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SEPTEMBER 1949

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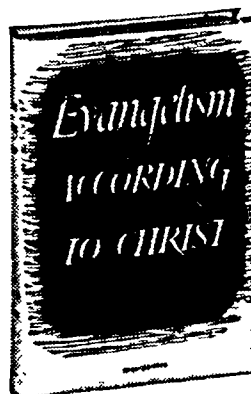
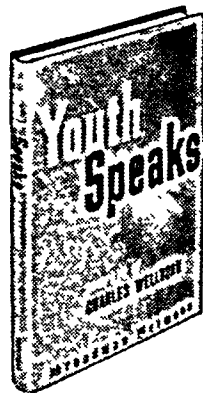
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Can Communism Win?

Communism is out to win the world. It seems to have no doubt that it will. During the last few years Russian communism has brought under its sway part of Finland, Estonia, Latvia, Lithuania, Poland, East Germany, Czechoslovakia, Hungary, Romania and Bulgaria. Yugoslavia has, under Marshall Tito, shown some opposition against Moscow, but there is no doubt about the similarity between the "Red Fascist" government of the Soviet Union and that in Yugoslavia. Communism is also at work burrowing in other nations not yet under its political domination.

In Asia the Communist conquest up to this time includes Manchuria, Northern Korea, North and Central China. If communism succeeds in taking the entire territory of China, it will have under its power over eight hundred million people in the world.

In the face of these sobering facts we ask: *Can communism win the ultimate victory?* The question is not rooted in an abject fear of communism; such a fear would not be evidence of the strength of communism, but of our own weakness. We simply raise the question to seek the Christian answer.

The answer is no! In the light of God's world purpose as we have come to know it in Jesus Christ, we are persuaded that communism cannot win.

This answer is based on spiritual rather than political considerations. Christian faith has through the centuries produced as its by-product democratic forms of government in which the God-given dignity of every man is recognized and protected. But Christianity is not to be equated with any political system by which men are governed.

We hear much about the failure of Christianity to produce social justice and the statement recurs that the success of communism is due to the failure of the Christian religion. This is inaccurate reasoning.

Christianity has never failed, nor will it ever fail. But ecclesiastical systems which have identified themselves with the Christian religion in many lands have failed through forming political alliances in which state-related churches have stooped to employ the weapons of the world to enforce their will upon those who dissent. Such politico-ecclesiastical systems must not be equated with Christianity.

Communism cannot win, because it denies to the individual the dignity God gave him. Every man on earth is precious in the sight of God. There is no personal freedom in the Soviet Union. The moral protests against the feudal injustices of a hundred years ago, which gave momentum to the doctrines of Karl Marx, promised personal freedom. But the totalitarian police state of the Soviet Union has done away with every vestige of personal freedom. History clearly shows that no nation can survive through tyranny over the consciences of men. In deceit, violence, and torture lies the seed of defeat.

Communism cannot win because its practices violate the moral laws of God. The Communist objective of a class-less society cannot be achieved by violating the eternal laws of God which underly the universe. God's moral order is permanent. He will not alter or abridge his righteousness and mercy.

The naive belief of communistic leaders, that all opposition can be drowned in blood, is a fallacy. Whenever a movement resorts to ruthlessness in order to accomplish what it deems to be justifiable ends, it is doomed to defeat on God's calendar. All God's

revelation proclaims that noble ends cannot be achieved by evil means. Unfortunately many "established churches" share the ignorance of Communists in regard to this moral truth.

Communism cannot win, because it presumes to displace God. To assume that God does not exist, does not put him out of existence. No group of men will ever succeed in usurping the power of God over men's loyalty and conscience. The great temporary progress of communism is due in great measure to the fact that the world is so largely God-less. In such a vacuum the materialistic faith of godless men finds a fertile soil. Communism cannot, therefore, be defeated by mere debate or by weapons of war, but only by the impact of the revival in men's hearts of obedience to God's eternal redemptive will.

Every man on earth, including every Communist, should be the object of our witness to the grace of God in Christ Jesus. This witness must go hand in hand with a Christian ethic which translates into practice the command of God to love him with all our heart, soul and mind, and our neighbor as ourselves.



THE Commission

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

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CONTRIBUTORS Paul Geren of El Dorado, Arkansas, former member of the faculty of Judson College, Rangoon, Burma, is now in service at Bombay. Jacob Meister is president of the German Baptist Union, and currently on tour of Baptist institutions in the United States. J. T. Williams, appointed missionary to China in 1913, treasurer of the Foreign Mission Board's Orient Mission for the last twenty years, returned to the States in 1948. Floryne T. Miller, now on duty in Kokura, Japan, has just celebrated her tenth year as a Southern Baptist missionary to the Orient. C. DeWitt Matthews is pastor of the First Baptist Church of Stillwater, Oklahoma. Ben R. Lawton, appointed in 1947 a missionary to Italy, is principal of the Italian Baptist Bible School at Turin. Ruth M. Randall, a missionary to Brazil since 1914, has been identified with the Baptist Woman's Missionary Union headquarters in Rio since 1922. Jane Carroll McRae is Mrs. J. T. McRae of Winston-Salem, North Carolina, a long-time contributor to THE COMMISSION. W. O. Carver of Louisville, Kentucky, whose comments on the trends of the day have appeared in every issue of this journal since it was revived in 1938, is former professor of missions, Southern Baptist Theological Seminary.

SEPTEMBER 1949

Volume XII Number 8

Next month

The theme of this Baptist world journal is youth . . . and we are hoping the product of these hot July-August days will be more sprightly than the editors feel in 68 per cent humidity! Four of the score or more young Baptists on missionary tours during the summer of 1949 promised in advance to air-mail us reports of their experiences in Europe, San Andres Island (Colombia), Hawaii, and Alaska in time for the October issue. We think you may count on them.

What a young Baptist couple, the wife from Alsace-Lorraine, the husband from Romania, are doing among refugees in Paris is a story you'll be sure to read. A well-illustrated article of the Godoy Cruz (Argentina) Baptist kindergarten, by Missionary Vada Mace Waldron, is definitely



Miss Waldron

booked for next issue.

A picture story of Italian youth revival work in and around Rome and an article showing how the Zurich Baptist seminary will reinforce the cause of evangelism in Europe by making strong preachers are tentatively scheduled. The middle spread of that issue is reserved for a pictorial feature on a Japanese Baptist "Garden of Love" provided by Missionary Frances Talley of Kokura.

The last four pages are reserved for the semiannual directory of missionary personnel, quite a few of whom have moved since March.

And all of this will reach you under the most charming little Nigerian cover girl you ever saw.

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention; at Richmond, Virginia, U.S.A. Subscription, \$1.00 a year (11 issues). \$2.00 for three years; single copies 10 cents each prepaid. Foreign subscriptions \$1.50 a year. Church budget plan of ten or more subscriptions, 6 cents a copy per month, payable monthly or quarterly. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Virginia, under the Act of March 3, 1879. Mail all checks payable to THE COMMISSION.

Last month

We moved! The circulation department went on vacation to give the carpenters a chance to create some more floor space, and they had to move the editor to do it. Now the six clerks who handle your subscriptions have elbow room, and the reorganization of filing cabinets, addressing machines, and work tables makes the department adequate for twice our present circulation.

The editor-in-chief is no longer a d.p. He moved to the lovely northeast corner of the home office, where gentle breezes blow even on the hottest July day. Directly beneath the editor, physically speaking, sit the managing editor and her assistant, both elated over having one less flight of stairs to climb twice daily, but feeling slightly awed in the office so recently vacated by the Honorable George W. Sadler, acting president of the Baptist Theological Seminary, Zurich, Switzerland.

The Sadlers said good-by to Richmond in a summer downpour. At the last minute they received a gift from the girls (Edna Frances Dawkins probably inspired it), consisting of numerous little treats with appropriate rhymes, and on top of everything a copy of the personnel pamphlet "Get Ready for a Real Job."

In chapel one day we heard Baker James Cauthen by means of a wire recording brought straight from Hong Kong by missionary Donald Moore. Nobody can forget the way the Orient secretary says, "The future is a dark valley lighted by the promises of God." Said Executive Secretary Rankin, "In all probability by the end of 1949 we shall have missionaries at work in India, Thailand, Korea, and Okinawa". M.E.M.

Exercising my editorial authority I am breaking into Marjorie Moore's column on this page to let you in on the exciting news about her. On June 12, our managing editor wrote us all a letter in which she said: "Orland Kay Armstrong and I plan to be married late next fall....I'm a bachelor girl who has fallen in love. I hope you're glad. We believe we'll make a good team."

Of course, we are glad, mighty glad for both of you, and mighty sad, too, in our own behalf because we are losing the best managing editor a magazine ever had! And I believe all our readers share both feelings. We shall have more to say about this self-confessed bachelor girl later.

O. K. Armstrong, a Baptist writer of national fame, has visited our office several times recently. When you read this he will be on a tour of Europe and Asia on assignments from Readers' Digest, National Geographic and THE COMMISSION!

J.N.

Josef Nordenhaug
Editor-in-Chief

Marjorie E. Moore
Managing Editor

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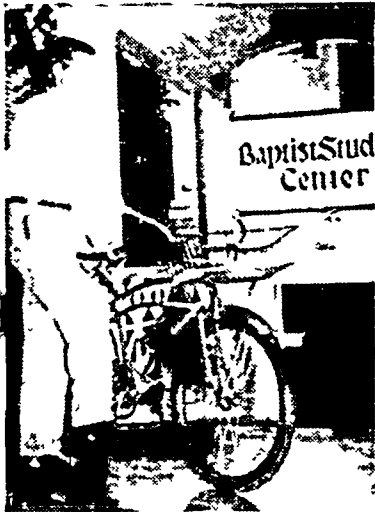
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The college men who major in missions are (left to right): Edd Trott, Hugh Dooley, Dick Trott, their pastor, extension director Roy Barr (standing), Bob Wayman, Glenn Turner, Eugene Kimler.



College Men Who Major in Missions

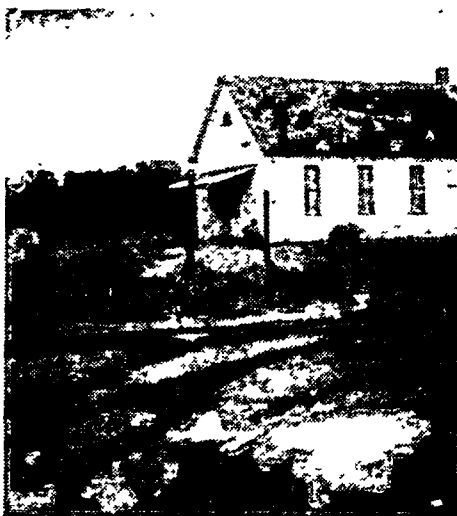
PHOTOS BY MARJORIE E. MOORE



They pedal or thumb a ride, only to find sometimes (as below) that bad roads kept the people at home.



Mr. Whiteaker is minister of students.



The seven college students sitting around their pastor's desk had all come to relate what they were doing as missionaries during their student days. Their pastor had emphasized repeatedly that those who had nothing to give to the *here* and *now* had little, if anything, to give to the *there* and *then*. So, they were reporting on their present missionary activities.

Two of them were majoring in agriculture, two in engineering, two in psychology, and one in soils.

They were grateful that the mission work being sponsored by the Baptist Student Union at Oklahoma A. & M. College, at nine different points within a thirty-five mile radius of Stillwater, was utilizing twenty-seven college students. The B. S. U. Extension Director was Roy Barr, their fellow student, who was majoring in agriculture. It was a source of pride for every member of the group that their weekly mission reports were the high spots in the B. S. U. executive council meetings. These students were actually doing mission work! This is their story.

Bob Wayman, a senior in agriculture, who was soon to be ordained, told how he was serving a mission

By C. De Witt Matthews

point seventeen miles from school. He had to reopen an abandoned church house to begin work. As a result of a revival last summer, there were nine additions to the group, six persons coming for baptism. The attendance, small at first, had swelled to a high of eighty-seven! He was as proud of the thirty-nine members of the group as if they had numbered a thousand!

George Clifford, a major in music, and Peyton Woodruff, majoring in speech, were directing the music and teaching in the Sunday school.

Hugh Dooley, fresh from a summer in Louisiana under the auspices of the Home Mission Board, said he was serving the Paradise Mission, eleven miles away. Dooley, a senior in psychology, is pointing toward Tulane's school of social studies, and then to a seminary. Only ten people were attending services when he started. Now forty or more come regularly. On a

(Please turn the page)



Every Sunday Dick Trott lugs the portable organ up three flights of stairs to the city jail of Stillwater on top of the courthouse, to hold services. Joan Ragland, Oklahoma A. & M. beauty queen, is the faithful organist. Other students take turns helping.



Hugh Dooley is pastor at Paradise.



"Dinner on the grounds" becomes dinner in the pews when it rains at Paradise Mission in the oil fields. John Turley (left) shown talking with one of the oldest members, and Dale Janes (right) with one of the youngest, assist Dooley.



special day fifty-seven crowded into the tiny building! Some of the young people ride horseback each Sunday; two boys coming as far as ten miles. Dale Janes, a Junior in engineering, goes along with Hugh to lead the singing. In the few months that these students have been leading at Paradise Mission, seven persons have been converted!

