college graduates. A splendid plant for this institution was constructed in 1918.

Medical work has brought relief to thousands of sufferers and has provided the opportunity for many to learn of Christ. Hospitals in Canton, Wuchow, Kweilin, Chengchow, Yangchow, and Wuwei, together with a number of clinics, are now functioning. The three hospitals in the North China Mission have not yet been re-opened due to war conditions.

Benevolent enterprises have been fostered by the conventions. Orphanages, old people's homes, the Mo Kwong Home for blind girls and leper work on Tai Kam Island are some of the major projects. Direct relief to famine and war victims has lightened the burdens of many suffering people.

Through the China Baptist Publication Society, Christian literature is produced and Bibles printed. China Baptist Woman's Missionary Union carries on a splendid work and in addition to their regular program, helps to promote a special ministry to illiterates. A strong Young People's Department is serving the churches and is developing a ministry to students.

Frontier missions have been established in the vast western areas and in Formosa. Some of the finest workers in China are dedicating themselves to this movement.

Since the close of the war with Japan it has been impossible to extend help to the churches of Manchuria and large areas of North China. Funds

could not be sent to them lest the lives of Christian leaders be forfeited. Missionaries could not enter those areas to visit the churches.

Although eight years have passed since we have been able to help those churches, their work continues today. Until a few months ago many of the Christians were bitterly persecuted by the Communists. Churches were commandeered for use as Communist meeting halls and people's courts where awful injustices were perpetrated.

Christians have continued to meet for worship. Where their church buildings are taken over, they meet in homes. Their testimony is borne amid tribulations; they are standing steadfast for their Lord. Only in heaven will we learn fully of their glorious testimony.

Now the whole land of China is threatened with a tidal wave of communism. A threat to Christian work is presented surpassing anything in the history of Baptist missions.

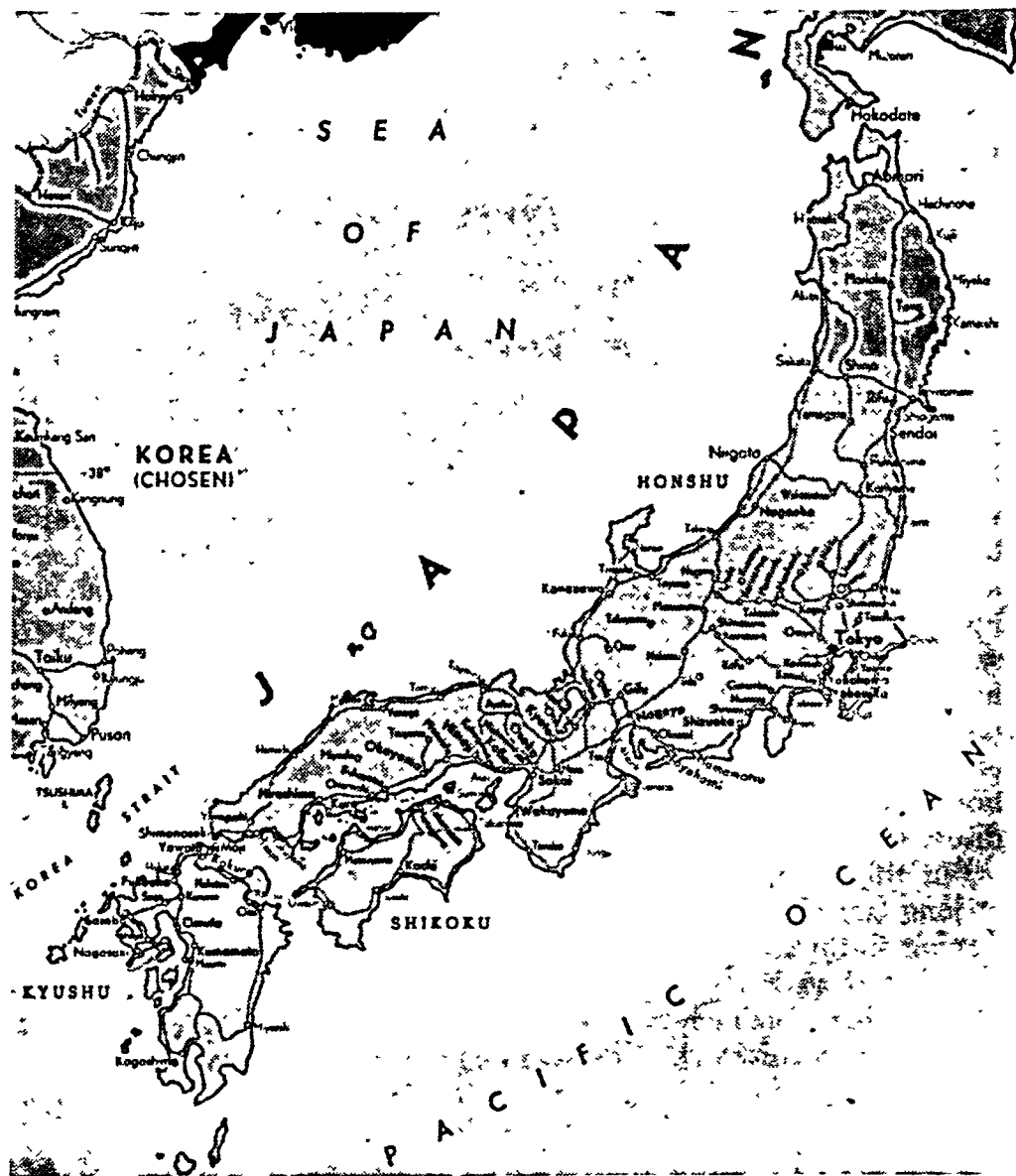
In the face of this threat, we thank God for what the Lord led us to do in the breathing space we have had since August, 1945. Missionaries were returned to the field, buildings rehabilitated, relief extended, work revived, workers refreshed and new ones trained. Even if the iron curtain should drop on all China and missionaries be forced to leave, we would rejoice in every postwar effort we made and every dollar we spent. Because we did not hesitate, regarding winds and clouds, our brethren in China are immeasurably better prepared to face whatever comes.

The Japan Mission was established in 1889. At the close of the Pacific War, the Japan Baptist Convention was reorganized and all connections with the Union Church in Japan were severed. It will be remembered that the Japanese Government used great pressure to bring all Christian groups into one "church" during the war years.

The work in Japan is small but energetic. There are twenty churches.

What Should Be Done

First of all we should recognize that Baptist work is in China to stay. We will continue to have missionaries in China under whatever conditions may come unless it is absolutely impossible for them to stay. Even if a time should



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and eighteen additional preaching places with a total membership of 2,000.

Christian education is of the highest importance. Many churches conduct kindergartens. At Kokura is located Seinan Jo Gakuin High School and Junior College for girls. At Fukuoka there are more than 2,000 students in Seinan Gakuin High School and College.

Theological training is provided at Fukuoka by the Japan Baptist Theological Seminary and missionary training school. At Tobata a splendid Goodwill Center program is projected.

Publication work is centered at Tokyo and great emphasis is placed upon the work of evangelism throughout the entire Convention.

come when missionaries are forced to leave, Baptists would continue to function through their churches and conventions. We should therefore regard every investment we make as being of permanent value. Now is the

time to tell hopeless, despairing multitudes of a living Saviour and reinforce our brethren for the storms which may come upon them.

We must advance by strengthening what we now have. Churches, schools, hospitals, and other institutions should be given adequate equipment so that they can render maximum service.

We should especially lay emphasis upon reinforcing the churches. Changing political conditions can terminate the work of institutions but may not greatly interfere with local churches.

We must co-operate with the conventions and churches in broad programs of evangelism. China will never be reached until the countryside is reached. Evangelistic teams must be sent to witness to the thousands of villages which have never heard the gospel. Baptists already are scattered throughout China in practically every major city. We should go to these groups and help them to become centers of evangelism for all the surrounding areas.

We should look forward to organizing a new mission in southwest
(Please turn to page 15)

Latin America

By Everett Gill, Jr.

What Has Been Done

Down in the slums, on the banks of the sluggish Parana, a little girl lay sprawled in death, the innocent victim of another revolution. A stray bullet during the fighting in Asuncion in 1948 had stopped the beating of a little heart. "It is a land," someone has said, "with death in its bones." Today in this same section known as "Charcarita", a life-giving missionary medical clinic ministers to hundreds of boys and girls who suffer from other diseases as deadly as bullets.

But this is only the beginning, for at long last after years of waiting and hoping and praying, our first missionary doctor to Paraguay, Franklin T. Fowler, has obtained full permission to practice medicine. An outstanding piece of property has been purchased at the edge of this capital city, with the definite prospect in view of erecting a Baptist missionary hospital. It will be the only evangelical hospital in Paraguay, and the first Baptist hospital to be constructed in the lands of the Southern Cross.

Over six thousand miles stretch between the Rio Grande at El Paso and the beaches of Copacabana in Rio de Janeiro. But in those two centers so far apart are two mighty instruments for establishing the kingdom of God in Latin America, united in spirit to publish glad tidings in Spanish and Portuguese to the millions. The Publishing House in El Paso produces Spanish religious literature for churches, seminaries and homes which is used in twenty different nations. Unwavering in its devotion to Bible truth, it has become the means of establishing new Baptist mission work before the arrival of missionaries in both Colombia and Venezuela, two of the most promising mission areas in the world today.

When the publishing house was erected in Rio with its three spacious floors, many were confident that this would be sufficient for all of the future expansion of our Brazilian Mission. But so amazing has been the re-

sponse, so insistent the demand for Baptist literature, that the enlarging of these facilities has become imperative. During 1948 a magnificent property was purchased in the suburbs of Rio. With the probable erection of a new building in 1949 to house the printing presses, this emergency need will be met.

The building will also accommodate the Bible Press which is dedicated to the publication of the Bible in Portuguese in a land where it is seemingly impossible to keep up with requests for Bibles. Brazil is Bible-hungry, and Bibles are sold as fast as they are published. Over 30,000 Portuguese Bibles poured from those presses last year.

What Should Be Done

When you realize that our Latin American Missions try to serve ten separate nations, and that missionaries are ministering in fifty different centers, the continuing need for an increased staff becomes evident. To strengthen a work established over forty years ago, we must increase the number of missionaries in Chile and the River Plate republics (Argentina, Uruguay and Paraguay). In order to develop our pioneer work in Guatemala, Colombia, and Venezuela, we must likewise increase our appointments.

Guatemala, the size of New York state, with a population of almost three and a half million, has only one Baptist missionary couple; Venezuela with a population of four million also has only one couple under appointment from the Foreign Mission Board. Like Africa and the Orient, Latin America could absorb the entire missionary staff of the Board.

In the Tijuca section of Rio de Janeiro the glorious tree-covered mountains seem to tumble down into the city. At the foot of these verdant hills, a new "House Beautiful" will be

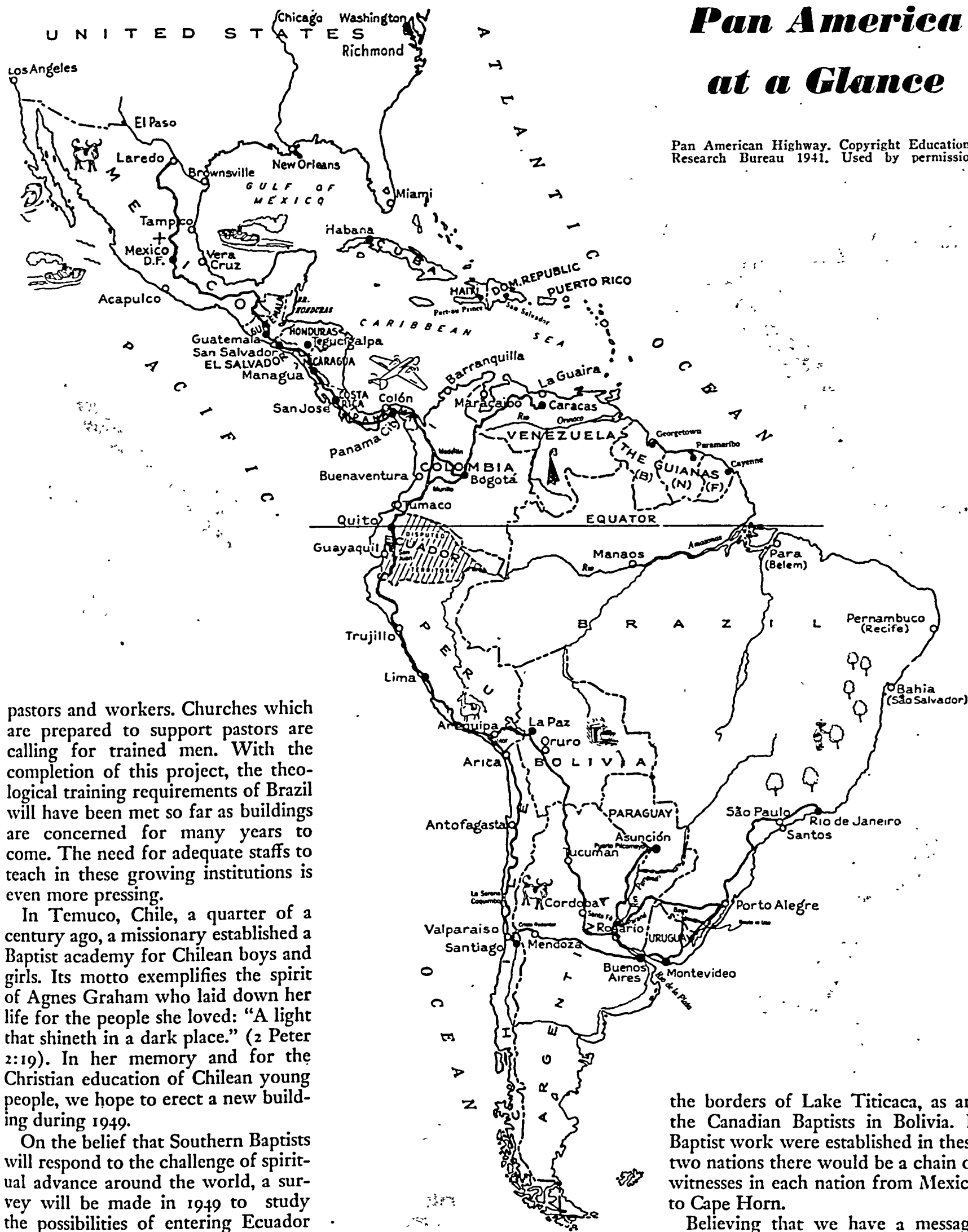
At long last, with the gradual increase in our missionary staff, we are beginning to meet some of the needs which have existed for a generation. Our major task is to proclaim the gospel, win the lost, and establish strong New Testament churches. To that end, the appointment of field missionaries, and the erection of church buildings must have priority in our world planning. New towns, large cities, provinces, states and even new nations have been entered in 1948. Guatemala; Venezuela; Bogota, Colombia; Valparaiso, Chile; Paysandu, Uruguay; and the Russians in Paraguay now have Southern Baptist missionaries.