Edd Trott, a senior in engineering, goes eleven miles to the Mehan community. Between thirty and forty worshipers await him each Sunday. A revival last summer resulted in five baptisms and one rededication of life. The Vacation Bible School boasted an attendance of eighty-seven! Dick Payne, Junior in agriculture, accompanies Edd to teach in the Sunday school and lead the singing.

Since few of these students own cars, transportation is a problem. They resort to every means imaginable to get to their places of service. Edd Trott actually has ridden a bicycle on Saturday twenty-two miles in order to visit the people before Sunday's services.

Richard Trott, Edd's brother, and a major in soils, directs the weekly services in the county jail. Fortunately, his congregation seldom numbers more than ten persons, although the majority of the inmates are under twenty-five years old. Several conver-



Eugene Kimler (checked tie, left) is preacher at Spring Valley every Sunday; a layman is Sunday school superintendent and song leader.

sions have resulted, and a Bible reading club among the prisoners, sponsored by Leon Tyson, a major in commerce, is provoking wide interest.

Eugene Kimler, majoring in psychology, ministers to the Spring Valley community, four miles from Stillwater. A few months ago only sixteen people were present for services. Now more than thirty come every Sunday. Last summer's revival was responsible for eight professions of faith.

Glenn Turner, a Senior in engineering, goes 26 miles to the Eagle community where he holds services in a school house. Thirty or forty worshipers attend regularly. In addition to morning and evening worship, this group promotes midweek prayer meeting, Sunday school and Training Union.

Last summer twenty-three young people from the community attended Falls

Creek Baptist Assembly, in Oklahoma, living in tents for ten days. The girls cooked the meals, under the supervision of adults, on improvised stoves, and the boys cleaned camp.

Frank Barnes, an agriculture major, with an eye on a seminary, is pastor of the church at Jennings, thirty-five miles from Stillwater. The membership numbers only forty-seven, but the energetic pastor keeps in close touch with them all, and manages his school work, too.

During the 1947-48 school year, sixty-nine persons made professions of faith at these nine mission points.

The First Baptist Church, Stillwater, honors student efforts. During the past year, I, as their pastor, baptized a score or more of their converts.

The Rev. Kermit E. Whiteaker, minister of students, "screens" every request that comes to the B. S. U. for mission pastors. He suggests books to the student preachers as aids in sermon preparation, supplies printed materials for Sunday school and Training Union, and supervises rehearsals for the special programs the students present in their services.

In addition, the students who work at these points are enrolled in a church administration class taught by the pastor, for which the college grants one hour's credit toward their graduation.

This extracurricular mission activity is a demonstration that some college students—even those majoring in agriculture, engineering, and commerce—are not minoring in missions while in college.



Eagle School has a house full of worshipers with Glenn Turner as pastor, Fields Hathorn as song leader. Every denomination is represented; by vote of the group, 50 per cent of their offerings go to missions and they are sending a young Argentine Christian through school.



A Call For Faith in the Midst of Confusion

Kingdom Facts and Factors by W. O. Carver

Four years after the close of the fighting war the confusion which it left does not seem to lessen. Peace and quietness, order and system, confidence and co-operation do not obviously seem to have returned.

Suspicion and mistrust are all too evident in every aspect of our unsettled and confused conditions. In both Houses of Congress committees multiply for investigating this, that, and almost everything else until it would seem that there is little time left for these representatives of the people to devote to constructive thinking and to stabilizing legislation.

Millions of money are being appropriated for seeking out "un-American activities," for ferreting out crookedness in all forms of public and private business. The fear of communism seems to enter into the consideration of every phase of legislation which is proposed and into every policy of the national administration. The FBI has become a vast army of sleuths for subtly looking into the activities of groups and individuals all over the nation; and the general public has no idea of the vast system of spies which the American Army and Government have operating throughout the world.

There seems to be little faith left among the nations of the world. Their policies are very largely determined by their suspicions and fears concerning one another. They are all spending vast proportions of their income on armaments and other devices for protecting themselves from the "aggression" of any actual or possible enemies. So to speak, the nations all come to necessary conferences among them each with his hand in easy reach of some trusted weapon.

In the interest of "security" every nation feels bound to keep secret even from its own people its preparations and plans for "defense" which they seem always to be expecting to become necessary. This attitude inevitably places vast arbitrary powers in the hands of a very limited number of the citizens of any country.

In our own country we are all at the inevitable mercy of a very few people who hold in their hands the

control of our destiny. All this calls for a determined and aggressive effort to restore faith among peoples and nations.

In the realm of our culture confusion is rampant. Competition, criticism and ridicule obtain very largely among the cults of culture. The most serious aspect of this is in the realm of our popular education. Just now we are under the threat of a centralized protective supervision over faculties and curricula, which may easily rob us not only of academic freedom but of the possibility of any expansive, liberal, genuinely cultural education or outlook. We can ill afford to allow our fears to rob us of our freedom and of our capacity for thinking. Let us take some risks rather than submit to autocratic control of minds and hearts of men.

Religion Suffers Also

Organized religion in America is suffering from this factor of suspicion and distrust. Perhaps it is less general and less rampant in this realm than in any other aspect of our common life. Yet in many quarters this seems to be "open season" for heresy-hunting. Too much of our religious programs look to the confuting of the doctrinal and ecclesiastical beliefs and practices of other groups.

These differences of form and methods are not without importance. Yet they ought always to be kept subordinate to the great proper concerns of organized religion: the proclamation of the gospel, the witness to the experience of the grace of God, the ethical expression of the religious principles of Jesus Christ, the righteousness which our God demands in social life, that "righteousness which exalteth a nation" by deliverance from "sin which is a reproach to any people."

It is just here in the realm of religion that mankind must find its one hope for the restoration of confidence, the renewal of faith in our fellows, the reorientation of our thinking and of our living in terms of our redemption from sin, our committal to service, to

the recognition that God is working in history toward the overcoming of differences among men, of strife and conflict; for moving toward that unity of humanity which is God's revealed idea for the life of mankind.

Without any foolish, superficial, or harmful optimism the preachers and all other ministers of Jesus Christ and of his ideals can take up the burden of the Word of God to this lost generation in this lost world and call men to such confidence in God as will enable them to regain and grow confidence in one another. Preachers can easily spend too much time in depicting the terrible horrors potential in the atomic bomb, to decrying the ravages of institutionalized evils and to corrupting, commercialized pastimes and vices. These cannot be neglected and should not be overlooked. Yet the minister has another message. His message should not deepen pessimism but produce a sound optimism. He is to declare the judgments of God but even more to proclaim his mercy, and to set both judgment and mercy against the background of the purpose and power of the God and Father of our Lord Jesus Christ who has set himself "to save the world." God is not dead, nor is he asleep.

We have already indicated that the errors and the evils of society, of politics, of cultures, of religion are not to be ignored or minimized. We must not overlook the deep and determinative differences between systems of thought and between systems of religion. We are actually in a crisis among the various philosophies of society and the conflicting interpretations of "the way, and the truth, and the life" which through the Son of God lead men to the Father; and which by leading to the Father open the possibility of brotherhood among the sons of God. The evangelical faith needs to be defined and defended as well as proclaimed and promoted.

Hierarchical Campaign

We have to recognize the vastness, the devoted intelligence, and the un-

(Please turn to page 25)



An Italian villa purchased from a relative of a Pope has been converted into a seminary, where school will open for the first time October 15.



Istituto Filadelfia

Italian Baptist Preacher Training Center

PHOTOS BY THE AUTHOR AND ROY F. STARMER

"We have but five loaves' and we are not sure we have them!" That was the laconic remark of a small group of Italian Baptists when they looked at the spacious grass-covered courts of the several colleges at Oxford and thought of the noisy crowded quarters the Baptist orphanage at Rome had offered our



Seminary and orphanage lived together.

eleven theological students.

With forty-five churches, thirty preaching stations, daily calls for help from spontaneous groups, and only twenty-four ordained workers, the question that demanded a reply was, "How can five loaves feed so many thousands?"

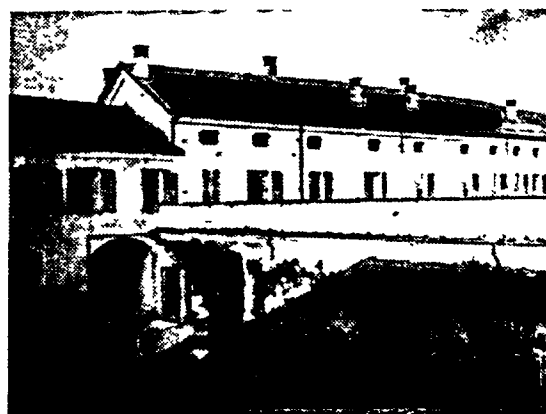
During conversations with the Foreign Mission Board secretaries in London a year ago and during the subsequent visit of Executive Secretary M. Theron Rankin to Italy, the need for adequate seminary quarters was amply presented. Anxiety filled our hearts lest somehow, between the presentation of the needs and the final location of a school, the idea might die. With a site already selected in the progressive city of Turin (see *THE COMMISSION*, November, 1948) the announcement that a grant had

been made for its purchase was hailed as truly a modern miracle.

Then practically at the moment of the signing of the deed, the owner of the property announced that he did not intend to sell. Italian Baptists were left empty-handed, with school opening date only a few weeks off.

Then after visiting some sixty-four establishments we decided to call our colleagues from Rome to inspect two or three, even though none was ideal.

After Dr. Roy F. Starmer, Dr. W. Dewey Moore, treasurer of the Italian Mission, and Signor Manfredi Ronchi, the executive secretary, had been called to Turin, the remainder of the addresses on the list were visited. The very last house we saw proved to be the embodiment of the London day dreams—an immense villa with a huge private park, located in the small town of Rivoli on the outskirts of Turin.



Osvaldo Valezano is a typical student.

The biting anxiety of the next four days can be appreciated only by those who know that, due to Catholic intervention in Italy, evangelistic purchases must be made under the name of some non-committal society. On top of that we learned this particular villa was the property of the Count of the Church, a relative of a former Pope!

The deed was signed and the plant became Baptist December 6, 1948. On the 20th, our family moved in.

Those who have wrestled with the adaptation of a large unoccupied

Ideal for use as summer assembly grounds.



building can imagine the innumerable daily problems we faced. On May 16 the first blows of the hammers were heard, effecting the changes which through months of enforced delay had been planned to the last detail for efficiency and economy.

This astounding purchase of property in the piedmont of the Alps becomes all the more amazing when the villa is considered in detail. The main house has thirty rooms (besides closets and entrances), four bathrooms (plus two servants' rest rooms), a basement of seven rooms, and half the top floor

Lebanon, 170 years old, the trunk of which it would take four men to reach around. A tennis court, a small swimming pool, a grape arbor, many fruit trees, and a truck garden plot complete the grounds.

This site was purchased for \$27,000, about \$1,000 more than the price of the originally selected property in Turin, but is a hundred times more suitable.

The school will open October 15, with twenty-two regular students and five professors: Dr. Starmer, Dr. Carmelo Inguanti, the Rev. Enrico Pas-



Sig. Ludovico Paschetto, Dr. Carmelo Inguanti, and Sig. Enrico Paschetto will teach Greek and Homiletics, Church History, and Old Testament respectively.

which is still unpartitioned. This attic will be brought into use when eight or ten additional dormitory rooms will be needed. The villa includes two libraries, a chapel, a large modern kitchen and dining room, and reception rooms. Two other buildings of eight and seven rooms respectively make servants' quarters, garages, laundry room, work room, and stables.

The high stone wall around the property encloses a garden of five acres filled with different varieties of trees planted by the Count's father. The most interesting is a cedar of

chetto, Signor Ludovico Paschetto, and myself. Besides special teachers in music, philosophy, history, and similar subjects, Mrs. Starmer and Mrs. Lawton will teach.

In addition to subjects required for a Bible school, it is our desire to adapt our school to the needs presented by each current student body.

With this garden of Eden that God has presented we pray more than anything else that an atmosphere can be created to instill the love of God and fellowman, and teach more forcefully than any subject the true Way of life.



The Christian Community in India

Photos courtesy American Baptist Foreign Mission Society

Not all Americans recognize the size and strategic importance of the Christian community in India. At the time of the 1941 census there were 7.25 million Christians among India's 388.9 million people, or "souls" as they may be properly called in this context. In absolute numbers this is the largest Christian community among the so-called non-Christian countries, defined as countries whose numerically dominant religion is not Christianity.

Christians are the third largest religious community in India following the Hindus and the Moslems. The partition of Pakistan from India in August, 1947, has precipitated a situation in which Christians may some day become the second most numerous religious group in India. The Moslem population of undivided India was concentrated in what is now Pakistan and many Moslems who were in India at the time of partition have since migrated to Pakistan. There are perhaps 42,000,000 Moslems remaining in India. If the rate of growth which the Christian community is be-

lieved to have maintained since 1931 is continued, it may be that in some day after our own Christians will become the second most numerous religious group in this land. This would be a remarkable historical development in India which is as fabulous in religion as it is in lore. Besides the Hindus, Moslems, and Christians, there are Sikhs, Parsees, Jains, Buddhists, and Animists.

There are several factors which help to explain the fact that India has the largest Christian community outside Christendom. One is that India has been a cradle of the Syrian Church since the first century. The tradition of this church holds that Thomas, the disciple of Christ, came to India and established the church by his

preaching. It has had a difficult but continuous existence since the very early years after Christ. One service this church performed through India's struggle for political independence was to be visible refutation of the argument that Christianity is simply an export of Western imperialism.

Another factor of explanation is the toleration which Hindus have accorded Christians. It is not always that the Christian Church thrives on an easy tolerance. The tolerance among Hindus has had a quality of appreciation as well. Many who will not become Christians are nevertheless ready to say that they have learned from Christ, in missions schools, from missionaries, from the Bible and even in

"Strategic beyond its numbers," says this former Baptist missionary to Burma, of the Christian population of India. With religious liberty guaranteed by the Indian Constitution, Southern Baptists may have an opportunity to help foster Christianity in that part of the world.

Northern Baptists have extensive mission work in Assam, Bengal-Orissa, and Southern India. The out-patient dispensary at Boko (left) is maintained by the American Baptist Woman's Hospital at Gauhati. A newly-baptized group at Somnapelle (extreme left) is receiving instructions from the missionary, and at Vinukonda, the missionary immerses forty-two young people on the closing day of school.

their private devotions. Mahatma Gandhi was perhaps the most notable of these.

The largest factor of explanation, however, is the same that has been wherever Christianity has spread: the devoted work of Christians of the land and of missionaries from abroad over long, hot, and wearying years.

It is heresy of a sort to be exclusively concerned with numbers. The Indian Christian community is strategic beyond its numbers. Whoever reads may discount my bias which proceeds from some four years in India and a great love for her people, but I believe this is the strategic country of Asia.

It commands a moral place by virtue of the much spirit and little physical force compounded in its struggle

By Paul Geren

for independence. It commands a political place by virtue of the leadership it has provided Asia in such matters as the Pan-Asian conference on Indonesia. It commands an economic place in that its production potential has not suffered such unsettlement as China and such defeat as Japan.

This is not to deny the importance of China and Japan. It is futile to try to foretell where the Spirit will move next. The commission to preach the gospel to all the world carries no provisos concerning the political, economic, or even moral importance of the countries of the world. Nevertheless, as a part of our being wise as serpents we cannot overlook the strong possibility that India will rise to the position of leadership in Asia enjoyed by Japan before the war.

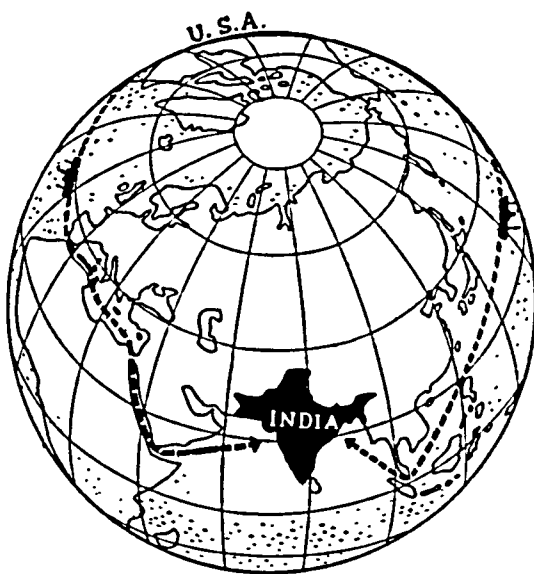
This calculation does not involve self-seeking for those who desire the Christian message to spread. The world Christian community not only seeks Indians to join it but seeks the good which they bring to it. Perhaps no nation can teach us more forcefully that the Christian message super-

sedes geography and race. Perhaps none can better teach the lessons of suffering and joy.

Of particular interest to Baptists is the share which this denomination has in the Christian missionary enterprise in India. The Baptist work began with William Carey early in the last century. It has been continued down through the years in as sound if not in as dramatic a way by missionaries from the United Kingdom, Australia, New Zealand, and the United States. The American Baptist Foreign Mission Society (Northern Baptist) has extensive mission work in Assam, Bengal-Orissa, and Southern India. The Conservative Baptist Missionary Society has work in the Central Provinces and at other places in India.

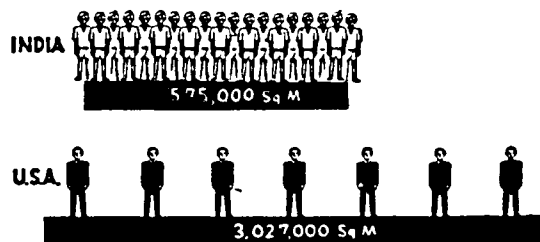
So much for the past and the present. We may ask now of the future of the Christian enterprise in India. I have talked to some missionaries who thought that their privilege of working in India would soon be revoked. I have also talked to some Indians who thought that it should be revoked. The most striking indicators are of another sort, however.

The Indian Parliament passed in December, 1948, that article of the draft constitution which guarantees freedom of religion and the freedom to propagate religion. This might have been otherwise and it should be the occasion for thanksgiving on the part of all who love religious liberty. India is seeking to become a "democratic, secular state." The use of secular does not mean the abjuration of religion. The Indians are too religious, in the



sense of the Apostle Paul's description of the men of Athens, to seek secularism. "Secular" means in their context a neutrality among religions, a refusal

INDIA IS SMALLER THAN U.S.A. BUT HAS 3 TIMES AS MANY PEOPLE



EACH FIGURE REPRESENTS 20,000,000 PERSONS GRAPHIC ASSOCIATES

Graphs from "Restless India", by Lawrence K. Rosinger, Headline Series No. 55, reprinted by courtesy Foreign Policy Association.

to organize the state by one religious community.

Another factor which bodes well for the future is the way in which at least some members of the Christian community have plunged themselves into the service of the nation. The present minister of health and the minister of finance in the Indian cabinet are Christians. The Governor of Bombay Province is also a Christian, one who made great sacrifices for his faith but has ended, as may sometimes be the case, with much more than he was compelled to sacrifice.

Since politics in India as everywhere else needs the salt of the Christian witness, it is a good thing that many Christians have not held aloof from political life but have placed themselves in the midst of things.

There is no prospect of an organic union of Christian church and state. Even if the Christians desired that, which they do not, there is no chance of its accomplishment in India. The leadership has had a difficult enough time keeping it from becoming a Hindu theocratic state and they will definitely not allow it to become a Christian theocratic state. Both by their own desire and by circumstances the Christians of India have a magnificent opportunity to demonstrate within a framework of religious liberty the power of a Christian heaven.

When the Chief Chaplain of the Royal Air Force visited India some months before this nation achieved dominion status he made it a practice to ask those whom he met what they thought would be the changes consequent upon the achievement of dominion status. He asked an Indian Christian what would be the effect of dominion status on the Christian church in India.

The reply which the Indian gave may well be marked: "Sir, the church of Christ cannot fail."

German Baptists Advance, Too

By Jacob Meister

From the middle of the last century until the outbreak of the first world war, German Baptists were engaged in a fruitful and growing mission work, not only within Germany, but also in central and eastern Europe. Even with limited means and small possibilities between wars we attempted to fulfill our missionary task. Since the end of the last war the Lord has granted us an awakening such as we have never known before. Our Young People's and Sunday school work have experienced unparalleled growth.

Last year with the help of American mission offerings we were able to begin new work in three mission tents, and this spring a fourth tent was put up. The last reports indicate a very promising beginning for the tent and youth mission this year. From the end of the war until today we have baptized over 20,000 new converts who have come to believe in Jesus Christ as their Redeemer and Lord.

Add to this the mission work of the Baptists in German-speaking Austria and that part of Switzerland which belongs to the German-language area. Not only these, but in addition also many Baptist churches in the far-flung eastern half of Europe go back to Germany, and especially Hamburg, for their beginning.

The author of this article studied in the German Baptist Seminary in Hamburg from 1909 to 1913. At that time about seventy students were enrolled, of which a third came from outside German territory. During the decade more than a hundred missionaries received their theological training in Hamburg. Many of them are still engaged in fruitful service outside the German border.

Not only in Germany, but also in the eastern sections, particularly in Austria, there are signs that our churches are experiencing inner renewal and outward expansion. New mission stations are being established

and young local churches founded.

Perhaps Baptists in Switzerland have the most difficult time making great progress, but there also are hopeful signs. The Baptist church in Zurich, in the southern German-language area, probably the strongest metropolitan church, plans to celebrate its hundredth anniversary on October 9.

It may not be generally known that the beginning of the Baptist movement goes back to the Reformation under Ulrich Zwingli in Zurich. At that time some of the first Baptist-

Photo courtesy the author



Faithful Baptist nurses known as deaconesses minister in Berlin hospitals.

minded believers, because of their fidelity to New Testament truth, were tied in sacks and drowned in the Limmat, the river which flows out of the Lake of Zurich.

In the establishment of the Baptist Theological Seminary in Ruschlikon, we see the friendly guidance of God. A very great need exists for young, well-educated Baptist missionaries in central and eastern Europe. May the Lord call many young laborers into his vineyard. May all who follow this call, during their studies in Rusch-

likon, receive inspiration from above and through the best knowledge of the Book of books be prepared as ambassadors in Christ's stead to do a glorious work. May we all be possessed by the holy passion to win souls for Christ.

During the last decade central and eastern Europe has passed through tremendous upheavals. In the hearts of many people a new question has arisen about what is enduring and what will pass away. God himself shakes the earth and its people (Hebrews 12:26-27). It should be evident that the landslide of non-Christian foundations cannot be stopped and that in the faith in Jesus Christ we have an unshakable rock foundation for time and eternity. This "shaking" has not yet reached its end. It appears, when we see it aright, still to be going on and even to take in more territory.

In all the uncertainty of the present, may we not only on the basis of Holy Writ, but also from our costly personal experience give our testimony to a threefold certainty:

(1) The rock foundation Jesus Christ, whose invincibility can be proved in the heaviest catastrophes.

(2) The faith in Jesus Christ as our Redeemer and Lord, who holds our life in a slipping world and gives poise in a confused world.

(3) The holy task of winning souls for Christ and to build churches after the pattern of the New Testament. Thereon rest the sure promises of God and the most glorious prospects. Therein also is rooted our sacred task and our transient responsibility.

Since the end of the war the Baptists of America have helped the numberless hungry, cold, homeless, and sick people in the whole world, and many of us in Europe. You have sent us Bibles and New Testaments in great numbers; we were able to forward them to the many who with all their hearts asked for them.

The Baptists on the European continent especially thank the Southern Baptist Convention for the great understanding with which you have met our extraordinary distress; for the physical and spiritual help as expression of your brotherly love; for the new interest and for your great sacrifice on behalf of our mission work. May the God of all grace help us all on both sides of the Atlantic to be something for the praise and fame of his glorious grace.

Christ Jesus Went to China to Stay

By J. T. Williams

"Crucify him, crucify him!" the rabble of Jews cried before Pilate at the trial of Jesus. This noisy violent opposition prevailed and Jesus was crucified in order that he might bring to fullness God's plan of redemption for mankind. Jesus Christ overcame death in the resurrection and his abiding presence is ever with those who love and trust him, and try to find and do his will.

While he was in the midst of his ministry on earth, he warned his disciples that they would meet opposition as they went out in his name.

This was made clear to the twelve, and also to the seventy whom he appointed and commissioned to go and preach. He said: "Go your ways, I send you forth as lambs in the midst of wolves" (Luke 10:3).

Truly, it has been even as the Lord said it would be. But that which the Lord promised has kept his followers going on. After Christ Jesus died on the cross and was about to go back to the Father he said: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

It was this presence of the Master

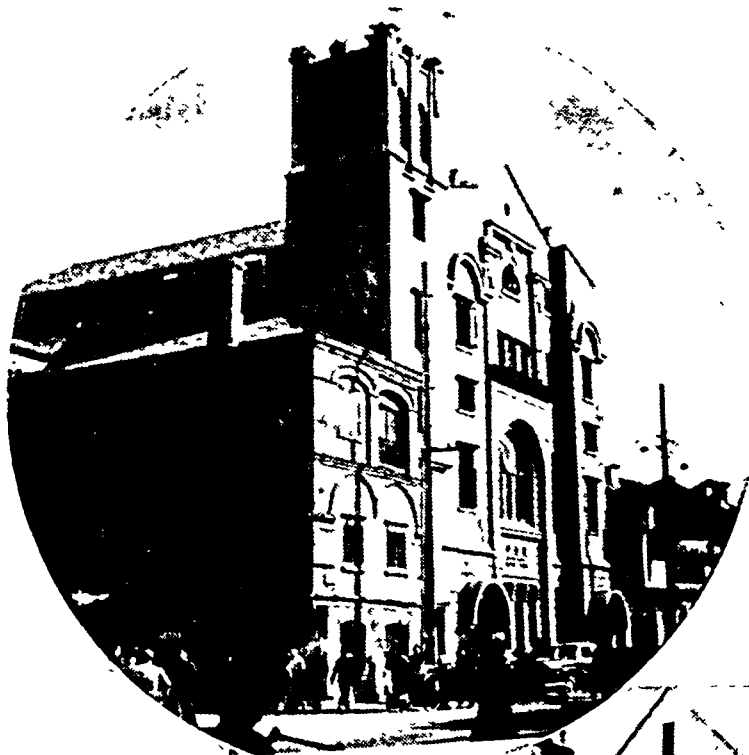
that led godly men and women to go to China more than a hundred years ago, and has sustained them in all kinds of opposition and persecution. All kinds of evil have been spoken against the missionary. Some have been beaten, robbed, and even put to death, but the gospel of our Lord has gone on.