New church buildings have been or are in process of being erected in Barranquilla, Colombia; in Chihuahua, Mexico; in Temuco, Chile; in Montevideo, Uruguay. The completion of the new church and three-story educational building in Temuco, Chile, marked a new day for that Mission. But whole cities, larger than Dallas, Texas, or Richmond, Virginia, remain without a single Baptist church building.

dedicated in 1949 to the glory of God and the establishing of his kingdom in Brazil. Under the leadership of Missionaries Minnie Landrum, W.M.U. executive secretary, and Dorine Hawkins, directress, the new Training School will rise to train a new generation of Brazilian girls.

Like their sisters in Recife, North Brazil, they will go from those halls to serve the great populous section of South Brazil from the Uruguayan border to the highlands of interior Goyaz. Traveling throughout Brazil I have often met some of these girls, now grown to womanhood, serving in faraway places—one the wife of a Brazilian Home Board missionary in the lonely interior; another teaching in a church primary school; another as worker in the church or with the young people's organizations. Here is the ultimate glory of these great teaching centers—the lives of young people dedicated to Christ and the coming of his kingdom.

The Seminary in Rio has outgrown its present quarters and must also build in the immediate future if it is to meet the growing demand for more



Pan America at a Glance

Pan American Highway. Copyright Educational Research Bureau 1941. Used by permission.

pastors and workers. Churches which are prepared to support pastors are calling for trained men. With the completion of this project, the theological training requirements of Brazil will have been met so far as buildings are concerned for many years to come. The need for adequate staffs to teach in these growing institutions is even more pressing.

In Temuco, Chile, a quarter of a century ago, a missionary established a Baptist academy for Chilean boys and girls. Its motto exemplifies the spirit of Agnes Graham who laid down her life for the people she loved: "A light that shineth in a dark place." (2 Peter 2:19). In her memory and for the Christian education of Chilean young people, we hope to erect a new building during 1949.

On the belief that Southern Baptists will respond to the challenge of spiritual advance around the world, a survey will be made in 1949 to study the possibilities of entering Ecuador and Peru, two great nations without a strong Baptist witness. In the extreme southern section of Peru the Irish Baptist Union is working along

the borders of Lake Titicaca, as are the Canadian Baptists in Bolivia. If Baptist work were established in these two nations there would be a chain of witnesses in each nation from Mexico to Cape Horn.

Believing that we have a message and an interpretation and an emphasis which the world needs, we shall not be satisfied until this message has been proclaimed to all of Latin America.

What Has Been Done

At the very top of "what has been done" in Africa is the recognition by the Southern Baptist Theological Seminary of the Nigerian Baptist Theological Seminary as worthy of affiliation. Professor H. Cornell Goerner was commissioned by the Louisville institution to survey the curriculum, the facilities, the capabilities of the faculty and student body of the Nigerian Seminary. His report was so favorable that the Nigerian Baptist Theological Seminary became in 1948 an affiliate of the mother seminary. This means that African students who complete required courses satisfactorily can receive the degree of Bachelor of Theology.

Other movements for which we are deeply grateful are those for literacy and evangelism. The Nigerian Baptist Convention has set as a goal the teaching of 10,000 persons to read the Bible, within the next two years. The Rev. C. A. Kennedy, a flaming evangelist, writes that more than a thousand persons professed faith in Christ in a recent special campaign.

Two residences and a headquarters building have been erected in Ibadan and the secretary-treasurer and his secretary have moved there. This places our Nigerian representation in one of the most important centers of the African continent. His presence there makes possible his easy access to Government officials, native leaders, and his missionary colleagues.

The buildings at a second medical center are nearing completion. Dr. Harold B. Canning and Mrs. Canning will have a great deal to show for their first term of service. Not only have they relieved much physical suffering but they have also enlightened many minds and spirits in the hitherto neglected region of Eku.

Missionaries have, for the first time, established residence in Okeho and Kaduna. Plans that will mean the occupancy of the home country of the vast Ibariba tribe are being made.

Some European doors have closed but others have opened. Before the entrance to Hungary was shut, it was possible for us to purchase an excellent headquarters building and a good building to replace the seminary struc-

ture which was destroyed during the war.

Perhaps our greatest accomplishment during the past year is the purchase of property and the preparation for establishing a seminary in Switzerland. It is hardly possible to find anywhere more beautiful or more usable quarters than those that were secured in a Zurich suburb in 1948. Two faculty families are on the ground and a third couple is to report for duty in May.

Two of the men, John Allen Moore and John D. W. Watts, hold doctorates from our seminary in Louisville. The third, Arthur B. Crabtree, was awarded a doctor of theology degree by the faculty of the University of Zurich. Not a member of the faculty but a vital member of the seminary group, Dr. Jesse D. Franks is chairman of the committee. It is expected that the first session will open in September with a capacity student body.

A valuable villa just outside Turin was acquired a few months ago for the use of a Bible school. Dr. Benjamin R. Lawton and Dr. Roy F. Starmer and two able Italians, the Paschetos, father and son, will be the faculty nucleus. In view of the unprecedented interest of Italians in evangelical Christianity, the Turin institution will play an important part in helping to bring into being a new Italy.

Additional dormitory space for

What Should Be Done

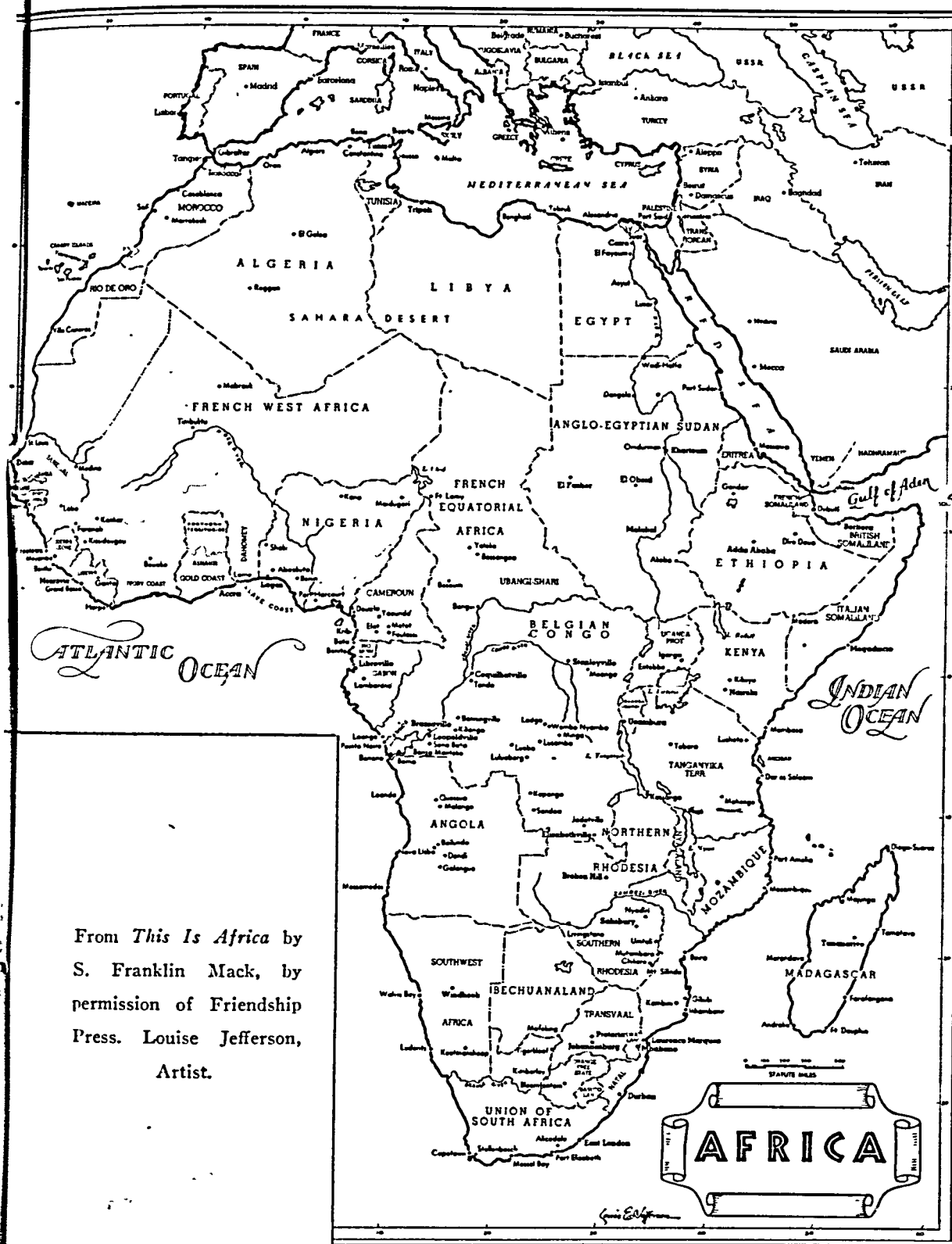
In a letter written by the Rev. L. R. Brothers on January 17 is this sentence: "As you probably realize some of our work is getting in a very critical situation owing to the shortage of missionary personnel." He goes on to indicate a number of positions which should be filled by missionary couples and women.

Money has been appropriated for two centers for the training of elementary teachers. Four missionaries for these two institutions should be appointed now.

For years we have been on the

Africa, Europe, and the Near East

By George W. Sadler



From *This Is Africa* by S. Franklin Mack, by permission of Friendship Press. Louise Jefferson, Artist.

boys and an entirely new building for girls have been erected on the George B. Taylor Orphanage site in Rome. An excellent piece of ground in that city has been bought for the Armstrong memorial. This institution, commemorating the life and work of Mrs. F. W. Armstrong, will be a training school for young women.

In Spain the Rev. J. D. Hughey, Jr. conducted a correspondence course in which seventy-six young persons in various parts of the country were enrolled. Most of these did not plan to give their full time to Christian service; they wanted to be better Sunday school teachers, young people's leaders, and officers in the churches. A small number of the group became full-time students in the Bible school in which Dr. and Mrs. George Jennings and Mr. and Mrs. Hughey teach.

Despite the ravages of war there has been progress in some areas of our work in the Near East. Our first medical representative sailed in 1948; while her plan to go to Transjordan has been thwarted, Miss Iola McClellan has put her training to good use in the Nazareth area.

Even in the midst of war, Misses Kate Ellen Gruver, Elisabeth Lee, Anna Cowan and Mabel Summers have been able to keep the George W. Truett Home and a large day school going. They have also made life somewhat easier for some of the hundreds of thousands of refugees.

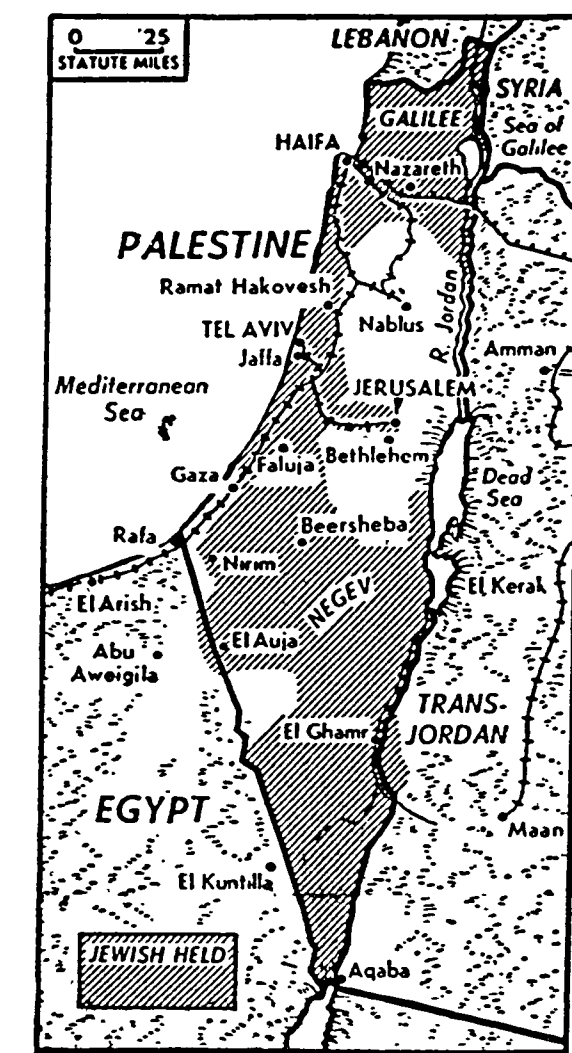
lookout for a businessman for Lagos. He must be able to deal with customs and Government officials, clear and forward freight, and be an assistant to the secretary-treasurer of the Mission. He would also assist in the work of education and evangelism whenever opportunities arise.

Another businessman is greatly needed for managing the purchase and distribution of books. A book business will be established at Ibadan, which is located on the railway and can be reached by a network of highways. With people becoming literate by the

thousands, it is imperative that we supply them with suitable reading material.

A principal is needed at Port Harcourt for the nearly completed high school. A couple for the college at Iwo, a nurse and bookkeeper for the hospital at Ogbomoso, and a stenographer to relieve Miss Martha Tanner should be sent as soon as possible. At least two new doctors and two evangelists should be commissioned.

For almost a hundred years, Southern Baptists have been at work in Nigeria. A dear price has been paid for our achievements but we believe they are worth all they cost—and more. At the meeting of the Foreign Mission Board last April, attention was called to four other African areas we ought to enter. As the foregoing paragraphs indicate, we have not been able to meet Nigeria's needs, to say nothing of entering new territory.



New York Times Map

Communist and humanistic influences are at work in many parts of Africa. If we do not reach the people with the good news of God's grace, we shall find their minds and hearts preoccupied with Mohammedanism, communism, or modern paganism.

It was not until 1947 that we sent a couple to the Gold Coast. It is not our purpose to greatly increase our efforts there. By all means, however, we should think in terms of entering at once and in force one of the other regions in Africa. To do so would call for an original outlay of \$250,000 and an annual expenditure of \$75,000.

The doors that are open in Europe should be entered. For many years we shall have to spend goodly amounts of money in the training of national leaders in that part of the world. This work should be carried on not only in the countries where Southern Baptists have missionary representatives but also in Norway, Germany, and Holland where war ravages are still crippling Baptist effort. We have met appeals for help from these countries and we hope our people will make possible other responses.

Whenever doors to Communist-dominated countries might reopen, (Please turn to page 26)

Southern Baptists in the Changing Scene

Kingdom Facts and Factors By W. O. Carver

What Has Been Done

In the last ten years Southern Baptists have been progressively meeting the challenges of this changing world. Beginning ten years ago, their course has been marked by recovery, enlistment, enlargement, expansion, and gradually increasing understanding of the world situation.

The first half of the decade found us in the process of recovery from depression, debt, and apathetic discouragement. By 1943 we were becoming perhaps too hilarious in our assurance that we were in the mastery of our situation. Already we had a modest enlargement campaign thoroughly organized and efficiently directed. A passion for enlargement along almost all lines of denominational life possessed us. In evangelism we were ambitious for ever-increasing numbers of converts, baptisms, and additions. We became enthusiastic for expansion, with larger vision, multiplying plans, and extending programs.