Perhaps, the greatest single persecution of Christians up to the present time was the Boxer Uprising in 1900. Not only did many missionaries lose their lives at the hands of the Boxers, but a large number of Chinese Christians also died the martyr's death.

Was Jesus present according to promise when these consecrated men and women lost their lives for his sake? Yes, he was there, and the witness of those who died was more powerful in their death than it had been in their lives. The Boxer Uprising scattered the Christians far and wide over the land. Some of the most powerful Christians of the generation just now in the passing, were led to the Lord by the unwavering testimony of those who were slain for Christ. The greatest advance of the cause of Christ in China has been since the Boxer persecutions.

Photos by B. L. Nichols, A. S. Gillespie, and H. H. Snuggs, Jr.

Alien forces may move into the True Light Building (below), into the Ray-Franklin Memorial Dormitory at the University of Shanghai, and even into the house of worship of the oldest Baptist church in Central China, but Christianity won't die.



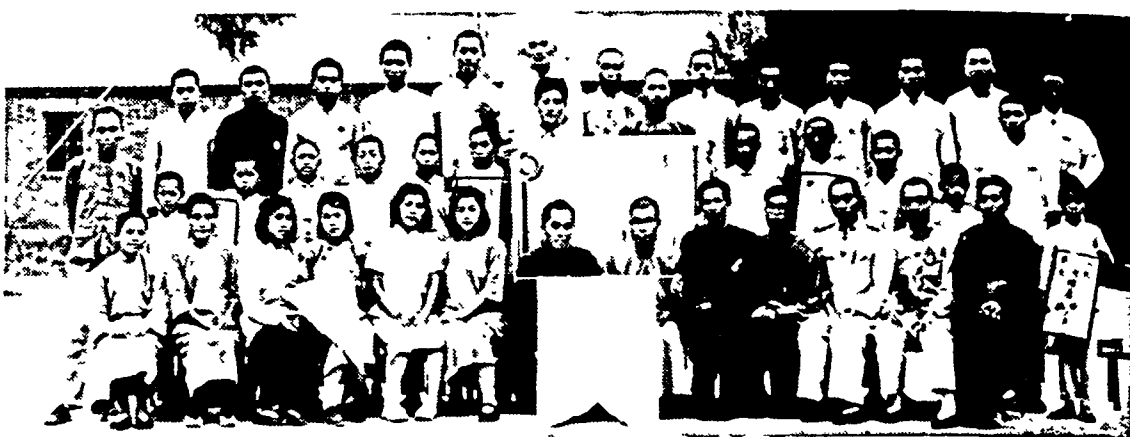
In these evil days another great scourge has fallen upon the Chinese people. Communism has been smoldering in the land for more than twenty years, but this year its armies have covered a large portion of the country.

Communism is materialistic, is built upon class hatred and greed for power to dominate the whole life of the individual, and, of course, is against religion of any kind. Hence, it has interfered with and will interfere with the preaching of Christ in China.

In Russia the Communists have tried to stamp out Christianity, because in their materialistic totalitarian state it is a hindrance to some of their practices. In China the Communists say one cannot be a Christian and a Communist. How many Christians have lost their lives at the hands of the Communists just because they would not give up their hope in Christ! Quite a number of missionaries have been killed by them, although in some places recently there has been a more friendly attitude toward the missionary and the Chinese Christians. Especially has this been said of their attitude in the Yangtze valley which they have taken over in recent months.

It remains to be seen what their attitude will be when they dig in a little deeper and get the masses of the people in their clutches.

Many missionaries of various denominations have come out of China ahead of the Communists—not that they were afraid to die if necessary for the cause of Christ, but that they might render the widest service over



From behind the iron curtain and the Interior China Mission comes this portrait of the Chengchow Association Young People's first summer conference, made August 22, 1948. Ten-year-old Wu Kwang Ren (extreme left, second row) represented the Laichi group of young Baptists, and he walked thirty miles to attend. Others walked as far.

the longest period of time, and keep themselves ready to serve again in China when the way opens.

Some missionaries have remained in occupied areas to see if anything can be done under Communist domination. At the time of this writing, that also remains to be seen. Because missionaries go out from so-called "capitalistic countries" they are under suspicion by the Communists. Because of the political entanglements Chinese Christians in some places have felt it might be well for the missionary to leave the country for a while.

The only Southern Baptist missionary left in the Interior China Mission is Dr. A. W. Yocum (left center), photographed last October 20, with the visiting preacher, the pastor, and congregation of the Pei Ling Primary School revival meeting at Chengchow. The two pictures on this page reached the U.S.A. in February, 1949, through secret channels.

If the Communists should dominate all of China, it may be that all the missionaries will have to leave the country. Whatever happens to the missionary, Christ Jesus has gone to China to stay.

The missionary may have to leave the country, and the Chinese Christians may have to suffer untold persecution, but Christ Jesus will live on in the hearts and lives of those who have been and will be redeemed by his precious blood.

My own strong belief is that, given a few years, some way will be worked out for the missionary to continue his work in China, and hand in hand with the Chinese Christians he will take the glad tidings of the Master to every nook and corner of the land until the teachings of our Lord shall cover China as the waters cover the sea.

Photos courtesy Lucy Smith



Juneko Sensei Wins Her Neighbors

"... And so, by studying the customs of the people of Palestine, we learn many things that help us to understand the Bible."

As Minekawa San finished her part on the program and sat down, Yoshida San went to the front to discuss the dress of the people of Palestine.

Juneko Sensei (that is what most people around Seinan call Mrs. Juneko Hara, president of Japan W.M.U.), sitting on the front seat and watching them, felt her heart full to overflowing with joy and thanksgiving. This was the first time for these new believers to take part on a W.M.S. program and she felt it was almost too good to be true. Only a few months ago they had been baptized, but already they were taking office and doing their assigned parts in a way worthy of old-timers.

Mrs. Hara glanced over to where the missionary was sitting—yes, she too was fairly bursting with pride and joy in the fine discussion they had had on Palestine. Maps they had used, flannel pictures, slide films, many things, to help them see the land of our Lord, and to understand better its needs. Mrs. Hara had even brought along a bottle of olives (No telling how long she had treasured that gift bottle from the States!), for olives are never seen in Japan, except at the overseas or Army stores.



Yoshida San was photographed entering the baptistry, Mitani San is shown with her pastor in the act of baptism.

By Floryne T. Miller

PHOTOS BY THE AUTHOR

As Mrs. Hara glanced around the room at the nearly forty women gathered in the newly and beautifully furnished W.M.U. office, she remembered her experiences with these women during the last two or three years. Only one or two of them had been with her those awful war years.

At war's end these women had moved into the apartment across from the campus that belonged to the newspaper where most of their husbands worked. Gradually others—those who had gone to the country when they had heard the war was over and the American soldiers were coming—returned to their homes. They had marvelled at Mrs. Hara and the few who had not been afraid to stay.

At last things were normal enough for Mrs. Hara to begin what had been on her heart a long time. She did not begin with the adults at first. Her heart had ached every time she watched the dozens of little children in the neighborhood—children who loved to sing as do all children, who knew no songs but the rough war songs they had learned from the soldiers. So she had gathered them together every Sunday morning and soon three hundred were singing about God's love instead of man's hate.

Every day during the long waits in the ration lines the Christian woman



Mrs. Hara's neighbors who have recently been baptized are radiantly happy folks.

had been friendly with her neighbors.

So now she began to ask them to her home one Saturday evening out of the month. To the first meeting nearly thirty of these neighborhood friends came to hear a converted Buddhist priest tell them of his experience with Christ. Sometimes the pastor of the church would speak to them, sometimes Mrs. Hara herself would talk, skillfully applying Bible truths to the everyday things they knew well. To every meeting they came almost one hundred per cent, sincerely interested from the first in what it was that gave to this charming person the poise and strength she had shown through very difficult days.

Those directly connected with the temple in the neighborhood had not been urged to come. Now they began to hear of it, and soon they quit going to the temple.

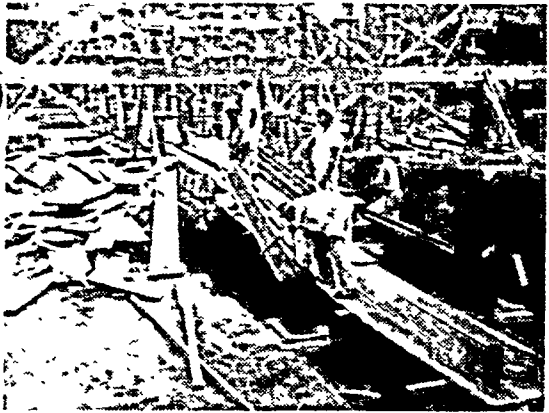
Mrs. Hara remembered with a thrill of joy how she felt the night five of the women had stayed back, indicating their interest in following Christ. Conferences with the pastor followed—study of what such a step would mean, and then the happy day when she had seen them baptized.

Others had come—one had been followed quickly by her daughter—and now among the forty regular attendants were twelve Christians, and they were a regularly organized circle of the Mt. Zion W.M.S.

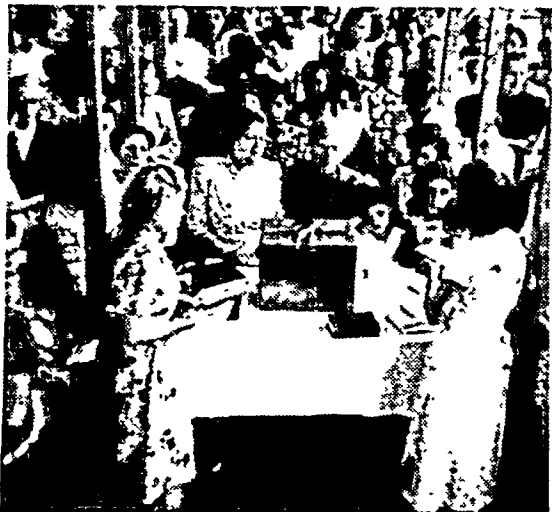
August 19, 1947: Ground-breaking



January 5, 1948: Scaffolding up



January 28, 1948: Cornerstone laying



Another "House Beautiful"

By Ruth M. Randall

PHOTOS COURTESY MINNIE LANDRUM

In a choice residential section of Rio de Janeiro a new note has been added to the usual early morning sounds; a chorus of feminine voices praising God in worshipful melody. The music comes from a building recently emerged from ugly scaffolding, a jewel in a setting of ancient mango trees, dripping shoestring fern, with a backdrop of verdant hills. This is the new home of the W.M.U. Training School of South Brazil.

A dream come true at last! The first concrete evidence that made one feel it was really going to come to pass, was the breaking of the ground. There was much hesitation and delay in view of serious shortages in materials and high prices, but finally on August 19, 1947, we stood in a clearing in a banana plantation and participated in the ceremony that meant construction had actually begun.

Mrs. Esther Silva Dias, president of the Brazilian W.M.U., turned the first spadeful of earth, using a new spade tied with Brazilian and American colors, symbolizing the co-operation of the two peoples in this enterprise.

Foundations were laid and the walls began to go up. Missionary Minnie Landrum, executive secretary of the Brazilian W.M.U., was made chairman of the construction committee. To get that building up, Miss Landrum, Missionary Dorine Hawkins, and other members of the committee entered upon a course of activity foreign to anything they had ever undertaken before. Innumerable visits to the site, consultations with the contractor and his subordinates, verify-

ing of all the bills and making out the checks, and most of all, hardest of all, hunting scarce materials, insisting that the impossible be made practicable, pushing on when morale was low.

In January, 1948, the cornerstone was laid; at least the ceremony was called that, although the cornerstone had been placed some time before. According to Brazilian custom, a square hole was made in the entrance hall for a steel box specially prepared for the purpose. In this were placed a copy of the program of the ceremony signed by a large number of those present, a Bible, current issues of periodicals, and other symbolic items. This box was then sealed and placed in the cavity, to be covered with a commemorative plaque.