Striving for Balance

We gave some attention to balance, but far too little. Educational programs, both for financing existing institutions and for originating new ones; the enlargement of existing buildings and equipment and the building of new structures for our churches; and vast schemes for building an endowment for our schools, and the expansion of mission programs on the part of all divisions of our missionary work could not all be incorporated in one balanced scheme even with all the emphasis which we were placing upon the Cooperative Program and "unified" budgets.

In striving to meet this situation, we approached it largely along the lines of emotional inspiration, of loyalty to our denominational traditions, of self-contained devotion to our own tasks, with little time or inclination to relate our calling for service to the world context and the changing forms

of Christian life and organization in the midst of which we were living and moving.

It cannot seem strange, therefore, that the past decade has not been marked by any great measure of fresh thinking in any of the phases of theological, historical, or philosophical thought, or of adjustment of our traditional forms to the changing climate of the cultural world. It would not be fair to say that the period has been intellectually barren with us. Yet the outstanding feature has been expansion along conventional lines. We have sought for more and more of what we already had. It would probably be fair to say that we have made marked and gratifying progress in devoting ourselves to our religion in terms of mathematics.

Facing a Broken World

In the sphere of missions our leaders have inevitably come into more extensive contacts with the new opportunities and demands pressing upon us in the radical and complicated changes in world conditions. It has been necessary for these leaders to recognize, understand, and define positive attitudes toward unprecedented political changes, economic conditions, and social upheaval.

The entire world has largely been shaken to pieces. Conflicting theories and systems are struggling to lay hold on the ruins and the resources of this universal confusion with a view to reconstructing it into some sort of new world order.

The relative stability of American culture and economy has made it difficult for American thinkers along the essential lines to grasp fully the conditions and the demands of world change. The inevitable modifications of our own civilization and systems require a measure of understanding of the basic philosophy of society and the constructive principles of history which have shaped the world cultures.

The United States until the present century developed its life, institutions, and ideals largely in relative isolation, unhindered by determinative influences from older civilizations and cultures. Since 1900 we have progressively been drawn, and forced ourselves, into the complications and the obligations of international and intercultural participation.

Two Powerful Trends

At the same time the evangelical movement expressing itself from the Reformation days through denominationalism has found it necessary to review its history. The outcome develops in two increasingly powerful trends. First, there is a growing realization that organized Christianity has been too largely failing to meet the challenge of a changing world with the power of the gospel. We have by no means gone into all the world and preached the gospel to every creature. Nor have we made our gospel effective in or truly relative to the new forms of political, economic, and cultural life.

The second powerful trend has grown largely in response to the first. It is the movement for co-operation and the development of the fraternal spirit and sympathetic understanding among the denominations, moving toward a wider and deeper fellowship in the "community of saints," and also moving definitely toward relation and adjustment of the efforts and the energies of the various denominations, with a view to meeting the challenge and discharging the obligation to proclaim and promote the reign of God in Christ Jesus in the total life of man.

Growing Baptist Leadership

More than in other spheres of our Southern Baptist life and work our missionary leaders have responded to the demands of this situation and have generally a better understanding of the situation and its needs. Within the past few years we have increasing reason to rejoice in the clear-sighted thinking and the growing influence of our leaders in the international and in-

terdenominational conferences which work at the philosophy and the strategy of world evangelization.

Without invidious comparison it is possible to recognize that our Foreign Board executive secretary has been able to hold his own and gain high respect for the clearness of insight and the forceful statement and illustrations of the essential Christian principles which must be recognized in any effective relationships of comity and co-operation among the evangelical forces which must share in meeting the stupendous problems of world missions today. In this Dr. Rankin has the advantage of able co-operation in group thinking and of fraternal counsel with his associates and many

of our denominational leaders.

In this connection it is gratifying to note that just now there are apparent definite beginnings of new measures of comprehension and conviction on the part of an increasing number of our responsible denominational statesmen and of our people generally of the imperative need that very large increase must be made in our investment of men and means, thought and passion in the worldwide opportunities and obligations of our Baptist people. We have not yet the enthusiasm of a world crusade: we do have definite beginnings of what may easily become an actually worldwide program. This we have never had before.

What Should Be Done

Here one must avoid allowing wishful thinking to outrun sober forecast. Fortunately, it is possible to begin with the assurance of a definite awakening to a new sense of responsibility and of opportunity for Southern Baptists. We shall not leave off, as certainly we should not leave off, our defining of our duty in terms of mathematics. We may hope for shifting of emphasis in our religion to the logic of an ethical calling.

Fuller Concern

We shall not forget the days of depression and debt, but we shall not allow their memory to do more than make us sober and wise in projecting enlarging campaigns. We shall not loose the girdle of loyalty to convictions and of fidelity to the truths committed to us.

Yet we shall yield to the demand for reorientation in our thinking about doctrine and duty in a world that is bankrupt, chaotic, and in large measure eager for guidance toward better things.

We shall not surrender our passion for multiplication evangelism, but we shall more and more be concerned for ethical revival.

We do not forget the basic necessity for individual experience and responsibility in religion and in life; and for democratic responsibility and autonomy for the local church: we shall more and more realize that neither in-

dividual nor church can afford to live unto himself and itself. We cannot escape membership in the common life.

We cannot attain personal religion in its fullness nor ecclesiastical completeness in isolation. In a wider and deeper sense than we have felt before, we shall realize and respond to our Master's command that we "go into all the world."

And we shall yield ourselves to the impulse of the Holy Spirit leading us to be fully Christian in all personal relations and impelling us to responsibility for the moral and ethical standards and conduct of our society even in "this present evil age."

We shall not fail to emphasize the life eternal, with its awful possibilities; but we shall put new importance on realizing in this life "the power of an endless life."

We shall not cease to glory in our Baptist history in general terms; but we shall undertake to know that history in its factual details and significance, to understand it in its real significance in order that we may apply it to our own life and make it effective in the life of all evangelical Christianity. It will constitute an asset, an obligation, and a gospel rather than something to boast of while we cherish and seek to perpetuate sacred tradition.

Think in a Larger Context

We need now to recognize that Southern Baptist thinkers and writers,

teachers and leaders have mainly devoted our efforts to developing our own forms of experience and thought, and developing and expanding our denominational activities and programs. We have had able thinkers and a few gifted writers.

Yet in the main we have thought and labored within the context of our own history and formulas; and we have not very much undertaken to extend and interpret our experience and our way of denominational life to Christian groups with other traditions and with other forms and with their own approaches to tasks similar to our own and constituting, each in its own measure, a part of the total task of the gospel and kingdom of our Lord and Saviour Jesus Christ.

We have had few theologians, and fewer philosophical thinkers, who gained recognition among the Christian thinkers as a whole. Even Strong and Mullins in their day were not sufficiently appreciated beyond our Baptist circles.

Equally in the spheres of history, social science, and philosophical and scientific interpretation, our list of contributors is small. We have to accept the fact that we hold no large place in "the republic of letters" nor in the forces that lead in the Christian reinterpretation of life.

Similarly, in the world of statesmanship we have too little to justify us in the face of our responsibility. We do have reason to expect definite increase in these fields. We must encourage this, and our plain people must support it with a growing intelligence and appreciation.

Our publishing house, in connection with its activities in enlargement and enlistment and in religious education within the range of our church, school, and popular teaching and influence, deserves great appreciation and high respect.

It is easily understandable that our Broadman Press has published very few books by Baptist authors in the fields of our profounder thinking and our larger interpretation of our Christian faith and of its application to the needs and conditions of humanity. It has been occupied with the production of increasingly effective and worthy periodical literature and books for our own Southern Baptist enlightenment, unification, and growth.

(Please turn to page 32)

The Church That Tithed Its Building Fund

A PICTURE STORY BY MARJORIE E. MOORE



Last Thanksgiving season a Little Rock Baptist layman called on his pastor for a heart-to-heart talk. "We aren't doing enough for missions," he said. "The new educational building we plan will not be worth anything to anybody unless we can make world peace a reality. I would like to see us give the whole building fund to the Foreign Mission Board." The Rev. R. C. Campbell listened; he promised to think it over and meet him a week later for another talk. Neither man mentioned the matter to anybody but his wife.

The next week the layman, a deacon, was more serious. "Pastor, you know I don't have money, but if our church will undertake to do a worthy thing for missions, I'll give \$10,000." What, for a



church of 1,600 resident members, was a "worthy" thing for missions? They talked and prayed and thought, and the \$75,000 in the building fund kept coming to mind. "How about a tithe of it for a special offering which the whole church will participate in?" "I went to the Board with the proposal," Dr. Campbell recalls. "I expected them to acquiesce—our deacons believe in missions—but the idea was adopted enthusiastically and presented to the church in monthly business session the next week. They asked the pastor to set the date for a \$50,000 foreign mission offering."

The result as observed sixty days after: "If that foreign mission offering should do no good beyond the borders of our immediate community, it would still have been worth while," Dr. Campbell asserts. "The effort to do something sacrificial for a lost world has put new life into our church." The identity of the man who started it is still unknown to everybody but himself, his pastor, his wife, and God.



In consultation with his associate, Roland Leath, Dr. Campbell chose a date a full month after the W.M.U. Christmas Offering for Foreign Missions, and announced the plans before the holidays. In response to pleas from many generous members, the original plan for a cash offering was changed to permit pledges payable in 1949.



Little Rock First Church unquestionably needs an educational plant. Its handsome auditorium was completed in 1942. The Sunday school and Training Union are housed in three units across a busy thoroughfare from the house of worship: in the church's old auditorium, a store-front building, and a two-story "temporary" building constructed in 1935. The church owns the entire city block on which the auditorium is located, except for a small lot next door, and blueprints for an adequate new building are already on file.



All the groups in the church participated in the big foreign mission offering: Reba Hobby, high school student, with her two-year-olds in the nursery; Juanita Straubie, medical technician, and Deacon Sinclair Winburn, tile manufacturer, with their Young People's classes; Dollie Hyatt, book store clerk, with the young mothers; Mrs. C. A. Riley, wife of a state traffic department executive, with her Sunbeams; the financial secretary of the church, Audrey Nell Cobine, and the missions chairman, Ralph McCarroll, mail-order house executive.

They talked about it at their work—in the state capital, on the railroads, in the city schools, in the stores, all over the city and beyond. The whole town knew that the First Baptist Church of Little Rock was giving to foreign missions on Sunday, January 9. By now the whole nation knows it. On March 18 the check for \$40,000 reached the Foreign Board through the state Baptist office and the Southern Convention headquarters. The last \$10,000 is promised.



The deacons made preparation to count the gifts before they left the church on Sunday. The money came in: \$30,000 of it in the morning service, \$10,000 more in the evening service, and \$10,000 in pledges for one year. Unknown to the congregation until this issue of THE COMMISSION arrives is the story of how the pastor and his wife gave. They agreed early in December that they would give the cost of each other's Christmas present to foreign missions, to supplement the sum they planned to give together. As Christmas Day approached, the husband yielded to an impulse to buy a gift for his wife. "She looked a little queer when she opened it Christmas morning," he said, "and I apologized for breaking our agreement but I just couldn't help it." The next day she said, "Husband, would you feel very bad if I should take your present back and get a cash refund?"

"No, dear! If that's what you want to do with it, you have a perfect right to!" That's how the gift of the pastor and his wife exceeded their own expectations.

Missionary Advance

By Frank K. Means

What Has Been Done

The Foreign Mission Board's Advance Program has taken shape gradually. Originally an idea without concise details of implementation, it has become tangible and real with the passage of time.

Although the \$10,000,000 Cooperative Program budget which will be presented to the Southern Baptist Convention does not embody all of the proposals made to the Memphis convention (1948), it represents a tremendous stride in the right direction. That in itself indicates marked progress in global thinking and acting.

Members of Southern Baptist churches were clamoring for advance in world missions even before V-J Day. Pastors and local church leaders could not reconcile ambitious plans for building programs and endowment campaigns with a *status quo* program of missionary endeavor.

Men and women in the armed forces in particular believed that God had given Southern Baptists an unprecedented opportunity for advance on a world scale. Their convictions were intensified by first-hand knowledge of the horrors of war and the price which had been paid in lives and material to assure a new era of opportunity.

Our heroic missionaries, some of whom had "endured hardness as good soldiers of Jesus Christ," forgot the bitterness engendered in the midst of imprisonment and deprivations, and joined with others in clamoring for advance. They sensed the urgency of the moment and sought to impart a sense of urgency to others. Visions seen in Stanley Prison, Baguio, and Shanghai were not to be denied realization.

Executive Secretary M. Theron Rankin wrote an article in the early fall of 1947 calling attention to the fact that no advance was possible unless certain adjustments were made in the denomination's financial program. His article was published in the state papers under an arresting title: "Shall

Southern Baptists Peg Their Program of Foreign Missions?" Considerable discussion followed its publication, most of which was wholesome and favorable. The whole issue was brought out in the open where it could be considered on its merits by the churches and the Convention.

The secretaries of the Foreign Mission Board spent the first two days of 1948 in seclusion near Richmond, carefully reviewing the status of the work, discussing pressing problems, and prayerfully seeking the Lord's leadership with reference to an Advance Program. Missions in twenty-five areas around the world were consulted by correspondence and in conference with missionaries at home on furlough. Before long the outlines of an Advance Program began to appear.

Southern Baptists were asked to consider the details of the Advance Program on foreign mission night during the Memphis convention (1948). Briefly, its proposals may be summarized as follows: (1) To strengthen the centers where we are now at work; (2) to open new centers, either in neglected regions of countries already being served or in totally new areas; (3) to co-operate with national conventions in projects and programs of their own devising; and (4) to increase our resources in personnel and money until we have 1,750 missionaries, an annual operating budget of \$7,000,000, and an annual capital needs budget of \$3,000,000.

At its June, 1948 meeting, the Executive Committee of the Southern Baptist Convention discussed ways and means of implementing the Advance Program. All Southwide agencies were invited to present their budget requirements for the next five years to a joint meeting of the Promotion and Finance Committees of the Executive Committee in September. Then followed the Executive Committee's annual meeting at which the proposal for recommendation to the Convention was drafted.

Meanwhile, Southern Baptists were becoming increasingly aware of the Advance Program through THE COMMISSION, the denominational press, state conventions, promotional literature, and a book entitled *Light for the Whole World*. Written by the Board's secretaries, the book defined the present status of our work, pointed out areas of need, and showed what the Advance Program would make possible. Woman's Missionary Union recommended it for special study in literally thousands of mission study groups.

Home base correspondence increased in volume perceptibly, indicative of widespread interest in what was being proposed. Our constituents awaited the recommendations of the Executive Committee with eager anticipation, hopeful that some practical way could be found whereby an advance could be made.

Gratification was expressed on every hand when the Executive Committee's proposal was announced. It calls for:

- (1) A Southwide Cooperative Program Budget of \$10,000,000 for 1950.
- (2) Foreign Mission Board participation in the Budget as follows: 50% of first \$4,000,000; 13% of next \$2,500,000; 100% of last \$3,500,000. If the Southwide Cooperative Program receipts reach the ten million dollar goal in 1950, the Foreign Mission Board would receive \$5,825,000.