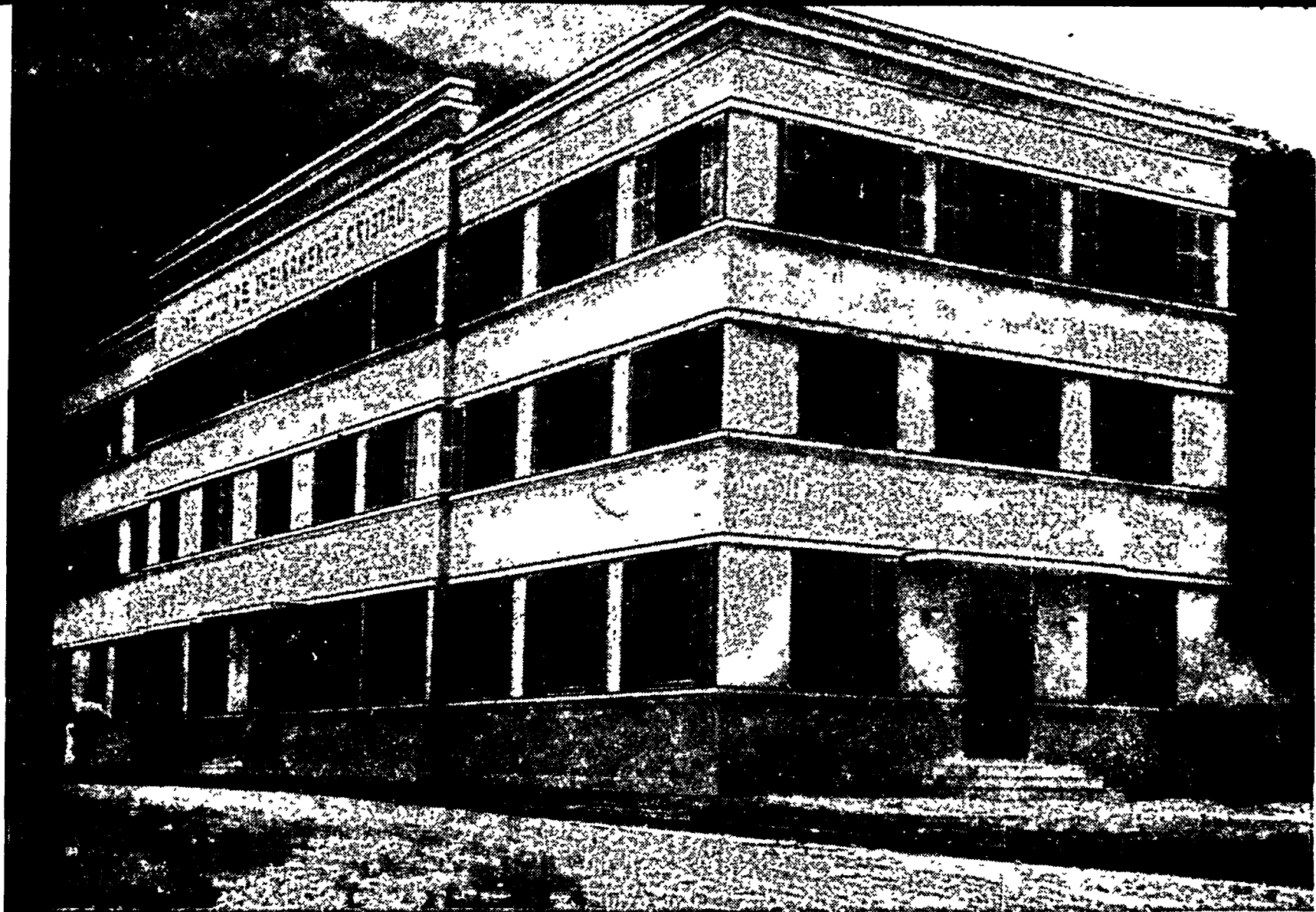
On August 7, 1948, was the most interesting celebration called the Festa of the Rooftree. When the ridgepole was placed, the workmen expected a holiday and a keg of beer. The holiday was granted but in lieu of drinks each workman was given an envelope containing a gift equal to a day's wages and a copy of the Gospel of John.

On the highest points of the building the workmen had tied green branches according to their custom on this occasion. Brazilian and American flags also waved on high, signifying the union of hearts and hands for the furtherance of the Cause in Brazil.

School opened April 4, 1949 with thirty-four matriculates. Standards had been raised for entrance requirements and some apprehension had been felt about the number who could qualify.

August 7, 1948: The Festa of the Rooftree, with gifts to the workmen





Miss Hawkins is the principal and Missionary Sophia Nichols her assistant. With glad hearts they began the first session in the new building and though it was not quite finished and equipment and furnishings were not yet in place, with patience and hard work they soon got everything to running smoothly.

Last April 23, the building was formally dedicated to the service of the Lord in the preparation of Brazilian young women. This celebration began with a reception and several hundred were able to view the splendid quarters for the Training School.

The furnishings were provided by the Brazilian W.M.U. organizations, with individual gifts from Brazil and from the U.S.A. All guests admired

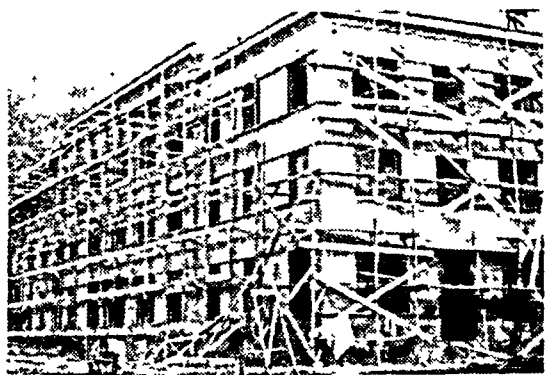
the prayer room where the electrician, a good Catholic, had thoughtfully provided outlets high on the walls for lights which he presumed would be kept burning before the images of the saints!

Of the finished project, Miss Landrum said, "It was a big task. We thank God we had the strength to stay by it day by day. I could not have done it, had it not been for Faith, the red Ford we hope will some day belong to the school. But I realize that the greatest of all tasks now is to give the girls a real sense of the need of being an all-round prepared worker for the Master's service. At last Brazilian Baptist young women can get the training they have so long needed."

Two years ago this was a banana field. Today a three-story building with chapel, classrooms, infirmary, offices, dining hall, and a dormitory for thirty-four young women occupies the property. A double garage provides laundry, pantry, tool room, and servants' quarters. Woman's Missionary Union Training School for South Brazil at last has a home of its own.



October 28, 1948: All but finished



April 23, 1949: Formal dedication of the new home of Instituto de Treinamento Cristão



EDITORIALS

In Honor of the Faithful

Who is worthy of greater honor, the factory girl who faithfully brings a tenth of her meager earnings to the house of God, or the prosperous businessman who once a year calls up the pastor to come by his office, where he with a public flourish writes his annual check of one hundred dollars for his church?

Who is worthy of greater praise, the Christian businessman who is faithful to his Lord in both lean and prosperous days, or the small wage earner who thinks his little gift would make no difference and therefore withholds it from the Lord?

You, the readers of *THE COMMISSION*, are probably among the tens of thousands of Southern Baptists who are faithful stewards in the household of God. Sunday by Sunday you bring your tithe to church. This word is written in your honor.

Unfortunately we have no means by which to separate the active from the inactive stewards among Southern Baptists. The only picture we can draw is one of averages. Thus when we figure out that the average per-capita gift of Southern Baptists in 1948 was \$4.89 for all co-operative missionary and benevolent purposes, of which 80 cents was for foreign missions, the picture tends to obscure the sacrificial devotion of tens of thousands of God's faithful stewards.

One wonders how the hundreds of thousands of Southern Baptists feel who never gave a dime to missions, when they find themselves credited with nearly five dollars for benevolences. Let them take no comfort in it, and let those who serve the Lord with integrity of stewardship not deem themselves buried beneath statistical averages.

Survey of World Missions

Evangelical churches on the mission fields are growing steadily in membership. A recent extensive survey by the International Missionary Council reveals that Protestants have increased over 200 per cent during the past twenty-three years.

The survey covers evangelical mission fields in 120 countries and island groups outside the United States, Canada, New Zealand, Australia, and Europe. Christians of evangelical faith in those fields numbered 6,517,697 in 1925. They had increased to 25,341,283 in 1948. Roman Catholics in the same area numbered 130,135,133 and Orthodox Church members numbered 11,595,803.

Protestants showed the greatest gains in South Africa and India-Pakistan, where during the twenty-three years they increased from 714,013 to 5,467,281

and 580,212 to 4,100,224 in the respective areas.

In South America the largest gains were reported in Brazil (from 69,527 to 1,657,524); Argentina (from 3,350 to 259,056); and Mexico (from 31,138 to 265,148).

The report also states that the Protestant missionary staff now numbers 192,987. This includes 25,989 ordained ministers, 128,713 laymen and 38,285 women. Ordained ministers from foreign countries numbered 8,883 as compared to 17,106 nationals.

The total number of places of worship in the area surveyed was 141,169. The only country that showed a loss in Protestant population was Turkey.

The survey will be available in book form this fall under the title *The World Christian Handbook*, published by the World Dominion Press, London, and distributed in this country by Friendship Press. It will sell for \$7.50.

Former Board Member Eulogized

If evil companionship or unhappy chance puts a minister's son in court for a criminal offence, some who remember his background always will call attention to it; but when the son of a clergyman greatly serves a negligent city or a reckless generation, who stops to remark that his rise is the more splendid because he had the criticism of a congregation to overcome and had to make his way from the financial distress in which the families of most clergymen chronically have to exist? . . . Here in Richmond, now that death has cut short at fifty-two years of age the career of Hugh Rudd, it is enough for us to say gratefully that he demonstrated how often and how splendidly the son of a missionary preacher may carry into different fields the spiritual qualities of the sire. Many of us remember the Rev. A. B. Rudd, a man of small physique but of keen mentality and superb devotion, who gave his life to service as a missionary of the Southern Baptists in Latin-American countries. Hugh Rudd was reared in youth among Mexicans and Puerto Ricans and he spoke their language so readily that for some years after he returned to the cradle of his well-known Virginia ancestors he had the echo of a Spanish accent on his tongue.

Newspaper work, the practice of his profession of the law, and his inherited sense of duty carried Hugh Rudd into the work of the Richmond First Club, an organization that has done more than any other with which we are acquainted in Richmond to give us a new and loftier conception of what good government could be and had to be. . . .

This service was no diverting recreation for Hugh

Rudd. He had capacity for enjoyment, but he had immense earnestness. No exhortation of Scripture was more consistently exemplified by him than the words of the Preacher, as set forth in the ninth chapter of Ecclesiastes: "Whatsoever thy hand findeth to do, do it with thy might . . ." . . . As we admiringly watched him advance the interest of this goodly city, we felt that another profound principle was added to that of "do it with thy might." He seemed to us always to put his service to Richmond and to society on the higher level and to do all his work "as unto the Lord."

—DOUGLAS SOUTHALL FREEMAN in
The Richmond News Leader, June 29, 1949.

Schweitzer Visits America

The most celebrated personality to visit America this summer was Albert Schweitzer, missionary to French Equatorial Africa. He came to lecture on Goethe and to raise funds for his Mission in Lambaré.

Never before has a missionary been given such attention by the press. His picture became familiar to every American who reads newspapers. A somewhat popularized summary of his theology and philosophy was printed in leading weekly magazines.

Much of his writing in the field of theology is very controversial. He has proved to be one of the most versatile men of this generation: musician, author, builder, philosopher, theologian, and surgeon. But all who met him agreed that he is a saint who might have remained just a genius of world fame, had he not tackled the job of a medical missionary in the jungle of equatorial Africa.

From Slavery to Grand Achievement

The Negro in the United States, by E. Franklin Frazier. (The Macmillan Company, 1949, \$8.00.)

Here is a book on the American Negro worthy to take its place alongside the great work of Gunnar Myrdal, *An American Dilemma*. The author, who is professor and head of the Department of Sociology at Howard University, was associated with Myrdal in the preparation of that work. He justifies the writing of his own book following the appearance of Myrdal's in these words:

The Myrdal study was concerned with broad social policy in dealing with the Negro problem. The present study is not concerned with social policy but rather with the processes by which the Negro has acquired American culture and has emerged as a racial minority or ethnic group, and the extent to which he is being integrated into American society. Moreover, unlike the Myrdal study, the main emphasis of the present study is focused upon the Negro community and their interaction with other elements of Ameri-

can society. Thus the aim of the present work was to study the Negro in a sociological frame of reference which would throw light upon the problem of race and culture contact in other parts of the world as well as in the United States.

It is good to have before us from the author this statement of his purpose. The size of the book with its vast array of data, tables and maps, testifies to the prodigious work expended in the execution of this purpose. The result is a truly comprehensive, useful and readable study of the Negro in the United States. By "readable" we mean to emphasize the fact that the story of the Negro in America is not lost in the maze of charts and tables that help to make the book a most useful reference work.

The best feature of the book is its factual and yet interesting history of the Negro in this country from early colonial days to the present. In this history we begin with the "Significance of the African Background" and end with "Prospects for Integration of the Negro into American Society."

Interesting features of the Negro's emergence as an important factor in American life are found under such heads as these: "The Plantation as a Social Institution," "The Free Negro," "Slave Revolts and the Underground Railroad," "Reconstruction: Period of Acute Race Conflict," "Rural Negro Communities," "The Negro Family," "The Negro Church," "Negro Press and Literature," "Negro Leaders and Intelligentsia," "Race Relations." These are but a few of the chapter headings but they are representative.

The book is organized in five parts as follows: Part 1, The Negro Under the Slave Regime; Part 2, Racial Conflict and New Forms of Accommodation; Part 3, The Negro Community and Its Institutions; Part 4, Intellectual Life and Leadership; Part 5, Problems of Adjustment.