As it now stands, the proposal encourages enlarged giving within the framework of the Cooperative Program. The states, as well as Convention-wide objects, will be benefitted by its adoption. Our co-operative spirit as Southern Baptists is intact; in fact, there is reason to believe that it will be strengthened greatly by a mighty effort which demands the mobilization of resources in men and money in Southern Baptist churches.

This is the story of "What Has Been Done" in preparing the way for missionary advance. The sequel to this story is found in what remains to be done.

What Should Be Done

The things which remain to be done before Southern Baptists can have a worthy program of world missions fall into two categories. Some are immediate objectives, while others are long-range undertakings. They should be undertaken simultaneously, even though the long-range objectives may not be reached easily or quickly.

Immediate Objectives

(1) The Southern Baptist Convention must take action on the Advance Program. Failure to act would constitute action in that such a course would amount to a rejection.

After full investigation, careful deliberation, and importunate prayer, the Executive Committee has drafted a very practical proposal which will be submitted to the Convention. The first step, then, is for the Convention to pass on the merits of that proposal.

There is general agreement that the Executive Committee's proposal is the most feasible plan discovered thus far. It gives priority to world missions and provides for the needs of the other agencies. This, or some more acceptable plan, must be adopted in Oklahoma City, if our world program is to be enlarged.

(2) Greater attention must be given to denominational emphasis upon three significant slogans.

Every Baptist a Tither

is the first. Its purpose is to promote increased liberality as a Christian privilege,—not a legalistic requirement. How can a Christian give less than a tithe and still measure up to his obligations as a Christian steward?

The second slogan—

Fifty-Fifty by 1950

—calls attention to Kingdom needs and interests beyond the local church community. At the same time, it suggests a fair and equitable scheme for the division of Cooperative Program receipts between state convention and Southern Baptist Convention causes.

"That the World May Know," the third slogan, furnishes motivation for the realization of the first two. Increased giving and better distribution of funds are not justified unless they contribute to world evangelization.

(3) Resources in lives and money must be made available before the Advance Program can be realized. Action without implementation is not enough. Southern Baptists must be willing to give of their sons "to bear the message glorious"; give of their wealth "to speed them on their way."

Southern Baptist youth are not lacking in Christian heroism. They respond to specific challenges, no matter what the cost may be. Their elders are often at fault because they either neglect to present the challenge or are reluctant to do so. When their young people respond, it costs them a great deal, too.

The Foreign Mission Board is determined to live within its income, thus avoiding disastrous indebtedness. Advance will be in proportion to actual increase in receipts. No increase can mean but one thing: no advance!

Long-Range Objectives

(1) Southern Baptists should give greater heed to the biblical principles on which the missionary undertaking is built. "God so loved the world that he gave. . . ." Missions is God's task and its responsibilities are inescapable. Men are lost and bereft of hope because they do not know Christ. There is only one way back to God. Christians are God's royal priesthood with a clear mandate to preach his gospel to every creature.

Once missions is seen in the light of these principles, it ceases to be a part of a denominational program, or an addendum to the local church's life. It becomes the most important

purpose of God, and the denomination and the local churches are channels through which his purpose is achieved.

(2) Southern Baptists should become better acquainted with the areas of need. Japan, Africa, the Near East, and Latin America are the areas in which advances will probably be made. Intelligent praying and giving are dependent upon some knowledge of local customs, racial groups, religious environments, conditions favorable to missionary work, hindering influences, missionary personnel, and pressing needs.

Information of this sort flows out from the Foreign Mission Board in a swift-moving stream. THE COMMISSION, audio-visual aids, mission study books, and promotional literature are created with our whole constituency in mind, and according to specific schedules. In late 1949, Japan will be featured. Nigeria and the Near East will be studied in 1950, and Latin America in 1951.

(3) Southern Baptists should give themselves continually to fervent, effectual prayer to the end that Christ's kingdom may come and God's will may be done on earth as in heaven.

These are the objectives—immediate and long-range—which lie before us. Southern Baptists can choose to become the instruments of God's grace on a world scale, or they can draw their priestly robes about them and pass by on the other side. Either alternative has its appropriate consequence. The one is divine approval, while the other is condemnation.

With reference to these objectives, Southern Baptists must be "doers . . . and not hearers only."

The Orient—What Should Be Done

(Continued from page 5)

China. The province of Yunnan has long been regarded as one of our strategic opportunities. We should, furthermore, give consideration to the possibility of opening a mission in Szechuan Province. If these sections remain open while other areas are closed, we should enter them without delay.

We must assist the China Baptist Convention in extending a program of frontier missions throughout the vast borderlands of China, the Island of Formosa and to the scattered communities in southeast Asia. Great num-

bers of Chinese are found in Malaya, the Dutch East Indies and other places.

Southern Baptists should regard Japan as our priority missionary opportunity and responsibility in the world today. The nation lies in defeat, her heart is open as never before in her history to the message of Christ. Our bombs have destroyed her cities. We must not fail to point her people to the Saviour.

Whereas now we have only 30 missionaries for Japan, we must have a
(Please turn to page 28)







EDITORIALS

"Martyrless" Persecution?

The trial of Lutheran Primate Ordass and Roman Catholic Cardinal Mindszenty in Hungary and more recently of fifteen evangelical ministers in Bulgaria clearly shows that a season of persecution against Christians has begun in the Soviet-dominated European countries.

The problem that confronts the political leaders in Communistic countries is how to get rid of the Christians without making martyrs of them. The leaders of the high Soviet and the Politburo evidently know enough about Christian history to realize that "the blood of the martyrs is the seed of the church." They have, therefore, revived a procedure from the political trials in Russia twelve years ago.

The formula for preventing the victims from gaining the status of martyrs in the eyes of the public, is to let the victims incriminate themselves and appear abject pitifulness. Self-confessed cowards do not make very good martyr material.

The Soviet Union has no judiciary in the sense that the Western mind understands it. The appointment of the judges is frankly political. Verdicts are based on political judgment, rather than on the basis of inherent human rights. When Joseph Stalin ordered the spectacular trials of fellow revolutionaries in Russia in August, 1936, January, 1937, and March, 1938, it became evident that the courts developed the technique of forcing the accused to incriminate themselves by abject and pitiful confession to all charges, thereby effectively thwarting any public inclination to think of them as heroes of their convictions or martyrs to a cause. At that time about fifty were sentenced to death, among them some of the most prominent leaders in the early phases of the Russian revolution, like A. T. Rykov, former premier, Gregory Zinoviev and Nikolai Bukharin, former presidents of the Communist International, and G. Yagoda, former chief of the O.G.P.U.

In the recent Hungarian and Bulgarian trials the charges of treason, espionage and black market currency operations were standard. Four of the fifteen evangelical ministers in Bulgaria were singled out for particularly heavy sentences: Nikola Naumov, Baptist; Vassil Ziapkov, Congregationalist; Georgi Chernenov, Pentecostalist; and Yanko Ivanov, Methodist.

The pitiful confessions and frantic pleas for mercy from these fifteen preachers, who up to the time of their arrest were noted for their spiritual courage, has led to speculation about the secret police methods used to obtain such confessions. Evidently their minds

were broken. Some of them were magnanimously described by the prosecution as having a "sweet spirit" which had been led into capitalistic error. The English language newspaper "Free Bulgaria" commented with amazement on the stir which this trial of "small fry" clergymen had created in Western Europe and America. It angrily denied that the trial was a part of religious persecution in Bulgaria.

But enough factual discrepancies appeared, where the outside world could check on it, to indicate that the trial was "part of a propaganda campaign rather than a judicial process." The British legation reported that one minister was accused of handing information to a British diplomatic official who was not even in Bulgaria the year the transaction allegedly took place. The state listed fifty-three witnesses but called only eleven to the stand, and many of them incriminated themselves in their testimony.

What we have witnessed in Hungary and Bulgaria may become a pattern for similar trials in other countries under the political domination of Soviet Russia. The ancient choice between "Jesus is Lord" and "The Emperor is Lord" is again given to fellow Christians in those countries. Jesus was accused of political treason and sentenced to death. Thousands of early martyrs were confronted with a political choice that violated their Christian conscience. Their modern successors must evidently bear their cross in the face of persecution that subjects them to a "martyrless" formula of intimidation with telling effect.

A Miracle in Modern Missions

Because of meager support in the past, it has been our general policy to establish a new Mission with a very small group of missionaries and the expenditure of small sums for church buildings.

In Colombia a different approach has been made with the appointment of a staff of twenty-seven missionaries, and in the erection of a number of strategically placed church buildings in a brief seven-year period.

The results of this new approach were made vivid as we were meeting in the new Central Baptist Church of Barranquilla for the organization of the Colombian-Venezuelan Convention. That night the newly elected president, Pastor Julio Moros, preached to nearly a thousand people in a great evangelistic service. Our hearts beat with infinite joy as men and women came down the aisles to confess their faith in a living Christ.

Seven years ago I met in that same city with only

a small group of interested people. Today this convention reports fifteen churches, a number of them self-supporting, and twenty-four mission points, with a membership of 1,300 contributing \$24,000 (U.S.) annually. This is a miracle in modern missions. Here are some of the contributing factors to this success:

1. A perennial personal evangelism by missionaries and nationals.
2. The proclamation of strong New Testament Baptist convictions.
3. Careful instruction of each new convert in a course covering nineteen weekly lessons.
4. Emphasis on Christian stewardship, tithing, and church self-support from the beginning. The churches possess a sense of real pride in this matter.
5. Teaching and training through effective church organizations.
6. The erection of adequate and attractive church buildings in strategic centers. This is vital to early self-support, but this has also been achieved in Caracas, Venezuela, in three years while the church met in a rented hall.
7. The appointment of an adequate staff of missionaries.

This new missionary approach has worked. It is expensive in the beginning, but is immediately responsive, and thus becomes less expensive with the years. The spiritual dividends are tremendous.

E. G.

Faith Lives On

It is a mistake to think that the hardships and persecution imposed on Christians in Communist-dominated countries, put their faith in greater danger than ours in a country of comforts and liberty. Their lives and their loved ones are in constant jeopardy, but not their faith.

A recent letter from a Christian in one of the Baltic countries, reprinted in *Presbyterian Life*, reads in part:

"Don't worry about us. No power can take the living faith in God from us. In spite of all the suffering, Christianity has a more powerful hold on the people than ever before. It seems that the enemies of humanity fear Christian faith more than anything else. This is indicated plainly at the so-called 'information meeting,' where one (a government spokesman) hysterically calls God an imaginary dictator who from early times has terrorized the people who permit themselves to believe in this dictator.

"Even though the godless think that such propaganda weakens the Christian faith, they are mistaken. It is not in this way that our hearts are turned away from God."

We shall pray for the believers behind the iron curtain that they may be strong to endure the perse-

cution which is upon them. And we shall pray for ourselves that we may be strong to endure the prosperity we enjoy and that we may become faithful stewards of God's bounty in a desperately needy world.

Suppose We Were Poor

How terrible we would feel in the face of the stark needs of the world if we were too poor to send forth messengers with the glad tidings of God in Christ Jesus! Suppose we had to say no to the calls for help coming from China, Japan, Africa, Europe and Latin America? Surely we would pledge that, if the day ever came when we would possess the means to help, we would be the swift and willing envoys of Christ.

God has bestowed on Southern Baptists a wealth that is fantastic in the eyes of the people of other nations. Yet we lag behind many of them in missionary endeavor. Those who know tell us that on the basis of tithing we would be able to multiply all our mission work twenty times.

One thing is worse than being poor: to be rich and fail to undertake the divine assignment given us in the world. We need to be such faithful stewards of God's manifold grace now, that when we shall make account of our stewardship to God, we need not be ashamed and wish that we had been poor.

Arabian Oil

The nations of the earth vie for the control of the oil resources of the Near East, where the output of crude oil reached the enormous figure of one million barrels a day in 1948. This is over ten per cent of world production.

The first oil well in the Near East came into production in 1911. Today the production has exceeded all other fields except those in the United States and the Caribbean. The oil well at Haft-Kel in Iran produces 200,000 barrels a day and the refinery on the Island of Abadan in the Shatt-al-Arab river has a daily capacity of 490,000 barrels making it the world's largest.

The export of oil is bringing unprecedented income to the people of Iran, Iraq, Kuwait and Saudi Arabia. One will meet such surprising features in desert oil towns as air-conditioned houses, illuminated tennis courts and modern beauty parlors. In many places the oil companies have provided modern hospitals and dental clinics for their workers.

Meanwhile Christian missionary work is at a minimum in these Moslem countries. It constitutes a striking commentary on the materialism of our age that men from "Christian" lands are more concerned with the oil that flows from the depths of the earth than the souls of men who inhabit it.

Brazil Is Bible Hungry

By T. B. Stover

Don Pedro the Second, the last and greatest of Brazil's emperors, read the Bible regularly. He even distributed among his friends some boxes of Bibles furnished to him by the British Bible Society. Rui Barbosa, one of the most outstanding intellectuals of Brazilian society of the first quarter of this twentieth century, kept his Bible beside his bed for constant reading.

Yet, to the hungry multitudes of Brazil the Bible has been an inaccessible and a closed book. Prices of Bibles approved by the Roman hierarchy have been prohibitive; and the Roman Catholic clergy has frowned upon those who read it, if not categorically prohibited them from even possessing copies.

The distribution of the Bible and the promotion of its study by the Baptists and other evangelicals have forced a change. More and more the common man is hearing about the Bible. The general unrest following the close of the war has been largely a spiritual unrest.

It has become so pronounced that Brazil has recently been classified as the most religious nation in the world. However, its past religious experience of repressions and prohibitions has brought no satisfaction.

Today evangelicals comprise a mere two per cent of the population, yet their positive witness to the reality of their faith and their joy in Christian living have made and are making a tremendous impact upon the other 98 per cent. Hosts of Brazil's people are learning that the Bible and its teachings are the basis of this new, dynamic life.

In order to enter into this experience for themselves they are willing to face the displeasure of their local priests and are buying Bibles wherever they may be found. As a result of this insistent attitude the Catholic clergy of Brazil has been forced to face the issue and recently has held two meetings for the sole purpose of deciding whether to give the people the Bible or continue to oppose its distribution.

One such meeting was held in the city of São Paulo and another in Sal-

vador, Bahia. The resultant decision was to the effect that the Catholic Church would have to provide Bibles for its people in self-defense. The clergy will recommend, therefore, the reading of the Bible, but *only of the Catholic Bible*, and will continue to condemn the reading of *Protestant Bibles*, which are stigmatized as heretical.

Baptists and other evangelicals have provoked them to good works. Reading any Bible will bring many into the light in spite of the misleading and contradictory footnotes found in the Catholic Bible.

During the last fourteen years the demand for Bibles has exceeded the supply. The Baptist Publishing House has been forced to send tens of thousands of letters which sorrowfully explained to customers that we could not supply the requested Bibles, simply because we did not have them.

At times the letter has been to a mother or father who has heard the gospel and wants a Bible for a son or daughter who has never heard. At other times it has been to the son or daughter who has moved into a new community or town, has heard the glorious message of salvation and wishes to share it with father and mother back in some faraway place where no messenger of light has yet penetrated. With heavy hearts, we have been compelled to say, "We have no Bibles."

In 1940, before the war had yet touched the United States and Brazil we could not obtain more than 2,000 Bibles to sell during the entire year, in spite of urgent pleas. It was at this time that a group of Southern Baptist missionaries of the South Brazil Mission were constrained to organize The Bible Press and launch out upon what promises to be the most epoch-making venture of mission history in Brazil.

In a historic meeting in 1942, with the presence of Dr. Everett Gill, Jr., the Mission heard and approved the final draft of the Constitution and By-Laws of the *Imprensa Bíblica Brasileira* (Bible press of Brazil). The first New Testament came from the

press in 1943; and in 1944, for the first time in history, the complete Bible was printed in Brazil!

That is an amazing fact when we realize that the Bible was translated into Portuguese thirty years before the first English version was made. What would be the status of our churches, as well as all moral and social conditions, in the United States if we had been forced to depend upon a stock of Bibles imported from foreign countries until the year 1944?

Because of the Bible press our publishing house was able to sell 30,000 entire Bibles in 1947, a figure which contrasts strongly with that of 2,000 in 1941. Even so, at the end of 1947 there were stacks of orders waiting to be filled. We still do not dare to advertise Bibles in the secular press nor over the radio. To do so would flood the Bible press with orders which could not be filled and would require countless hours of precious time in repeating the disappointing and heart-breaking refrain, "We are sorry, but we cannot yet supply your order."

Surely Brazil hungers for the Bible. Among its forty-five million people perhaps not even one million have even so much as seen a Bible. As the Book becomes more widely known, the demand will be proportionately greater, until annual sales will reach into the millions. The only organization now publishing the entire Bible in Brazil is the Bible Press of Brazil, organized according to the laws of the land and operating under a charter and franchise duly registered with the Brazilian Government. This is a missionary enterprise of Southern Baptists co-operating with Brazilian Christians.

The only limitations of the Bible Press are financial. The least it should have right now is a million-dollar plant with a reasonable amount of working capital that would permit the full use of all equipment. Then and not until then can we say that we are seriously hoping to meet the ever-growing demand. Only then may we say that Southern Baptists are really supplying the Bread of life to the hungry multitudes of Brazil.

NORTH EAST WEST SOUTH

Of Hungary's population of about 9,000,000, approximately two-thirds are Roman Catholic, 2,000,000 Reformed, 500,000 Lutheran, 40,000 Orthodox, 20,000 Baptists, 4,000 Methodists, and 4,000 various other denominations.

★ ★ ★

The State Department reports that shipments of clothing by voluntary relief agencies in the United States in 1947 weighed over 26 million pounds and were valued at \$36,358,757. Half of it went to Europeans other than in occupied areas. Incomplete figures indicate that shipments continued at about the same rate in 1948. No export license is now needed for such gift packages of clothing.

★ ★ ★

The American Bible Society reports that at the end of 1948 the whole Bible had been published in 188 different languages, the complete New Testament in 243 more, and at least a Gospel or other whole book in 585 more. Counting 92 languages in which briefer selections have been published, some part of the Bible has been printed in 1,108 languages.

★ ★ ★

The Japan Bible Society has worked out a program for publishing and distributing ten million copies of Scriptures in the three years 1949 to 1951 as follows: two million in 1949, three million in 1950, and five million in 1951. Many materials needed for this production will be forwarded to Japan by the American Bible Society.

★ ★ ★

The average per capita gift by Southern Baptists for all missionary, benevolent, and educational causes in 1948 amounted to \$4.89.

★ ★ ★

"Write Your Missionaries", an item about foreign postage which appeared on this page in our April issue, was in error regarding rates for first-class (ordinary) mail. The rate given for a half ounce applies to each ounce or fraction of an ounce of ordinary mail. The rate given for ordinary mail to the Philippines should have been 3 cents instead of 5 cents. For parcel post and other rates, consult the local post office.

The air mail rates to foreign countries as given in THE COMMISSION are correct.

In February the United States of America presented a resolution in the U. N. Economic and Social Council at Lake Success asking for a study of the forced labor problem, charging that the Soviet Union is holding from 8 to 14 million persons in slave labor conditions. According to a report by the Division of Public Liaison of the State Department, U. S. Delegate Willard L. Thorp alleged that Communist regimes in the Soviet satellite states had brought in their wake a return to practices of slave labor that were similar to those abolished a century ago.

★ ★ ★

The only Gipsy Baptist Church in the world that we know of is in Bulgaria, states Dr. W. O. Lewis.

★ ★ ★

Know Your Fellow Baptists

The second in a series begun in our February issue to introduce Southern Baptists to other national Baptist bodies.

It is stimulating to remember one great world-wide Baptist fellowship, united as we are in the Baptist World Alliance. There is a tie that binds us together in a unique way as we seek to walk in the steps of our Master and Saviour.

Just now I am visiting our Baptist brethren in the islands of the West Indies. My heart has been stirred again and again as I have witnessed their devotion and earnestness. One night at Port-au-Prince the great audience sang the hymn, "Jesus Is All the World to Me," and as I joined them my heart was warmed as I looked into the eager, earnest faces of men and women who had been brought out of sin's darkness into Christ's marvelous light. What a privilege is given to us that we may have a part in thus sharing with others everywhere the blessed experience of our Saviour and Friend!

These are days which call for the best we can give that Christ's Kingdom may be extended. They challenge us as Baptists to give ourselves sacrificially for the extension of the Kingdom. This is God's hour for us. May we be found faithful!



SANFORD FLEMING, President, Berkeley Baptist Divinity School; President of the Northern Baptist Convention. (Meeting this month in San Francisco)

1,583,360 members

7,124 churches

\$44,192,928 total gifts to all causes in 1948

The republic of Costa Rica has a population of over 700,000 in an area about the size of West Virginia. From northwest to southeast the country is traversed by mountains which rise to a maximum height of 11,200 feet (Irazu). The leading cities are San Jose (Capital), Puerto Limon and Heredia.

★ ★ ★

The Quakers have undertaken an extensive medical service to the 200,000 Arab refugees in southern Palestine as part of the United Nations Relief for Palestine Refugees program. Personnel for the medical work of the Quaker unit will include four Western doctors, five Palestinian doctors, nine Western and fifteen Palestinian and Egyptian nurses. Two ambulances and eight mobile clinics will be used in that area. Three hospitals in Gaza with a capacity of 345 beds will be used to care for sick refugees.

★ ★ ★

The significance of the recent loan of \$25,000,000 by Chase National Bank of New York to dictator Franco in Spain may be the prelude to a full-fledged acceptance of Spain as a "respectable nation." But the totalitarian regime of Spain with its denial of religious freedom is still no more savory to a Christian conscience than a Communist dictatorship engaging in religious persecution in the Balkans.

★ ★ ★

Last year the American Bible Society sent 180,000 copies of the Sermon on the Mount in Japanese to Japan. The little books were attractively bound in decorated covers. They sell for one yen (1/2 cent) and have been received with great enthusiasm by the Japanese. Three hundred thousand additional copies are being printed in the United States and will be sent as soon as they are ready.

★ ★ ★

In the new constitution of India the ancient caste system has been abolished: "Untouchability is abolished and its practice in any form is forbidden." The new law adopted by the Congress in New Delhi provides severe penalties for reverting to the old practice of discrimination. Over sixty million pariahs have thereby become free men and women.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Baptist Children's Home in Nazareth Favored by State of Israel Government

Since the Nazareth people had not resisted and had made no defense preparations, trusting in their own forces' promises, and since they had immediately and unconditionally surrendered the city upon the entrance of the Jews, Nazareth has been left untouched [by the war].

Of course military government was set up immediately. Everything was closed; for a few days people were confined to their homes. There was a certain amount of confiscation carried on, but only in those homes whose residents had previously evacuated and run away.

Within a week after the occupation the road to Haifa was opened and a very few passes were granted in cases of urgent business. The day after my arrival, August 2, and seventeen days after the occupation the postal service was re-established and the post office opened.

Since that time, things have slowly but steadily been moving back to normal. The Government has made arrangements for food supplies to come into Nazareth and in many, many ways we are better off than Haifa or Tel Aviv.

For instance, in both those places, Jewish centers, such commodities as eggs and meat are rationed and extremely high, and sometimes weeks elapse without any at all. In Nazareth we have never yet been without them, neither is rationed, and both are a bit cheaper than in Haifa. All commodities are actually cheaper than in Haifa because of the lack of overhead costs for the merchants who carry on their buying and selling themselves.

There are some supplies which cannot be had in Nazareth because the Arab people simply have not risen to that level of need, but we find that the governor is most considerate in granting us permits to make necessary trips to Haifa for whatever we need. . . .

We are finding that, taking all in all, the Jews are doing an unusually good job of administration. They are efficient to the nth degree. One day when I made some such remark to one of the administrators in Nazareth, he smiled and said: "Yes, Miss Gruver, just like America!" I was for a moment a bit nonplussed but it is quite true.

Already the Government is far more efficient than the British Government ever was. They have undertaken a tremendously large job in assuming full statehood with all its various departments. Yet they are not only fulfilling the job, they are moving ahead. . . .

Our children's home has not only been approved by the authorities but given the same considerations as the past government gave. The Governor of Galilee District, on the occasion of his official visit to us, was tremendously interested in our Home. He was intrigued with the children and questioned everything about them from their medical care to their food and clothes.

When he learned our boxes of supplies had been coming in the past through the mails he was greatly surprised and asked if we would continue to receive them. We said we certainly hoped so, for we need them badly now after this long period without them. Then, almost wistfully, he said: "I did not know when I opened the post office here I should be helping children."

There was something in the way he said it that went straight to my heart. Later I was telling Dr. Wilson at the hospital about it and she told me then that, just before the fall of Nazareth, the Governor had lost his own six-year-old son in a mine explosion.



KATE ELLEN GRUVER
*George W. Truett
Home
Nazareth,
State of Israel*

It's a Long, Hard Journey to Brazil's Most Inaccessible Mission Station

Our town, the county seat, has a population of 2,000 in a large county with

only 8,000 inhabitants. The climate is tropical, with six months of drought from May through September, followed by six months of rain. The southern part of the state, where we are, is cut off from the northern part by lack of roads and other means of communication and is almost forgotten by state and federal government. This is one of the poorest states in Brazil and at present is almost bankrupt.

Our Institute here serves an area the size of the state of Oregon. Most of our students ride on horseback for days in order to reach the school. One walked 200 miles. The boys' dormitory is a bare building with hooks for their hammocks. The girls have a better building, erected, with great difficulty because of the lack of materials, under the direction of Mrs. E. H. Crouch.

The campus is covered with small trees stunted by prolonged droughts. To us, accustomed to large trees and landscaping, it looks rather bare. But it has a peculiar charm all its own and possibilities galore. The buildings are of adobe plastered over and whitewashed inside. They have crude brick tile floors and roofs, and are unsealed. Doors and windows are of solid, heavy termite-proof wood as there is no glass in the region.

We accepted the call to this most inaccessible mission station of Southern Baptists in North Brazil in December, 1947, after our return from furlough. We spent the Christmas season in Vitoria, packing with all haste so as to be in Corrente for the opening of the school year March 1. It was with mingled emotions



Vacation Bible school time brings youngsters to the Industrial Institute at Corrente in far North Brazil on muleback. The Elton Johnsons will conduct it this year.

E. H. Crouch

that we entered the beautiful little harbor to fetch our household things and say good-bye to the people with whom we had become bound through six years of fellowship.

The trip to Corrente was most interesting, though slow and tiring. It took two days to drive through the arid region from Bahia to Joazeiro in the jeep bought for the oxcart trails of the Brazilian hinterland. After a long wait in Joazeiro we took a small river boat to Pontal. The trip took nine monotonous days of creeping along; sometimes we were washed back by the current.

In Pontal we spent the night in a rustic warehouse, sleeping in hammocks and on bales of drygoods. We had picked up four students and a workman in Joazeiro, and two teachers came with us from Bahia. There were now fourteen of us. From Pontal we set out on the final stage of the journey, six by horseback and eight by jeep—two sitting on the hood!

Reaching Santa Rita, my birthplace, that evening, we stayed in the only boarding house, where the A. J. Terrys and the Paranaguas had stopped after my parents left for Bahia in 1911. We were there four days while Elton went back for the baggage and while two crews of men, working from each direction, tried to make the trail passable. Elton led prayer meeting for the small group of believers in the sturdy church building which my father erected. We visited the house where I was born, the house which he built.

After two more days of travel over almost impassable trails, sometimes getting stuck in mud holes, sometimes working our way through deep gullies, we completed the 150 miles from Pontal and arrived in Corrente on February 21. Two months later our furniture, which we had left in Joazeiro, arrived by oxcart from Formosa, the nearest river port fifty miles away.

We are lodged in the former dormitory for little boys. It has been years since we had the feeling of living in a home and I've just about given up hope of our youngsters knowing the feeling. One room is the traditional *deposito* where we store beans, corn, brown sugar cakes, mandioca meal and other supplies, buying up in season enough to run until next harvest.



ELIZABETH J. JOHNSON
(MRS. ELTON)
Corrente, Piauby,
Brazil

Pirates on Tai Kam Island Attend the Baptist Church of the Leper Colony

I write you this message by the light of my little kerosene lantern in my room



Tai Kam Colony's pastor is Dr. Ng Chaak Wing (himself a leper), shown with hat and cane. This group welcomed the missionary back after the war years.

facing the rolling seas that are crashing on the northern rocky shores of this Tai Kam Island. The winter wind moans outside and part of it whispers through cracks in the wooden shutters that cover glassless windows. The big lantern which God lighted in the skies long ago illuminates the mountain peaks that tower above the Tai Kam Leper Colony buildings, which nestle along the northern shores of the island.

There are no sounds of busy cities—no rumbling trains, speeding cars or jazzy radios. It is tonic for the soul of this missionary as well as for the lepers who wait patiently for the healing of their disease on this lonely island. Our carpenters and mason are repairing the hospital and some of the dormitory buildings. We can soon reopen the doors of the colony for many lepers on the mainland of China who want to come here.

Our audience in the leper Baptist church was quite interesting on a recent Sunday morning. As usual the lepers sat on one side and the non-lepers on the other. The carpenters and other workmen were there and our schoolteacher and ten of his students had climbed over the mountains from the south side of the island where I opened a school in September for children of the pirates who live here.

About the middle of my sermon, in walked a bunch of pirates who had just landed on the island. They were in full war equipment including Mauser rifles. I invited them to have seats and went on preaching. They seemed to feel as uncomfortable at being in church as we felt at seeing them, and after awhile they marched out. Some of our workmen decided it was time to go and watch our possessions until our pirate visitors traveled on. I came to preach the gospel to people in darkness in China, and I feel that I'm in the right place.

Our pirates visited us again later. They seemed friendly, however. We lent them

our pots and pans to cook their early supper in, and supplied them with firewood and turnips. They had rice which they had robbed our neighbor pirates of.