In his conclusion the author expresses the conviction that the "integration of the Negro into American society will be determined largely by the reorganization of American life in relation to a new world organization." He believes that "the integration of the Negro into American society becomes from the standpoint of the Americans themselves a question of a new organization of American life in relation to certain principles and values which are becoming dominant in the world today. These principles and values were implicit in the American system, from the beginning."

Dr. Frazier has brought to the production of this great work the fruits of broad scholarship and long experience in the field of Negro history and culture. Himself a great Negro scholar he is a living example of the hard climb of the American Negro from slavery to grand achievement.

EDWARD A. McDOWELL

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Chinese Soldiers Overrun Yangtze River Steamer Carrying Missionary to Kuling

At the urgent advice of my doctor here I had a vacation during the summer of '48 to avoid losing all I had gained since my recovery from typhus. I spent a month in the lovely mountain resort of Kuling, making the trip up the Yangtze River by river steamer. The first twenty-four hours were delightful. But at Nanking 3,000 soldiers boarded the vessel which already had a full passenger list.

Webster never succeeded in defining the word "bedlam" for me, but the Chinese army has. The soldiers ran pell-mell up the gangplank, killing three passengers in the jam. A child was knocked off into the river from the gangplank and never rescued. They made a raid on the dining room while passengers were eating. The dining room steward and all waiters did their best to keep them out. After some time army officers arrived on the spot and calmed them down.

At eventide I felt I'd suffocate if I couldn't get out to the front tip of the boat and get a breath of air as it met the boat. Bed mats and sleeping soldiers and passengers filled the decks and corridors, but I discovered a zigzag path across the front deck. I stood for an hour and watched one of the most glorious sunsets I've ever seen.

While I was standing there several young soldiers who spoke some English gradually gathered around me, eager to practice their English and also to say simply, "I know you are a missionary, and I am a Christian." As the sun slowly sank over the lovely Yangtze river we stood there in a group and talked of God and the wonders of his creation.

We had to close our cabin door against the mob and almost suffocated during the night. I awoke at daybreak with a deathly nausea. The purser and my cabin mates, three Chinese women, were frightened when I fainted away lying in my bunk. Two American Brethren missionaries picked me up and, climbing over sleeping passengers, soldiers, bed mats and baggage, took me to their cabin on the deckless side of the boat where the fresh air could come in. After resting

in the fresher atmosphere for a few hours I regained enough strength to attempt the trip up the mountain that evening.

When we left the boat we took a truck across the valley to the foot of the hills. We went up the mountains in sedan chairs by moonlight. What an enchanting trip it was! We arrived at our destination at two o'clock in the morning.

There is everything on Kuling mountain to make a perfect vacation—an almost perfect climate, rippling mountain streams, singing birds, the musical moan of the wind in the pine trees, man-made swimming pools and tennis courts, curio shops, peddlers and picnics. There were also religious and educational confer-

Fifty-Fifty by 1950

ences, prayer and preaching services. Such blessed fellowship with many fellow Americans and fellow missionaries of many nationalities and creeds!

The return trip was made by train. We had twenty-four hours in the lovely city of Nanchang on the beautiful river Kan. In the evening two fellow travelers and I walked out on the river bridge to see the light of a full moon on the river. Thus it was that I saw a ceremony I had heard about but never seen in our section of China.

A flatboat zigzagging down the river left behind a trail of fire resembling a mammoth dragon. About fifty people on the flatboat worked hard at launching little lighted cups of oil to form the float-

ing fire dragon which they thought would guide the souls of friends who had drowned and light their way into a haven of rest.



BLANCHE GROVES
Soochow, China

Audience Crowds Theater in Northern Parahiba to Hear Gospel Messages

Recently I had the coldest and warmest experience in my sixteen months in Brazil. The cold was physical, the warmth spiritual.

I was visiting a place called Cuité in the northern part of the state of Parahiba. The altitude is very great and when the sun goes down everyone reaches for a warm garment. I was skeptical about cold weather in this part of Brazil but after

the first miserably cold night I was fully convinced.

The people gave us a warm and cordial reception. Six of us had come in response to the invitation of a young woman who had journeyed to the capital a few weeks before and asked to be baptized into our First Baptist Church. She was the only Baptist in this town and the only other "believers" were a few Pentecostals. The rest of the people were nominally Roman Catholic.

One of these Catholics offered us the use of his theater for our services. We were most grateful for this, for it was really too chilly for an open-air service. The theater had about 130 chairs which we thought would be more than enough for the first service. Imagine our surprise to see more than 200 people crowded into the building, a large group of them standing during the two hours. This crowd came in spite of the fact that a circus was in town—and a circus in Brazil is much more of a novelty than in the States!

There was an even larger crowd in the theater the second night. This was the regular time for the picture show, but the owner insisted on putting off the show so we could have our service! Can you imagine a movie shutting down for the gospel in this twentieth century?

There were several public decisions during the two services, and the people eagerly received our tracts and Gospels and Bibles. Before we left several people offered to let us have regular services in their homes. We do not have a preacher available at the present so it may be some time before regular services can be started. I plan to make another visit soon because I have never seen a riper opportunity for the gospel.

My wife is teaching in our school here in João Pessoa. I plan to teach a class in English in the school at night. We are very happy in our work here.



CHARLES DICKSON
João Pessoa, Brazil

Missionary Learns Mexican Philosophy and History Along with Language and Customs

Hop in this *calandria* (Victorian carriage) and let's take a spin around Guadalajara—the second largest city in the republic. Because *calandrias* are cheaper than taxis, people prefer to

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joggle home over the cobblestone streets to take their bundles from the markets.

First there is the girls' student home, and taking care of all ten of the girls keeps one missionary busy. Most of our girls come from small towns where they would have no chance of education past the sixth grade, which is the extent of public education in rural sections of Mexico. There are twenty boys in our boys' home, and they make quite a good looking group when they all come here to our dining room to eat their meals.

Orvil and Alma Reid have their headquarters here. He has charge of a printing shop at the boys' home, and a social center in town where they give English classes in an effort to reach the people. Dr. Lamar Cole and his family have been living here more than a year, awaiting the arrival of his papers to enable him to practice medicine in Mexico. He has been treating many of our people but making no charge.

About 150 attend our Sunday school and a few more attend church, which is the only Baptist church in this city of more than 250,000 people. Most of our members belong to the working class and only a very few have any money. Christianity here has not reached the wealthy class because to become a Christian often means to lose face, political prestige, and in many instances the love of family. The new pastor of the church is teaching now at one of the seminaries in Mexico but is moving here in January.

Señorita Catalina Vizcaíno, a retired university professor, gives me private Spanish lessons each afternoon for an hour at her house. She also gives me much of the Mexican philosophy of life and Mexican history. She is what we would call a liberal—that is, not a real Catholic and not a Protestant. But she is interested in our work here and tolerant toward it.

Baptists from the Emmanuel Association, composed of four states, met in Quila the last week in November. I shall never forget the trip. There is a total lack of physical comforts in the lives of the people there. All the houses in the section of the town where I stayed get their water from a common well. The beds are straw mats covering the boards in the bedstead. The children play with toys made from cowhide. The cattle live in the front yards or roam the streets.

The twenty-eight messengers from the various churches of this small association manifested a magnificent spirit and con-

KUNSHAN, CHINA.—A missionary never knows what kind of job will come her way next.

One day this spring, I was told that Mrs. Ling had come to the orphanage to do the sewing for the children. Mrs. Ling's husband was an evangelist and at one time a student in the Bible School we used to have here. He died very suddenly during the war, before their little girl was born. Some time in life, Mrs. Ling had a terrible burn that left an awful scar on one side of her face. She has some education, including a year at Bible School, but not enough for a teacher or Bible woman.

When those in charge of the orphanage said she couldn't sew and would have to leave, I felt there must be some way provided for her. Remembering Psalm 37:25, I decided to teach her to sew myself. I am no fancy seamstress, but under the guiding hand of Mother Necessity, I have learned quite a bit.

Of course when you sew you have to have cloth to sew on, but the price of cloth now is prohibitive. Then I remembered the bales of used clothing sent to us from the Southern Baptist Relief Center. While we were sorting the garments, we picked out a lot of women's dresses that the Chinese women won't wear anyhow, ripped them up, and made them into clothes for the children. So we have ripped, made patterns, cut and sewed.

Mrs. Ling has made wonderful improvement in her sewing and has turned out some pretty clothes for the children. We are paying for her keep with Baptist relief funds.

We also have a pile of flour sacks given us by U.N.R.R.A. last year. We are washing them and sewing them into shirts for men and boys. We have made about five different sizes. We have already given away over one hundred garments and the shirt factory has barely started. With cloth so high, it has been a great blessing to so many already.

Mr. Johnson came in the other day and wanted me to sew up some aprons for the women who pick seeds and beans. "What are we running anyway?" I asked. "A farm, dairy, clothes-making establishment, florist shop, laundry, employment bureau, music school, or Mission station?" Many are the calls but all represent real needs.

As I look out my window and see the old stone horse out in the wooded field, with nothing to do but to stand still and watch nature change her dress from season to season, sometimes I am a little envious of him. He lives such a simple life!

KATE C. JOHNSON (Mrs. W. B.)

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secration. The association supports its own missionary and colporteur. All the expenses of food and housing for the meeting were borne by the people in Quila, and they thanked us for coming! After the Sunday sermon the candidates for baptism all went forward to submit to an examination. After the examination the congregation went to the river where we witnessed one of the most meaningful baptismal ceremonies possible.

Missionary life here is not as you might expect in lots of places. We are not accepted with open arms and the people usually are not waiting for us. We must seek them out. It is a great challenge, and I am almost impatient until the time

comes when I can begin my actual missionary work. Meanwhile my work for this year is study of the language, the people, and the customs.

MIRIAM McCULLOUGH
Guadalajara, Mexico



Costa Rican Baptist Convention Will Expand its Evangelistic Activities

We recently held the third annual Baptist Convention of Costa Rica. The size of it is more like some local gathering in the States, but it was an above-the-average attendance here and the lovely spirit that prevailed might well be copied elsewhere. Two important steps were taken: plans were made for expansion of our evangelistic activities and definite action was taken to establish our Convention according to the laws of the Republic.

Until the present we had not been able to get any recognition of personal nor public rights, as we live under a state religion. Our little Republic has had plenty of political upsets this year. This has naturally hurt the people in general, but our missionary program has not been molested.

We are planning some special evan-

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gelistic efforts this summer, with two young men, Bill Doyle and Paul C. Bell, Jr., from the Baptist Student Union co-operating. Since so many of the Costa Rican people have radios in their homes, we are trusting to get some regular radio time. The few occasional radio services have been a blessing to many. We are sending out Bibles, New Testaments and Gospel portions to place directly in the hands of the people.

We are making plans for our Vacation Bible school. Mrs. Hughes is planning lots of things for the children to paint and some sewing for the larger girls. Her electric sewing machine has been a vital point of contact with several unsaved neighbors. One of her most faithful pu-

pils is the wife of a Government official. Recently the woman's eyes were opened in part and she declared she would never



return to confession to earthly priests. Although a graduate of the teachers' school, she has not known anything of Christ's way of life.

VAN EARL HUGHES
San Jose, Costa Rica

*Best Way to Help Missionary is to
Contribute to Co-operative Program*

Many of you have inquired as to our needs and expressed a desire to help us

and the work in some way. Without a doubt the very best way anyone can help the missionaries whom he knows is to contribute liberally through the local churches and see that a good percentage of the money in the local churches goes to the Co-operative Program and thence through the Foreign Mission Board.

I know that some of you feel you want a more direct contact with the work done on the foreign field by sending gifts to individual missionaries for the work. And we are happy to receive these—but not until you have done your share in the co-operative plan. Only in that way can we really set forward a worthy foreign mission program.

We do have relief needs here. Clothing is still needed. Medicines are still scarce. Christian literature for use in the churches is badly needed. We have no Sunday school helps, for example, very few good tracts, no study helps for the books of the Bible.

You already know something of the Sunday school and church which meets at the home of Missionary W. R. Medling. One day in February it was raining and the Sunday school had to be held inside. Before the children came into the house they were met at the door to have their feet washed. We are not foot-washing Baptists, but this was a matter of cleanliness. When all were in, approximately 200 children occupied a space 25x20 feet. Two hundred children can make considerable noise, but these were the best-behaved children I have ever seen.

One of the members of the church invited us to his home on March 3 for the annual "Festival of the Dolls" in honor of his four daughters. Each year on this day the girls in the Japanese homes bring out all their dolls and display them in the *tokonoma* (sacred alcove). For each girl there are dolls of the emperor, empress, court servants, court musicians, and others.

I am more and more convinced that one of the great needs in the development of Christian work in Japan is a major emphasis on Christian ethics. The Japanese have been used to acting according to certain standards of conduct based on tradition, regardless of the rightness or wrongness of such conduct. This is done and that is not done. You are not to ask why.

It is difficult for the young Christians to see that conduct is to be governed by the teachings of Jesus and not by tradition and family or class relationship.

I have already warned the students in my English Bible class that Jesus' standards of conduct will be strange and very difficult with their background.