I was busy with some painting. When the pirates came in and stacked their rifles in my dining room I decided it was the proper time to paint the door of my small bedroom where my earthly possessions are kept. I felt that if anything went wrong that green paint on pirate fingers would show up the guilty boys.

As we do not supply guests with opium, our pirate friends became very anxious to set sail for the mainland to get opium for their empty pipes. Preferring that they take their departure, I did not hesitate to encourage them to tackle the heavy seas. I told them the waves were not as high as they were when I came over the same course in a small Chinese sailing boat.

On that stormy cruise even our tough old Chinese captain got scared. Our dangers were that our one big sail might be torn to shreds by the stormy winds, or that the boat might capsize any minute in the angry waves. But our skilful young pilot, son of the old captain, put the frail little craft safely into port.

Our captain's family gave us a hearty welcome to spend the rest of the night in their little grass hut that stands on stilts at the edge of the water. The roof was so low that I had to crawl around on my hands and knees. After some bowls of hot rice and pork I crawled into my sleeping bag, thankful I was in it instead of on a salty bed in the bottom of the sea.

Mrs. Ray is alone in Toi Shan City. Missionary opportunities and demands for help are keeping her on the go all the time. She is the only missionary in this part of the country except a couple of Catholics. I hope to get back to Toi Shan City soon.



REX RAY
Tai Kam Island,
China

New Missionaries Learn the Meaning Of "Field Work" in Southern Mexico

We greet you from South Mexico. The poinsettias are blooming in profusion and they make us aware of Christmas despite the warm weather.

We succeeded Mr. and Mrs. James D.

Crane on our South Mexico field. It is about one-seventh the size of Texas with about one-half the population of Texas. Hoyt goes out to visit some of the churches almost every weekend. We accompany him when we can.

This is called "field work," and it is truly that in every sense of the word. We've been pulled out of the *fields* by oxen and we have gone over trails and paths that we never knew existed. Don't call them roads—they aren't! On the other hand, we live on the main highway to Mexico City and many of the churches are on good highways, also.

Mexico is called a "land of contrasts." Our hearts go out to the many "poor-poor" and also to the many "rich-rich" who are, from all appearances, blind spiritually.

We buy our water in bottles, disinfect everything, and never eat raw things that cannot be peeled. Imagine buying fresh strawberries, as we did recently, and having to make all of them into preserves—not tasting a single one!

We have excellent household help. Labor is very cheap here and everyone wants to work.

We had some difficulty at first adjusting ourselves to the new climate. It was more difficult because we arrived during the rainy season. We all had colds and some fever and then we had attacks of malaria.

Our baby Kay, two years of age, is speaking Spanish more rapidly than English. Dickie, five and a half, has had to learn Spanish in order to play. We have a lovely group of children for him to play with. Some of them are studying



MARIE EUDALY
(Mrs. N. H.)
Morelia, Mexico

Tokyo Church Now Held in Missionary Home Will Occupy Aluminum Building

We wish to share with you some of the experiences we have had during the little more than a year we have been in Japan. We have had our problems and adjustments but our work has been a real



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joy and we thank God for having led us this way.

We live in a Japanese-style house in a suburb of Tokyo. Shortly after we arrived in the fall, arrangements were made for the First Baptist Church, formerly called Nishi-Sugamo Church, to conduct services in our home. The attendance on the first Sunday was twenty-two.

Now an average of more than 200 children attend Sunday school and about sixty-five attend the preaching service and English Bible class. Due to lack of space, the children go home after Sunday school so the adults can come to services. The Japanese pastor preaches and Mr. Medling teaches the English Bible class.

Now the church has received from the Japan Baptist Convention one of the aluminum church buildings sent over from America. It will be erected, along with a pastor's home and kindergarten, on a lovely corner lot in the near-by town of Seta Machi. Tall, green pine trees will form a lovely background for the church. Work is to begin on the church early in 1949.

During the fourteen months that services have been held in our home a Y.W.A. has been organized with thirty members now enrolled. Sixteen have accepted Christ as Saviour. The young men attending became envious of the young women, because they, too, wished to meet and study God's words and serve him in a missionary way. So they organized a Y.M.A.! The two together are called the B.Y.U. (Baptist Youth Union).

Thirty young people and adults have accepted Christ and been baptized since spring. Others have accepted Christ but will wait until warm weather to be baptized, as all baptismal services have been held in a near-by river.

Our formal language study will soon be over. This does not mean we will not have to study any more. We will have to study for years to come. But we will study at home rather than in school and will take on full-time missionary duty.

The Japan Convention has decided that Kumamoto, a city near the center of the island of Kyushu, will be the place for our work. We feel definitely led to evangelistic work and the young pastor of the church there is very evangelistic. He and Mr. Medling can work out from

Kumamoto as a center, carrying the message to as many surrounding towns as possible.



MARY LOUISE MEDLING
(Mrs. W. R.)
Tokyo, Japan

Car That "Talks" Takes Message of Love To People of Paraná in South Brazil

Progress of missions here during the year has been astounding. Every week



Floryne T. Miller

Seinan Jo Gakuin teachers are elated over the gifts of used clothing they receive and distribute to the school and community.

new congregations are springing up in new towns. We cannot attend to all the calls that come to us.

"Lottie Moon," our car bought from Lottie Moon Christmas funds, is constantly on the go. She has had four new shoes this year, a new spring each month, a new coat of polish, three accidents with uneducated trucks, and lots of baths.

Without her we would be greatly handicapped. We can attend three churches on Sunday and one every night during the week if necessary. "Lottie" is recognized by everyone far and near as the missionary's car.

One day back in the jungle we heard two little boys talking about the car. One said, "I never saw an automobile as pretty as that in all my life!" The other exclaimed: "Automobile, nothing! You never saw an automobile that big. That's a machine!"

Another time "Lottie" had the loud-speaker and phonograph hooked up to her battery and music coming from the loudspeaker. A group of children immediately gathered around her. They looked and hunted and gazed and marveled.

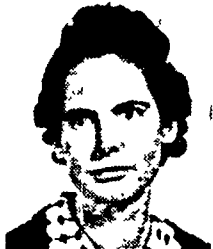
Finally, one said, "I've seen big automobiles and small ones, new ones and old ones, ones with lights and ones with horns, but this is the first one I have seen that talked!" "Lottie" always has a message of the love of the Lord Jesus Christ to give to the hundreds of people around her.

In a short time Agernor Rebeiro, worker for Florian Baptist Church, will be ordained to preach. He will relieve Tom of two churches and give him an opportunity to open up more new places. Here in our part of the "field" we had only three churches when we came. We

now have twelve organized churches and twenty-three church houses. With the coming of new workers we will soon have many more.

This is a dusty place. It has not rained for weeks. The red dust which looks like red face powder flies when you walk in it. Everything smells like dust. By taking the best of care, we seldom have less than 600 pieces of clothes in the wash every week. You can't believe how dusty it is until you see it. When it rains all the dust turns to mud.

Jimmy is two years and two months old and is talking a mixture of English, Portuguese and baby-talk. Now that he has a little eleven-year-old Japanese girl looking after him he will probably add the Japanese language to his repertoire.



ROSALIE DUGGAN
CLINKSCALES
(MRS. TOM)
Londrina, Brazil

Evangelistic Worker Spends a Week In Mountainous Section of Chile

I visited Temuco in October and saw the good school we have there and the new church building recently constructed. It is a beautiful city on the banks of a river flowing with clear, blue, mountain water.

I arrived at night and was thrilled when I awakened early the following morning to see the sun on green fields and snow-covered mountains, canals, tall trees serving as windbreaks along the fields, village people with *mantas* (blankets with a hole in the middle for the head) over their shoulders.

Missionary Frank Mitchell and I caught the train to Lautaro, about twenty miles away, early the next morning. The pastor of the church met us. That afternoon we rode horseback eighteen miles to the home of a Christian. About nine o'clock people began to arrive, coming through the rain to hear the old Story told.

The first to come was a family of six who walked three miles down dark, muddy mountain roads. Soon fifty-six people were seated or standing in the dining room singing, praying, and reading the Bible by the light of three candles and one oil lamp.

On Sunday we rode three miles on horseback, in the rain, to a one-room Sunday school to speak to a group of seventy. That night we rode five miles over the mountains to speak to a group of sixty. On Monday and Wednesday nights we visited other groups.

Then on Thursday morning we rode twenty-eight miles, again on horseback, to a church building constructed by the

owner of a large farm located in the mountains. Many laborers live on the farm and about sixty people gathered for the service. The ground was covered with snow on Saturday morning when we rode the horses fifteen miles to a small town where we took a train back to Temuco.



During the year I am to work with groups and churches like these. Usually there is no pastor; the churches are carried on by laymen.

EVAN F. HOLMES
Santiago, Chile

"I'm flabbergasted!" Missionary Comments on the Political Situation in China

As long as I'm busy with my Sunday school class, school work, and student programs I can see progress and feel encouraged, but when I try to formulate an opinion about political and economic conditions here in China I'm flabbergasted and don't know what to say. Of course, you have read that the Nationalist Government has moved here to Canton. Our papers tell us that the first cabinet meeting was held in this city February 2.

We know not what the change in leadership may mean. It is good that we do not depend on outward conditions to bring peace. It is wonderful to know that our Lord has a plan for this old world and that he is working it out through those of us who will let him dwell with us.

Language school is over for me! The three of us who started to school together two years ago had our exams the last week of January. Just because school is over does not mean that our days of language study are over, but we will do our studying at home. "Kid" Wong, president of our college group, who has just graduated from law school, has agreed to be my teacher.

You remember I asked you to pray for another English teacher for Pooi Ching. Missionary Cleo Morrison, who was my classmate in the seminary, is the answer

to that prayer. We are sorry that because of war conditions she had to leave her field in Central China, but she is a most welcome member of our Canton station. She had been in Chekiang, half-way between Nanking and Shanghai, since her return to China this time. Her wonderful Christian spirit and contagious sense of humor have added a lot to our enjoyment of life since she came to live with us (Auris Pender and me) the middle of December.

We began services in Mandarin at the Tungshan church in January. This is a great help to the many people who have been forced into South China from the war areas and should also appeal to some of the student groups. Pastor Tong stated in his annual report that our church has twenty-six meetings a week. He also reported that the most decided growth in our Sunday school has been in the English department. Friends in America who

have contributed to the purchase of literature and Bibles for this department have had a large part in making this growth possible.



JAXIE SHORT
Canton, China

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CURRENT

"Baptist Medical Missions," written by medical workers and edited by Marjorie E. Moore. Reprinted from THE COMMISSION, November and December issues, 1948.

"Pattern for Racial Harmony," by Lindell O. Harris.

"Japan Listens for a Voice," by Baker James Cauthen.

"Advance on Six Fronts," a leaflet stating opportunities for missionary advance overseas.

"The Ronchis of Rome," by Marjorie E. Moore.

"Know Your Baptist Missions," Oriental edition, edited by Marjorie E. Moore.

"The Stewardship of Proportion," by Merrill D. Moore. Deals with total denominational program.

"Casa de Fraternidad" (Argentina Good-Will Center), by Hazel Irene Smith.

"Is This Too Much to Ask?" A poster which suggests that at least ten per cent of the "collection-plate" dollar should be given to foreign missions.

"Survey of Baptist Missions from the Rio Grande to Cape Horn," by Everett Gill, Jr.

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

"Know Your Baptist Missions," world edition, edited by Marjorie E. Moore.

"Baptist Survey of Ecuador and Peru," a reprint from THE COMMISSION, January, 1949.

"Are Nippon's Religions Adequate?" by Akiko Endo.

Outline map of the world, wall size.

"Chacarita" (Paraguayan clinic), by Miriam Willis.

"Thirst for Living Water" (Spanish publishing house, El Paso, Texas), by Frank W. Patterson.

"Joinkrama—Medical Mission Outpost," by Carrol Eaglesfield.

"Expired Suddenly—Juju Poison," by Roberta Josephine Cox, M. D., and Kathleen Manley, R. N.

"My Language Student Daze," by Irene Branum.

For subscription campaigns for THE COMMISSION:

"Your Baptist World Journal", 4-page red-and-black leaflet designed for individual subscriber.

"A Baptist World Journal for Your Church," 6-page maroon-and-black leaflet on the Budget Plan.

Bulk order blank, form for mailing in a quantity of individual subscriptions.

Coin envelopes, for use in securing individual subscriptions.

JUNE RELEASES

"Dollar Bill," one side showing the distribution of the "collection-plate" dollar during 1948, the other side showing how dollar is distributed by following the 50-50 plan.

"One Life to Spend," by Edna Frances Dawkins.

"An International Seminary," by John Allen Moore.

May Emphases

Woman's Missionary Union: Christ the Answer in the Home.

Recommended literature: "The Ronchis of Rome," by Marjorie E. Moore; "Hsu Pao-chen" (Christian citizen in action), by Margaret Stroh Hipps.

Recommended audio-visual aids: "A Crusade for Christian Homes." Set of 2x2 slides in color. (Book Store)

Training Union: Baptist Homes in Europe.

Recommended literature: "The Ronchis of Rome," by Marjorie E. Moore.

Africa, Europe, and the Near East—What Should Be Done

(Continued from page 9)

we should be prepared to pour large amounts of money into those areas. Seminaries and training schools in some should be re-established and in others they should be reinforced. Churches should be reconstructed and pastors and their families rehabilitated.

Our Near East Mission has always been small. There are more missionaries under appointment now than ever before and the present roster includes only thirteen! We should be eager to share the gospel with the Mohammedans, but we have left the hard task of working among them to our friends of the Reformed, Angli-

can, and Presbyterian churches.

In no way do we disparage womanhood when we say that, at the moment, we are in desperate need in the Near East of manpower. Of the thirteen missionaries under appointment, only three are men. We need doctors and teachers and preachers and at least one agriculturist, and all of them must be evangelists.

In addition to meeting the needs of the small area in which we now work, we should expand our effort three or four fold by going into Arabia, Syria, Iraq, and North Africa at the earliest possible moment.



BOX

Q. How much will the Foreign Board receive from the \$10,000,000 Cooperative Program Budget for 1950, if that budget is adopted?

A. What the Foreign Mission Board receives is dependent entirely upon the amount of money contributed by the churches to all Convention causes. Under the terms of the proposed budget the Foreign Board would receive:

50 per cent of the first \$4,000,000
13.95 per cent of the next \$2,500,000
100 per cent of the last \$3,500,000.

Q. How much was contributed to the Southwide Cooperative Program during 1948?

A. Less than \$6,500,000.

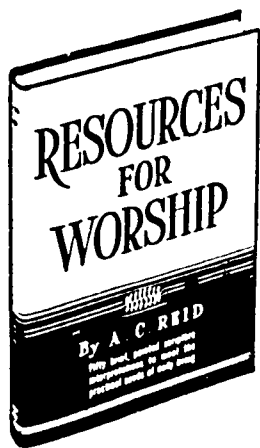
Q. What is the purpose of a budget account for THE COMMISSION?

A. The budget accounts were established to encourage the churches to provide their members with missionary literature the same way they provide them with Sunday school and Training Union literature through their church budgets.