GEORGE HAYS
Tokyo, Japan

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Shanghai's Eliza Yates and University Middle Schools Progress Amid Unrest

Our hearts are filled with gratitude to God for his grace in the work of the two schools on the Baptist compound in Shanghai. As our compound is out in the country quite a little distance from the city of Shanghai, people who used to stay here got scared when fighting actually came within a few miles of the city.

Most of our students and faculty moved into the city, but a few of us who have more responsibility decided to stay. Although the invading army is only a few miles away and the change-over may be a question of only a few days or even a few hours, we are safe and without fear because in the hands of God everywhere is safe.

Those students who moved into the city have classes in the city. All teachers are on the job teaching and practically all students are in their classes. We finished the fall semester on the compound.

Our urgently needed terrace building for teachers and their families was built in the fall term. It houses six families. The attic of the main building in the girls' school was repaired for dormitory use. A new kitchen with a storage room and a servants' quarter was added.

The old Japanese terrace which was used as a dining hall was repaired and changed into classrooms. If political conditions become normal, we should remodel the Japanese terrace in the boys' school for the use of Junior boys. On the girls' side, we need to restore the model home for girls. We need a gymnasium for each school.

Our school kitchens deserve special mention. Beginning last semester we changed the kitchens into a student affair instead of contracting a cook. It was entirely self-supporting and on a non-profit basis. Each individual who paid \$18.00 at the beginning of the semester received a balance of nearly \$2.00 after paying the whole term's food for four and a half months.

The secret is that immediately after students paid in, all cash was put into such commodities as rice, flour, oil, and fuel instead of keeping any paper money

The first Girls' Auxiliary in Spain was organized in the home of Dr. and Mrs. George Jennings in Barcelona, with Esther Celma as counselor and Mrs. J. D. Hughey on hand to assist. They meet in this home every other Saturday afternoon. They had a dedication service of new officers.

Adolfo Monso



which depreciated rapidly. At the end of the term the remainder of the food was sold and the proceeds divided among the students.

The total enrolment of both schools for the spring term was 1,161. About 30 per cent were Christians, most of them Baptists. We have fifty teachers and fifteen staff members. As principal of the schools I will remain here as long as I possibly can. If there is need for evacuation I will be the last one to go.



HOWSON LEE
Shanghai, China
(March 12 and
May 16, 1949)

Christians Denied Religious Liberty Feel Close to Each Other and to God

My admiration for these courageous people grows daily as we see their valiant efforts in this country of misery and distress. A few weeks ago I received a letter from the pastor of our Baptist church in Valencia in which he said one of the young men had been put in jail for refusing to take part in some religious acts which were being performed in the training camp where he is taking compulsory military training.

Last week Generalissimo Franco made a two-hour radio speech in which he denied all charges of religious discrimina-



tion and intolerance. Yet, evangelical churches are closed by Government order, Government fines are imposed upon some groups gathered in homes for prayer meetings, young people lose their jobs for becoming Evangelicals.

Before coming to Spain I wondered how it would feel to live in a country where you would be afraid to state your business, where you would not know as you went to church each Sunday whether or not a gang of fanatics would come in a raid, where you would wonder if you might be arrested or ordered home as you went about your daily tasks.

I have learned that the Christians who live in this country where they are denied religious liberty have an abiding peace and assurance. They have a closeness of fellowship with God and with one another that is not always detectable in churches which have no fear of molestation. They live, I have discovered, not a life of fear but a life of faith, not a life of pity but one of prayer, not a life of turmoil but a life of triumph.



FRANCES SHARP
JENNINGS
(Mrs. George E.)
Barcelona, Spain

Landslide Damages Baptist Property At Maceio in Northern Brazil

Monday, May 16, at 6 p.m. it began to rain and rained without ceasing until the following Thursday morning. Beginning at the little park near the school and continuing past the lighthouse, the bluff caved off to the lower city. It is the greatest disaster that Alagoas has ever experienced. In places the houses on one side of the street were buried and those on the other side knocked down. This happened at 4 A.M.; many people were buried alive. More than thirty bodies have been recovered. Many both from the city and from out of town are in the hospitals.

Thursday the city was without water, telephones, electricity, streetcars and buses. Nearly all the business houses were closed. All over this part of the country

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the bridges are washed out and the bluffs have fallen over the roads. Some towns along the rivers are washed away. Three of the big Catholic churches are in danger of falling and one has already collapsed. The lighthouse has been declared dangerous and if there are more days of rain it will go, too. Damage at our school is not beyond repair but must be attended to right away.

After so long a time the girls' dormitory was finished to a point that it could house the girls we have this year. There is still a part to be finished and a lot of equipment to buy. The girls like the cool semi-basement and object to being housed upstairs. There are about thirty in the dormitory now.

Missionaries Onis Vineyard and Ruby Hines are comfortably cared for on the upper floor. They are using for kitchen and dining room what will eventually be the kitchen.

The separation of the primary from the rest of the school made a real primary school possible and it is being ably run by Miss Hines. She has fine cooperation from the teachers. The extra room left by moving the little ones out gave sufficient space for the larger pupils and their activities. Everybody seems satisfied and interested. There is a good religious spirit in the school.

I made a recent Sunday night visit to the new church, Bedouro. I found a very enthusiastic group, although there was no light either in the house or the street. I have not heard from the out-of-town churches since the rains but it is certain

that many were stricken although the believers live in the higher parts of all the towns.



CHARLES F. STAPP
Maceio, Alagoas,
Brazil

Zack Deals Are Working in Cartagena Since Removal of the Neelys to Venezuela

We have had charge of the Mission here since January 1 and by this time we are feeling just a bit more acquainted with the language and general trend of the work. The Thomas Neelys are now in Venezuela to organize the mission work which was launched by Venezuelans.

One of our most promising young men has surrendered his life for our Lord's work and recently gave up his job in town to enter school and study for the ministry. We have had eight professions of faith recently and also have a group about ready for baptism. After six months of study those who profess Christ come before the church and, after careful examination, are voted upon by the church.

During our busiest weeks we have twelve services, including the three mission Sunday schools on Sunday afternoon. Two of our young men who are studying for the ministry and the pastor of the other church in Cartagena help with the preaching.

Mrs. Deal is instructing ten young girls in piano and several of them have been used in the services. We have organized a choir of young people who sing regularly each Sunday night.

Our ladies' missionary group is beginning a program of visitation in different sections of town and in the hospitals. We recently had our first "Day of Visitation" by Sunday school teachers and members; they gave out 1,500 tracts and invitations to our services. Attendance at Sunday school is usually one hundred or more.

We have recently received money through the Lottie Moon Christmas offering to complete the church here in Alcibia. We still have rooms to complete

CALI, COLOMBIA.—I have just returned from La Helvecia (church we organized last January) where I spoke on three consecutive nights to coffee pickers. There were around 150 people in the evening services. It was a glorious opportunity indeed, as quite a number of coffee pickers came from regions where the gospel is unknown. The power of the Holy Spirit was really manifest. Around eighty decisions were registered! This was something never seen or heard of in all the history of the Helvecia work.

JOHN N. THOMAS, British
Baptist independent missionary.

in our church, and in the future are hoping for a pastor's home near the church. We need a good piano for our auditorium, two folding organs for our mission work, books for our church library, Spanish Bibles and hymnbooks. Thanks to Woman's Missionary Union of Virginia and gifts from others, we shall be able to purchase some of these when the way opens up to bring them into the country.

Zackie now understands and speaks a little of both Spanish and English. The amazing thing to us is that he knows just when to speak Spanish and when to speak English. Johnny is six months old and weighs almost nineteen pounds. He is a happy little fellow. He and Zackie enjoy playing together and are good company for each other.



ZACK J. DEAL
Cartagena, Colombia

New Hospital Plot in Suburbs of Asunción Is an Ideal Location

Soon after our return to Asunción from Argentina where I took part in a memorial to my father, I started working anew on the revalidation of my medical title. With much prayer I submitted my application to the rector of the national university, feeling that I had done as much as possible in laying the groundwork and if the title were not granted now it never would be. You can imagine my joy when, on December 4, 1948, I was granted my license by a special decree from the rector.

A few days later, while driving around one of the suburbs of town, we located a beautiful plot of land, about three blocks square, full of beautiful trees and in every way an ideal location for our future hospital. We immediately went to see the owner and found the price about half that asked for other property in the area.

By the time you read this, the lovely property will belong to Southern Baptists and will be the site of the first Southern Baptist hospital in all South America. It has a partially finished house which we hope to finish and move into as soon as possible and thus be on the spot during the construction of the hospital.

Here at our small clinic in Chacarita our staff numbers three: Dona Louisa, a very good practical nurse and a member of our church, who has been helping me since Missionary Miriam Willis went home on furlough; Señorita Estella Benetiz, our receptionist and secretary, also a member of our church; and myself.

Last year we reached a total of 876 new patients. The total number of patients seen was 1,794. This does not include patients who came simply for treatment or to renew prescriptions and who were seen only by the nurse. Of the 876 new patients, 413 were children under ten years of age.

Of course, it is very hard to judge spiritual gain by numbers and to know just what influence we are having along these lines. We have three services a week at the clinic: Sunday school with an average attendance of thirty, Wednesday afternoon story hour with an average attendance of fifty-five, and Wednesday evening preaching service with an average attendance of thirty-five.



FRANKLIN T. FOWLER
Asunción, Paraguay

Blazing the Missionary Trail by E. Myers Harrison (Van Kampen, \$1.50) a book of sketches of the life and work of seven missionaries, includes a chapter on Solomon Ginsburg of Brazil. G.G.

NORTH EAST WEST SOUTH

The North Atlantic air traffic is served by a network of twenty-five ships supplying meteorological data from ten weather reporting stations. The United States operates fourteen ships, Canada one, United Kingdom four, France two, Netherlands two, and Norway two. Belgium, Denmark, Ireland, and Portugal pay annual sums toward the operating cost.

The Christian Rural Overseas Program (CROP) received the support of 1,500,000 rural families in twenty-six states during the year 1948. They contributed 2,000 carloads of farm commodities for needy people in forty-three nations. The principal products given were wheat, corn, flour, milk, raw wool, and cotton. Each contributor may designate the agency or denomination through which his gift is to be given overseas.

The Food and Agriculture Organization of the United Nations is making plans for a world census of agriculture in 1950. Sixty-five nations have promised to co-operate. The Soviet Union has declined to participate.

In Africa and Asia the word "democratic" is sour in many areas. The new magic word is "communism." People have no idea of the meaning of the word, but the immediate fascination of the term lies in the prospect of getting rid of their present masters and exploiters quickly.

The fiftieth anniversary of evangelical work in Puerto Rico was celebrated on March 13 in the Sixto Escobar Ball Park in San Juan. Fifty thousand people, the greatest assembly of Evangelicals ever in Latin America, filled the park. The night before ten thousand sang "Firmes Y Adelantes" (Onward, Christian Soldiers) on the steps of the capitol building. The meeting was organized by the Association of Evangelical Churches in Puerto Rico which includes Methodists, Presbyterians, Disciples, Baptists, United Brethren and Congregationalists, Nazarenes, and Christian Missionary Alliance.

The Radio Commission of the Southern Baptist Convention will begin a year round "Baptist Hour" October 2, with Dr. R. G. Lee, president of the Convention, as preacher for three months. The programs will be broadcast over a network of 131 stations in twenty-one states by the American Broadcasting Company.

The paper shortage in India is acute, and the demand for Christian literature is heavy. Tens of thousands have learned to read in recent months, mainly through the campaigns of Dr. Frank C. Laubach and his son, Bob. Fifty tons of paper have been sent to India in response to an emergency call for stock on which to print Christian literature.

Kingdom Facts and Factors (Continued from page 7)

remitting pressure of the world campaign of the hierarchical forms of Christianity. We must see and affirm without equivocation the totalitarian and enslaving nature of this system. Nearly all the countries of Europe are today caught in the throes of a conflict between a religious totalitarian system and a totalitarian, materialistic communism.

The competition between the evangelical faith of individual relationship to God and of autonomous co-operation among Christians, and the totalitarian sacramentalism must be accepted. The eyes of evangelical Christians in Europe are being opened to the inevitable evil of the state-church system to which all the Reformation Churches committed themselves.

Just in the days of this writing the news services bring to us the information that in the Scandinavian countries movements are on foot to give a larger measure of real freedom to the "free churches," which have never been more than tolerated by the Lutheran bodies who have secured the advantages of state patronage.

Only those of us who made it a business to know the details of ecclesiastical and political relations have known until now the domineering and repressive attitudes and instruments whereby the "established churches" hindered and repressed their brethren who claim their freedom and were treated contemptuously as "sects."

All of this current situation calls not so much for polemics as for proclamation; not so much for denouncing the errors and evils of dominating ecclesiasticism as for superior devotion to lost men and women and to the Saviour who through his redemption gives the freedom of sonship which alone is true freedom. Above all things and without ceasing we should pray that we may escape all fratricidal antagonisms among people who have a common experience of the grace of God unto salvation, a common heritage of freedom in Christ Jesus, and a common task for bringing men face to face with the only God and Saviour of mankind.

Joel Sorensen of Stockholm, Sweden, is the new youth secretary of the Baptist World Alliance, according to an announcement made by Arnold T. Ohm, general secretary of the Alliance.