Q. What are the advantages of the church budget account?

A. In addition to the 34 per cent discount in the price (after April 1), the accounts are kept current by monthly additions and removals. Changes of address reported to us by the Post Office are forwarded to the churches.

For complete information on the Budget Plan for THE COMMISSION write the editor, Box 5148, Richmond 20, Va.



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DR. A. C. REID, professor of philosophy at Wake Forest College, North Carolina, is also the author of *Invitation to Worship*.

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(Continued from April)

Other Current Books

ADULTS AND YOUNG PEOPLE

Binkley, O. T., *From Victory unto Victory*, paper 25 cents.

Carver, W. O., *God and Man in Missions*, paper 25 cents.

Clark, W. Thorburn, *Handmaidens of the King*, paper 75 cents.

Clark, W. Thorburn, *Outriders for the King*, paper 60 cents; cloth \$1.00.

Compilation by Foreign Mission Board's secretaries, *Now Is the Day*, paper 40 cents.

Dunaway, T. S., *A Pioneer for Jesus*, paper 75 cents.

Goerner, Henry Cornell, *Thus It Is Written*, cloth \$1.00.

Graham, Agnes, *Pioneering with Christ in Chile*, paper 50 cents; cloth 75 cents.

Lawrence, Una Roberts, *Lottie Moon*, paper \$1.00.

Means, Frank K., *Give Ye*, paper 50 cents.

Pacheco, Elizabeth Condell, *The Apostle of the Chilean Frontier*, paper 40 cents.

Tyler, Frances Landrum, *Pray Ye*, paper 50 cents.

INTERMEDIATES

Anderson, Susan, *So This Is Africa*, paper 75 cents.

Compilation, *Builders of a New Africa*, paper 60 cents.

Hipps, Margaret Stroh, *Neighbors Half-A-World Away*, paper 25 cents.

JUNIORS

Owens, Doreen Hosford, *The Camel Bell*, paper 50 cents.

Weeks, Nan F., *How It Began*, paper 25 cents.

Weeks, Nan F., *Topsy-Turvy Twins*, paper 35 cents.

PRIMARIES

Applegarth, Margaret T., *Just Like You*, paper 25 cents.

Applegarth, Margaret T., *They All Began to Sing*, paper 25 cents.

Compilation, *Make-Believe Visits*, paper 30 cents.

Hickerson, Mrs. Clyde V., *God Is Love in Any Language*, paper 25 cents.

Weeks, Nan F., *Little Black Sunday*, paper 25 cents.

BOOKS

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

Remembrance Rock by Carl Sandburg (Harcourt-Brace, \$6.00) is the history of America in fiction form. The book tells the story of the nation, beginning back in England and Holland with the Puritans, of the struggle, the controlling convictions, the human tragedies, the failures, the tenacious pursuit of great human ideals that went into the making of the United States. The thread on which the author strings the story of three centuries, four wars, and all the other events is not a human being or a family but the ideal of human freedom, conceived in Europe, given birth in New England, and nourished to maturity in the new nation. The reading of this book is one of the richest experiences of my life.

M.T.R.

Christianity and Communism by John C. Bennett (Association, \$1.50) is brief, comprehensive, fair and objective in definition and appraisal. The author is one of the major theologians of this generation and very influential. Truly Christian, he is therefore able to see the weaknesses of empirical (actual) Christianity both in social theory and practice. He understands deeply the grounds of appeal in communism and its radical weaknesses. This is probably the best brief book for grasping the issues now oppressing mankind and the right course for Christian thought and action.

W.O.C.

The Africa of Albert Schweitzer by Charles R. Joy and Melvin Arnold (Beacon, \$3.75) is another book inspired by a great life. Illustrated profusely with good photographs, it gives an intimate, informal view of Schweitzer at work, an administrator who has succeeded in keeping his personal tastes quite simple.

F.K.M.

On the Edge of the Primeval Forest by Albert Schweitzer (Macmillan, \$4.50) is a reprint of two books in one volume. I had not read these books before and was absorbed in reading of the struggles and triumphs of perhaps the most remarkable medical missionary of our generation. The publisher has done a real service in reprinting the story, so full of humor and pathos.

J.N.

Baby Roo by Laura Bannon (Houghton Mifflin, 1947, \$1.50), a preschool child's book, will be enjoyed by adults because of its keen satire on American

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snobbishness in relation to newcomers to this country. A small kangaroo, brought to the barnyard by a sailor, is given the cold shoulder by all the animals until the German shepherd dog befriends him; then the local residents discover that he can outdo any of them in jumping, and that he has money—a penny in his pocket! This is one of the books a Christian family library needs to help youngsters get the right perspective on their world.

M.E.M.

The Long Land—Chile by Carleton Beals (Coward-McCann, \$4.00) is one of the best of the "Invitation to Travel" Series. It is well organized: A view of the nation as a whole, a brief history, instructions as to how to get to the country, description of its sections one by one, hotels, food, entertainment, and "sights." Mr. Beals mentions missions in Temuco but his use of the term "proselytizing" indicates his point of view in respect to evangelical activity. Tourists planning a Latin-American tour will find this book and the entire series valuable.

G.G.

Journeying Through Mexico by Mackinley Helm (Little, Brown, \$3.00) is not for the average American tourist who runs across the border to see what it is like south of the Rio Grande. Says the author, "This chapter is dedicated to the seasoned and sensitive traveler who will go out of his way to see full-flavored colonial Mexico," a statement which could well apply to the entire volume. Mr. Helm is specific about directions and landmarks to help the traveler find his way around. Not every reader or tourist will have his cultural background or his epicurean taste, but even without them, one who lives in Mexico City with ample time to study the book between jaunts would find it helpful.

G.G.

"The People Vs. the Pharisee" by T. N. Tiemeyer (Walter H. Baker, 50 cents) is a stewardship drama in one act, whose message is lost in its attempt to make the Pharisee a hero and the publican a reprobate.

MIRIAM J. ROBINSON

The Churches and the Social Conscience by O. T. Binkley (National Foundation Press, \$1.00 cloth, 25 cents paper) is a small volume in a series "Fundamental American Principles on Religion." The author shows that religious influences have largely determined social thought and action in the United States. "The strength of American democracy . . . springs from the religious faith of persons who have learned to do justly, to love mercy, and to walk humbly with God," Dr. Binkley asserts.

M.E.M.

The Orient—What Should Be Done

(Continued from page 15)

minimum of 100 at the earliest possible moment.

In co-operation with the Japan Baptist Convention, we must enter the major cities from Tokyo to Nagasaki. An aggressive program of evangelism must be extended through the cities and countryside. On every hand, in schools, factories, offices, stores, and homes, people are eager to hear of Christ. The rural areas have hardly been touched with the gospel.

Educational institutions must be strengthened. Seinan Gakuin should be lifted to the level of a high grade college. Seinan Jo Gakuin should be developed into a splendid junior college for girls. New emphasis needs to be laid upon theological education and an adequate plant for the seminary be provided. The work of producing Christian literature must be developed and plans worked out for distribution throughout Japan.

In co-operation with Japan Baptists, we should be ready to foster benevolent enterprises such as medical, goodwill center, and orphanage work. We should give particular attention to the remarkable opportunities for work among young people to be found in student groups throughout the land.

Let us remember that the field is the world. When we are driven out of one section, we must enter another. If it develops that we cannot have missionaries in some areas of China, we should immediately give strong consideration to beginning work in Siam, Indo-China, and India.

We should enter Siam and Indo-China at the earliest possible moment. These countries have large populations but little Christian work.

Half the provinces of India have no Baptist work whatever. Although Canadians, British, and Northern Baptists work in India, 150,000,000 people in the western provinces are entirely without any Baptist work. We should as early as possible send missionaries to that country.

More than half the world's people live in the Orient and the population increases rapidly every year. The great majority of these millions know nothing of Christ. Vast political and economic changes are in process.

Blind-alley ideologies are bidding for the allegiance of the masses. Alas, for the world, if the potentialities of the Orient can ever be harnessed by the enemies of truth and freedom! Amid dangers, uncertainties and mounting difficulties, we must and we will press on in the battle to make Christ known to these millions for whom he died.



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The King's Garden

Ahmed raced swiftly across the hot sands to the well springs, his white-faced gazelle bounding happily at his heels. His head shawl flapped loosely in the wind and his long robe almost tripped his flying feet. But Ahmed had no time for walking sedately as his father's eldest son that day. He had seen the cloud, and the cloud brought hope.

"Mother!" he called. "The rains are coming, for I have seen the cloud in the South."

Mother glanced up with tired eyes. For more than a year she had watched the sky. Sometimes there was a bit of cloud. Sometimes there was a whirlwind. Sometimes there was a red haze at sunset. But never was there rain.

Father had said that he would return when the rains came. Only then would the desert bloom again, bringing food for his camels and goats, filling the pool of the camp, and bringing health and joy back to the faces of his herdsmen.

Until then Father must work in the King's Garden far across the sands, where thousands of acres were made green with water pumped through canals, where palm trees grew straight and tall, where flowers bloomed and the grass lay like a great green carpet. Father would learn the secrets of the King's Garden and return to make the desert bloom.

Ahmed looked at the parched desert about him and sighed. The camels and donkeys that worked at the water hoists plodded on day and night to the sound of the squeaking axles, but only a trickle of water came from the earth. Outside the camp the herdsmen sat ready to protect the precious water from raids of the neighboring tribes. They could not help to work in the withering garden, for they must always be on the watch for the enemy.

Even now a cloud of dust arose in the East.

"Look!" shouted Ahmed, and he leaped to his place among the herdsmen, ready for the fight. The white-faced gazelle snuggled close to his side as he crouched, waiting for the attack. The dust came closer and the soft thud of the horses' hoofs grew louder, as a rider—only one rider—came into view.

"Peace!" he shouted. "Peace be with you." And

he jumped from his horse and walked among the waiting herdsmen laughing.

It was Father! Ahmed leaped into his arms and suddenly the whole camp rang with shouts of joy as the men gathered to greet their returning master.

Great pots of coffee were soon brewing and mutton was roasting in the pit. It was a time of feasting and rejoicing that lasted until far into the night. As the men dipped their fingers into heaping bowls of rice and tore off great chunks of meat, they listened to the tales their master brought of the lands far away.

As the stars beamed down as bright as day, he spoke softly. "I have learned the secret of the King's Garden," he said. "It is all written here in this book. It is a book which came from God and tells of God's son who came to live among us in a land across the desert."

"Mohammed, our savior," whispered Ahmed, for he had learned to follow the desert warrior even as a little child.

But Father talked on. "He taught men to live as brothers and to love and care for one another, even those who are our enemies. He gave his own life for us because he loved us.

And Father talked on of the teachings of God's son and read many of his own words from the book. Ahmed listened in wonder at the words of this book and knew that they spoke not of Mohammed, who taught men to fight.

So quietly did he listen that he did not see the approaching tribe until they were already at the edge of the camp. With a cry of dismay the herdsmen sprang to their feet. But Father did not let them use their knives and their guns. "Peace," he shouted. "Peace be with you." And he invited the tribesmen to join his men in the feast, to share the remaining water of his pool—and to hear the words.

Sleepily Ahmed and his gazelle watched from the shadows as the clouds rolled in from the South. He knew that the rains were coming and the desert would bloom again—perhaps not tonight, but some day soon.

BICE, The Rev. and Mrs. J. L., of Brazil announce the marriage of their daughter Helen to Robert P. Foshee in Denton, Texas, November 20, 1948.

FAIRCHILD, The Rev. and Mrs. J. H., appointees for Brazil, left New York by boat February 25 for Rio de Janeiro.

FOWLER, Dr. and Mrs. Franklin T., of Paraguay announce the birth of James Cate Fowler, II, second child, second son, February 28 at Asuncion.

GRIFFIN, The Rev. and Mrs. Bennie T., of Nigeria arrived at Norfolk, Virginia, March 22 for furlough in advance of schedule, due to Mr. Griffin's health. Their American address is Bryan, Texas.

HILL, Mrs. Eugene L., of China lost her mother, Mrs. Max Heirich, of McAlisterville, Oklahoma, December 10, 1948.

HOPEWELL, Gladys, of China has been transferred from Tsingtao in Communist territory to Shanghai (Box 1581).

HUMPHREY, The Rev. and Mrs.

Missionary Family Album

James E., of Nigeria announce the birth of Stinson Edward, their first child, March 4 at Ogbomoso.

JACOB, Robert A., of China, now on furlough at Franklin, Kentucky, lost his mother, Mrs. George W. Jacob, March 21 at Crestwood, Kentucky.

LINDSEY, The Rev. and Mrs. R. L., of the Near East left New York City by air March 27 for Jerusalem, Israel.

LOWE, The Rev. and Mrs. C. J., missionaries emeritus of China, now of Nashville, Tennessee, announce the marriage of their daughter, Enid Martha, to Donald William Engel December 17, 1948.

MORRIS, The Rev. and Mrs. Glenn, of China have been transferred from Tsingtao in Communist territory to Shanghai (Box 1581).

Moss, The Rev. and Mrs. J. Ulman, of Colombia announce the birth of Cindy Louise, second child, second daughter, January 28 at Plainview, Texas.

Moss, J. Ulman, of Colombia lost his father, William Madison Moss of Gordo, Alabama, March 7.

OLIVE, The Rev. and Mrs. L. B., of China became missionaries emeritus April 1. Due to a gross editorial error, this couple was not included in the *Missionary Family Album* (Foreign Mission Board, 1948, \$2.00).

REID, Orvil W., of Mexico lost his mother, Mrs. Wilson Reid of Stilwell, Oklahoma, March 2.

WALKER, Catherine, of China has been transferred from Tsingtao in Communist territory to Shanghai (Box 1581).

WHIRLEY, The Rev. and Mrs. Carl F., of Nigeria announce the birth of Charlotte Pate, second child, first daughter, March 29 at Oyo.

In Memoriam

Mary Davis Willeford

BORN August 4, 1864, Sweet Home, Texas

DIED March 11, 1949, San Marcos, Texas

(Portrait unavailable)

Miss Mary D. Willeford, for thirty-four years Southern Baptist missionary to North China, died in San Marcos, Texas, Friday midnight, March 11, 1949. Since her retirement early in 1936 she had lived in San Marcos with her two sisters, Misses Sarah and Lou Willeford, the only surviving members of the family.

She was one of the founders of the Training School for women located at Laichowfu, Shantung, North China, and for twenty-six years, until that school was merged with the theological seminary and training school at Hwanghsien, did a glorious work in that institution, teaching the Bible and related subjects to the wives and widows of Chinese Baptist preachers, many of whom were uneducated although Christians. These and others who were unmarried but mature Christian women, were trained to be

soul-winners, Sunday-school teachers, workers with other women and young people. Thousands of homes came to know the Lord Jesus Christ through the unselfish and sacrificial labors of Miss Willeford.

I had known and loved Miss Willeford since the days when I was a high-school student in South Texas and she was a young teacher in that school. Her family lived in an adjoining community and it was my privilege to be acquainted with all members of the family circle. After teaching several years, most of the time at Bonham in North Texas, she was appointed to North China. Her interest in my work, as manifested in letters through the years, was an inspiration to me, and I shall always treasure the memory of her devoted life and her Christlike service.

E. C. ROUTH.

Missionaries to Oklahoma City

More than 150 overseas missionaries and missionary appointees have made reservations for guest rooms to be provided by Oklahoma Woman's Missionary Union at Oklahoma City during the Southern Baptist Convention. The Foreign Mission Board pays the travel expenses up to \$100 for each missionary to attend the first Convention following his appointment or following his arrival on furlough.

The missionaries will be honor guests of the Foreign Board at breakfast Thursday, May 19, at the Skirvin Hotel, Oklahoma City. The hour is 7:30; the place, the Continental Room, 14th floor.

Still in Communist Territory

Three missionaries have volunteered to remain at their posts in Tsingtao, North China, in spite of the threat of Communist occupation. They are Pearl Johnson, Charles P. Cowherd, and Stockwell B. Sears. Dr. A. W. Yocum continues his medical work at Chengchow, according to latest rumor.



BRATCHER, ROBERT GALVESTON
b. Campos, Brazil, April 17, 1920; ed. Georgetown College, B.A., 1941; S.B.T.S., Th.M., 1944; candidate for Th.D. 1949. Pastor, Baptist Church, Rising Sun, Ind., 1943-44; chaplain, U.S. Navy, 1944-46. Appointed for Brazil 1949. m. Lois June Heaton, June 2, 1944. Permanent American address: 11 Ridge Road, Louisville, Ky.

BRATCHER, LOIS JUNE HEATON
(Mrs. Robert Galveston)

b. Chattanooga, Tenn., May 18, 1925; ed. Carson-Newman College; Cadek Conservatory, Chattanooga; W.M.U. Training School. Secretary, Miller Brothers Co., Chattanooga, 1942; stenographer, W.T. Grant Co., Chattanooga, 1944-45. Appointed for Brazil 1949. m. Robert Galveston Bratcher, June 2, 1944. Child: Meredith Lynn, 1946.

BRAZIL



McGAVOCK, MARGARET PAGE

b. Louisville, Ky., Feb. 11, 1922; ed. Carson-Newman College, B.A., 1944; Baylor University; N.O.B.T.S., M.R.E., 1949. Spanish teacher, Carson-Newman College, 1944-45; translator and office worker, Spanish Baptist Publishing House, El Paso, Texas, 1947; translator, Spanish Baptist Publishing House, El Paso, 1948. Appointed for Latin America 1949. Permanent American address: Box 1648, El Paso, Texas.

LATIN AMERICA



ROBERSON, CECIL F.

b. Meridian, Miss., Feb. 5, 1911; ed. Mississippi College, B.A., 1940; University of Mississippi, M.A., 1943. Principal and teacher, grammar school, 1938-42; superintendent and teacher, high school, 1942-43; teacher, Acadia Baptist Academy, Church Point, La., 1943-45; pastor, La. and Miss. churches, 1934-44; teacher, Baptist College, Iwo, Nigeria, 1946-48. Appointed for Nigeria 1949. m. Edith Coats, July 8, 1939. Permanent American address: Laurel, Miss.



ROBERSON, EDITH COATS (Mrs. Cecil F.)

b. Meridian, Miss., July 4, 1919; ed. Meridian Jr. College; Mississippi College; University of Mississippi; Jones County Jr. College. Music teacher, 1939-42; music and social science teacher, Acadia Academy, Church Point, La., 1943-45; teacher, Baptist College, Iwo, Nigeria, 1946-48. Appointed for Nigeria 1949. m. Cecil Roberson, July 8, 1939. Child: James Conrad, 1942.

NIGERIA



STOKES, LUCY BELLE

b. Elk City, Okla., Nov. 3, 1921; ed. Wayland College; Baylor University, B.A., 1946; S.W.B.T.S., Candidate for M.R.E., 1949. Clerk, buyer, cashier, bookkeeper, F. W. Woolworth Co., Albuquerque, N.Mex., 1938-43; youth director, First Baptist Church, Albuquerque, 1947; secretary to Texas State R.A. leader, Fort Worth and Dallas, Texas, 1948; secretary to professor, S.W.B.T.S., 1948-49. Appointed for Japan 1949. Permanent American address: 523 N. Second, Albuquerque, N. Mex.

JAPAN



WHALEY, CHARLES LLOYD, JR.

b. Atlanta, Ga., Aug. 10, 1922; ed. Brewton-Parker Jr. College, Ga.; Mississippi College, B.A., 1944; S.B.T.S., B.D., 1947; Th.M., 1948. Pastor, Baptist Mission, Shelbyville, Ky., 1945-46; worker and asst. supt., Boyce Settlement House, Long Run Assn., Louisville, 1945-48; laborer, Connor Mfg. Co., Louisville, Ky., 1947-48; pastor, Bethel and Massaponax churches, Fredericksburg, and teacher, Chancellor School, Chancellor, Va., 1948-49. Appointed for Japan 1949. Permanent American address: 20 Meador Way, S.E., Atlanta, Ga.

JAPAN



Special Appointee

POWELL, MARY HESTER

b. Oyo, Nigeria, West Africa, May 21, 1922; ed. Meredith College, B.A., 1942; Johns Hopkins Hospital School of Nursing, R.N., 1948. Public schoolteacher, Kinston, N.C., 1942-44; receptionist, doctor's office, Warsaw, N.C., 1944-45; general staff nurse, Johns Hopkins Hospital, 1948; office nurse, Warsaw, N.C., 1948-49. Approved for three-year term, Nigeria, 1949. Permanent American address: Box 274, Warsaw, N.C.

NIGERIA



Latest Appointees

Kingdom Facts and Factors

(Continued from page 11)

All our Boards have within recent years made definite progress in the quality and range of their publications and educational literature. Thus far it has not been able to keep up with the demands and opportunities of our own needs and growth.

The time has come when, in our own interest and in the service of our common Christianity, we must produce and publish works that will deserve and command recognition and influence because of the contributions which they make to the constructive thinking, literature, and progress of Christianity. This demand is upon us especially in the fields of history, philosophy, ecclesiology, social theory, and practice.

It is not the primary function of theological seminaries to produce discoveries of new truth and originators of new applications of truth to world conditions. Yet this must be one of their functions, and they must encourage the independence of relative originality, ability, and equipment for forceful and effective expression of worthy thought, and freedom of consecrated pioneering in the realm of the enlarging life of the Christian movement in the life of the world.

Our preachers and the members of our college faculties must feel the full force of the demand for "girding up the loins of their minds" and going forth militantly into the field of mastering thought and life for the redeeming Christ.

I think we may hope for definite gains along these lines in the next decade.

Worldwide Attention

Along all lines the situation is critical in its demand for jealous and zealous insistence on religious liberty and ecclesiastical democracy. However, the demand is for these fundamental and essential principles to be interpreted, defined, and applied in situations which are new and very different from those in which our Baptist people have stood in the past.

Now, and from now on, we are under obligation not only to protect but to propagate our faith, our freedom, and our gospel. We must think ourselves into truly intelligent understanding of our essential faith and learn to state it in terms which are pertinent to the powerful movements that are reshaping the world today. We must be able to approach the Christian forces and all the social forces now so prominent in a spirit that will entitle us at least to be heard. And we must be able in the face of the exponents of all systems to give to our message compelling attention and

JUNE BIRTHDAYS OF MISSIONARIES

1 Theresa Anderson, Chinese Language School, Baguio, P. I.; Olive Riddell, Box 266, Route 12, Richmond, Virginia.

2 Cornelia Leavell, Bristol, Virginia; Iola McClellan, American Mission, Beirut, Lebanon.

3 Ruth Howell Bryan (Mrs. E. K.), Baptist Hospital, Kweilin, China; Mabel Williams Woodward (Mrs. F. T. N.), Box 1900, Hilo, Hawaii, T. H.

4 Avis Chaffin McCullough (Mrs. C. W.), Apartado 298, Cartagena, Colombia; Lou Demie Segers Mein (Mrs. David), Clarksville, Georgia.

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

6 Sherman Clyde Jowers, Chinese Language School, Baguio, P. I.; J. W. Richardson, 2127 Park Street, Columbia, South Carolina.

7 Esther Bassett Congdon (Mrs. W. H. H.), Baptist College, Iwo, via Lagos, Nigeria, West Africa; Elsie Renfroe Knight (Mrs. C. W.), American Baptist Mission, Zaria, Nigeria, West Africa; Mary R. McCormick (Mrs. H. P.), 2421 Halelea Place, Honolulu, T. H.

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

9 Mary Frances Gould, Baptist Mission, Tungshan, Canton, China.

10 Lonnie E. Blackman, 1110 Kealaolu Street, Honolulu, T. H.; J. H. Ware, 543 Jefferson Street, Tupelo, Mississippi.

11 Lewis M. Bratcher, Caixa 2844, Rio de Janeiro, Brazil; John Lake, 3924 Baltimore Street, Kansas City, Missouri.

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

13 J. B. Adair, 5208 North Guadalupe Street, Austin, Texas; Inabelle Coleman, University of Shanghai, Shanghai, China.

14 Arthur Renich Dailey, Apartado Aereo 862, Barranquilla, Colombia.

15 Edith Drotts Larson (Mrs. I. V.), 421 West Almond Street, Compton, California.

17 Dorothy Anderson Adams (Mrs. H. L.), Baptist Mission, Benin City, Nigeria, West Africa; John L. Bice, Box 5053, Teachers' College Station, Denton, Texas; Minnie Lou Lanier, Caixa 320, Rio de Janeiro, Brazil; Bettie Stephens Lide (Mrs. F. P.), Box 233, Wake Forest, North Carolina.

18 F. Catharine Bryan, 65 Sheridan Drive, N. E., Atlanta, Georgia; Carroll O. Gillis, 10136 Haynes Canyon Avenue, Tujunca, California; Catherine J. Hatton, (Mrs. W. A.), Caixa 320, Rio de Janeiro, Brazil; Anna Frances Todd, 2801 Lexington Road, Louisville, Kentucky.

19 Lois Linnenkohl, 110 1-chome, Shimomacho Setagaya-ku, Tokyo, Japan.

20 W. Maxfield Garrott, Seinan Gakuin, Fukuoka, Japan; Harriette L. King, Box 1581, Shanghai, China; Virgie Mason Riddell (Mrs. Gerald), Apartado Aereo 4742, Bogota, Colombia.

21 Arthur S. Gillespie, Box 1581, Shanghai, China.

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

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

26 Charles A. Leonard, 604 Fairview Road, Asheville, North Carolina.

27 Effie Roe Maddox (Mrs. O. P.), Rua Ponte Nova 691, Bello Horizonte, Minas, Brazil.

28 Ruth Walden, Box 563, Baptist Hostel, Lagos, Nigeria, West Africa.

29 Martha Jordan Gilliland (Mrs. W. M.), Baptist Mission, Box 8, Ogbomosho, Nigeria, West Africa.

30 Katherine Cozzens, Caixa 178, Recife, Pernambuco, Brazil; Lettie Spainhour Hamlett (Mrs. P. W.), Baptist Mission, Wusih, Kiangsu, China; Josephine Vivian Langley, Baptist Mission, Shaki, via Lagos, Nigeria, West Africa.

convincing definition. We must in new degree worship God with all our mind.

In all this we must seek to give to our own denomination widening horizons, fresh, vigorous understanding of our historic principles, and a new sense of their importance to the total life of the world in our generation.

We must, therefore, realize the value of such of our thinkers and prophets as are led by the Spirit of Jesus into spheres of thinking and influence that reach beyond the confines of our own denominational fellowship.

We must desire through these representatives to make our contribution to Christian life and thought, and through them to receive influences which follow from the wider fellowship to enrich our own experience and stimulate our own labors.

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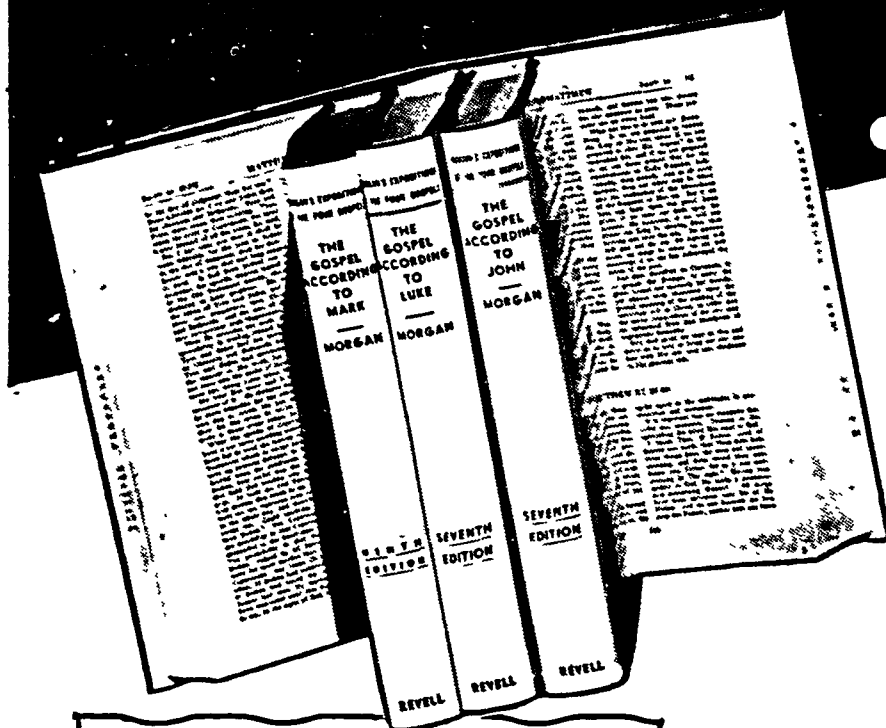
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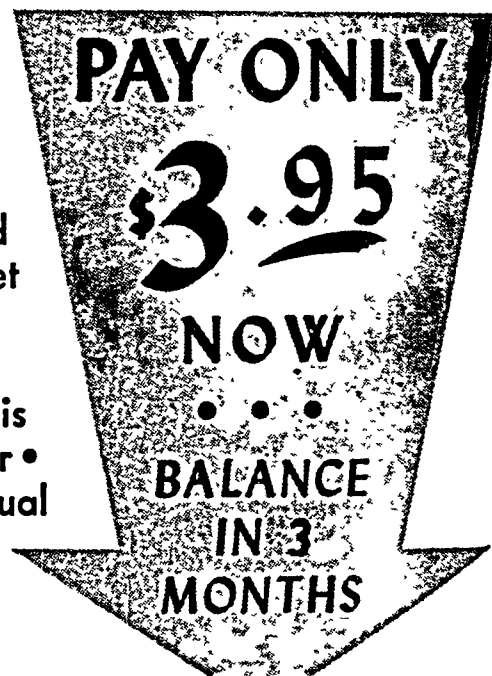
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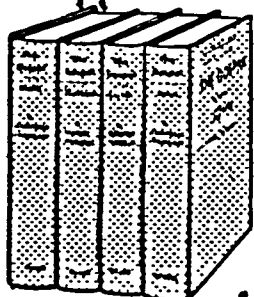
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