Sorensen assumed his new duties in connection with the third Baptist World Youth Congress which met in Stockholm, August 3-9. Approximately 3,000 Baptist young people from nearly every country in the world, except Russia, were expected to attend.

Denmark played host to over 3,000 school children from Germany, Austria, and Italy this summer. Who would not benefit from a vacation in the friendly little land of milk and bacon?

According to the United States Advisory Commission on Information there are now 6,495,000 radio receivers and 3,677,200 short wave receivers in Latin America. Nigeria has a total of 3,600 receivers, China has 870,000 and Japan 8,150,000.

Something new has been added in connection with the opening service of our preacher training school in Turin. By means of a wire recorder the Italian Baptists plan to hear addresses by Dr. M. Theron Rankin and the presidents of our seminaries. Dr. Ben R. Lawton is making several recorded programs about the school and other phases of the Italian work which will be available to those who have (Webster) wire recorders in this country. For further information write to Mrs. Ben R. Lawton, Via Colla 4, Rivoli (Torino), Italy.

BOOKS

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

New Compass of the World, edited by Hans W. Weigert, Viljalmur Stefansson, and Richard E. Harrison (Macmillan \$5.50), is to be highly recommended for wide reading. The price indicates that it was written by experts in the field largely for specialists, but it will be a pity if the average person who is concerned about today's world should be prevented from having it.

Modern developments are changing the meaning of geography. Great masses of people who in past years were separated by thousands of miles and weeks of travel now find themselves within a few hours of each other. Land areas of the world which formerly were unnoticed have suddenly taken on vital international importance. By a scientific presentation of facts of geography, the writers show that we cannot escape the responsibilities and involvements of one world. M.T.R.

Religious Liberty by Cecil Northcott (Macmillan, \$2.00) deals with an issue which is sharply drawn in the world today. Many Christians will welcome this compact and readable book on the subject. The author, an English pastor and journalist, surveys the meaning of religious liberty, both in countries where churches have been long established and on the mission fields. He pleads for a definition of liberty, not in high sounding, vague words but in everyday practice. "Freedom in religion" is, therefore, twofold: "first, the right of the individual's direct approach to God, his freedom of conscience and free choice of a community where he shall find religious fellowship; and second, the right of a religious community freely to order its own way of life and to witness to its beliefs." J.N.

The Board of Foreign Missions, Presbyterian Church in the United States of America (156 Fifth Avenue, New York

10, New York) has produced a useful item for missionary education of children in the "Cut 'n' Fold Series", 50 cents each. The packet of Japan is very desirable for use this fall; the China packet is equally acceptable for special programs on that country. Puerto Rico and the American Indians are also included in the Series.

Each packet consists of a heavy 9 1/4 by 11 1/2-inch folder to serve as background, figures on cardboard suitable for coloring and for cutouts, and stories and detailed information for the leader. Suggestions for handwork are given on the back of the folder. Order directly from the publisher, specifying the subject desired.

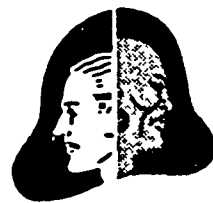
JANE CARROLL McRAE

New Missionary Hymnal (Friendship, 75 cents; quantity rates available) is a song book of 116 numbers which proves once and for all that program leaders are not limited to "O Zion, Haste!" and "We've a Story to Tell to the Nations" when they want appropriate hymns for congregational singing on missionary themes. Although some of these are unfamiliar to Southern Baptist audiences, the majority are old hymns composed a quarter of a century to a century ago and their message is definitely missionary in tone and content. Anybody who is interested in missions could use a copy of this hymnal. M.E.M.

A Popular History of the Catholic Church by Philip Hughes (Macmillan, \$3.50) might have carried the designation, "For Catholics only." It is history written from the Roman Catholic point of view. One indication of this slant is the reference to the Reformation as a "tragedy." The author clearly sets forth the consequences of belief in justification by faith alone, while at the same time he denies its validity, calling it a "revolutionary theory." Mature readers who want to learn more about the Church's teachings of its history will find this valuable. F.K.M.

Kinfolk by Pearl S. Buck (John Day, \$3.50) is a novel of contemporary Chinese life in New York City and in a Chinese village. Obese Uncle Tao, the Liang landlord, represents a feudal country of centuries ago, struggling for existence. James and Mary Liang, born in China but reared in the American metropolis, belong to China and are unhappy until their roots are grounded in the Liang village where

FOR THE 1949-50 STUDY SEASON



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he ministers to his suffering people as a doctor, she as a teacher. This story is excellent background reading for the understanding of the present civil conflict in China. I.T.

I Paul by Lester Wolf (Concordia, \$2.95) is not a novel in the usual sense but an elaboration of the Bible data on Paul's life, in which Paul tells his story in the first person singular. This precarious device often diminishes the stature of Paul by an excessive anguish over small things. At times the book makes a promising dramatic start, but at the crucial moment the promise dissolves into a shower of exclamations. On a page picked at random the reader counted twenty-nine exclamation marks. The merit of the book lies in the author's sincere reverence for the Christ-centered quality of Paul's life. J.N.

The Triumph of God, edited by Max Warren (Longmans, Green, \$4.50) is a series of essays which are stimulating and thought-provoking. They are of interest chiefly to preachers and missionaries who are discriminating enough to read carefully, weighing the ideas for whatever truth they may contain.

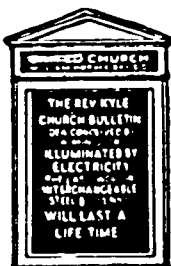
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Other Young Americans by Delia Goetz (William Morrow, \$3.50) is practically a picture book on Latin American young people, designed to appeal to North American Junior Highs. The author tells the things about Latin Americans which teen-agers want to know: their homes, food, clothes, social customs, courting procedure, school, work, play. Large type and excellent photographs make it irresistible reading. G.G.

The Totem Casts a Shadow (William Morrow, \$2.50) by Margaret E. Bell, as the title suggests, reveals Alaska to fellow Americans. It is the story of a family living to itself, with no neighbors except the Indians. Race prejudice is depicted without making the book a propaganda device. A well-written romance which is morally sound, the book avoids the moralistic extreme which reduces the characters to cardboard figures manipulated by angels. G.G.

Which Way Japan? by Floyd Shacklock (Friendship, 60 cents), a beautifully illustrated sixty-four-page pamphlet, is a valuable reading book for students of Japan missions this fall, and an indispensable resource for leaders of Japan study classes. Endorsement of *Kyodan* (the Church of Christ in Japan) and of other efforts in the ecumenical movement does not weaken the excellent chapters on history, culture, and current prospects for Christianity in the islands. M.E.M.

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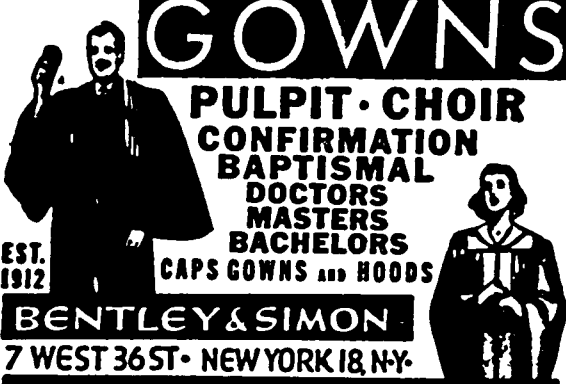
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Japan's New Day by Edwin B. Dozier. This first of Southern Baptist missionaries to return to Japan after World War II has given a first-hand description of conditions in Japan after the atomic bombing. He also pictures the fine spirit of the Baptist nationals, and their whole-hearted co-operation in rebuilding and revitalizing the Baptist churches.

Leader's helps by Mrs. Foy Johnson Farmer, former missionary to Japan, will be provided free upon request from the Foreign Mission Board.

YOUNG PEOPLE

Ring in the New by Akiko Endo. The author, a young Japanese Christian, now a student at W.M.U. Training School, was reared in a Buddhist home. In her book she has presented a fascinating and unbiased picture of the Japanese people, their background, their ideals, and their need of Christ.

INTERMEDIATES

Jottings from Japan by Ernest O. Mills. As the title suggests, this interesting little book gives varied glimpses of Japanese customs, home life, religions, and the great possibilities as seen by an understanding missionary who has won many of the Japanese people to Christ.

JUNIORS

My Daddy Told Me by Sarah Ellen (Dozier). This Junior-age girl, the daughter of missionaries now in Japan, records for Juniors in America some of the things which her father reported when he returned to America after his first postwar visit.

SUNBEAMS

Chie-ko-chan by Mary Wiley Dozier. Chie-ko-chan is a real, little, Japanese girl. The several incidents recorded by the author are illustrated with photographs of Chie-ko-chan and her family.

Special Study Book

God's Hurry! by Duke K. McCall. Christian stewardship is its theme. Written for study by all Southern Baptist churches during "Christian Stewardship Week," October 9-16, 1949.

Visual Aids

Recommended for Schools of Missions

"Preview of Advance" a new motion picture, is now available. The film challenges the home front to measure up to our responsibilities as Christians in "one world," to make "advance" a reality.

Three black-and-white filmstrips are now on sale. "The Foreign Mission Board" is a survey of the work of the Board and a presentation of op-

portunities and responsibilities in the Advance Program. "Let the Figures Speak" visualizes the subjects covered in the annual budget of the Board and presents the scope of activities in which the Board is engaged. Both of the above are to be used with manuals or with transcription type recordings. The filmstrips are for sale only, but the transcribed narrations may be rented from your Baptist Book Store.

"Sharing the Word with the World" utilizes pictures made in the Colombian Mission to present the techniques involved in a modern mission program. The filmstrip has captions with each picture and can be used without a manual. However, a study guide is furnished.

"Baptist Missions in Colombia and Venezuela," a fourth filmstrip, is available in color. This filmstrip is for sale only, but a transcribed narration may be rented.

Three filmstrips on the work in Japan for use in the 1949 foreign mission study are assured. These will be announced at a later date.

The Foreign Mission Board is co-operating fully with the Sunday School Board in making the best visual aids available through the Book Stores. The Book Stores will furnish all materials produced by the Board and, in addition, carry all other subjects recommended for foreign mission study.

Special rental rates are available for schools of missions. Films may be rented for use in a school over a period of one week for two and one-half times the regular rental rate.

The Spring That Wanted To Be a River

By Jane Carroll McRae

At the foot of a rustling silver maple bubbled a tiny spring. In the bottom of the spring lay smooth round stones, all pink and yellow and blue. Against the tree hung a great long-necked gourd all hollowed out for a dipper. And all the thirsty people who stopped for a cool drink of water said, "This water always quenches my thirst and makes me fresh and strong again."

In the shade of the rustling silver maple stood a tiny white church. Around the church the honeysuckle and daisies and goldenrod nodded at themselves in the tall shining windows. Inside the church the smooth worn benches stood in straight rows around the pulpit. And all the people who came there to worship said, "This church always brings me near to God and makes me fresh and strong again."

The bubbling spring and the white church often talked together in the shade of the maple tree.

"There must be many thirsty people in the world," said the little spring. "I wish that I could be a great wide river winding on and on, taking my cool water to all the people of the earth, making the whole world green and fresh."

The little church nodded its tall steeple and looked far across the countryside. "There must be many people in the world who do not know of God's love," it said. "I wish that I could be a great strong church taking the story of God's love to all the people of the earth."

One day the little spring watched its cool water trickle over the stones, all pink and yellow and blue. At the edge of the spring the water ran merrily in and out among the roots of the silver maple.

"I wonder where my cool water goes after it leaves the roots of the maple tree," said the little spring. So it followed along to see. The cool water trickled on through the fields of honeysuckle and daisies and goldenrod until it came to the forest. There it followed a shallow bed over moss and rocks, under stumps and logs. The little spring smiled to see the great trees it watered. At the edge of the forest the little stream met another one just like itself and they put their water together to make a fine little branch through the meadowland. The little spring smiled to see the fine pastures it watered and the cows who drank its cool water.

Many pastures away the branch met another just like itself and together they made a merry little creek that wandered from village to village, giving its cool water to all along the way. The creek met

other creeks and together they became a river deep and wide.

"Look," cried the little spring. "My gift of cool water has become a river, great and wide."

And as the river rolled on it joined the water of the ocean and bathed the shores of all the lands of the earth, making the whole world fresh and green.

Then how merrily did the little spring pour forth its gift of cool water.

One Sunday the little church stood watching the people of the countryside as they brought their love gifts and laid them in the offering plate. "I wonder where these love gifts go after they leave the offering plate," said the white church. So it watched through its tall windows to see.

Some of the gifts did not go far away. They stayed to care for The Pastor, and to keep the little church white and neat. As the little church watched, it saw the love gifts join other gifts just like themselves and go to help to build other churches there in the state. Some went to care for missionaries, some went to help schools where missionaries studied. There was not a single need that the love gifts passed by. It helped every single one along its way. And it did not stop in that state. As it joined more and more other gifts it went to all the other states and across the ocean, to help every worker there. It helped to build hospitals, missions and schools. It took care of missionaries around the world.

Then how joyfully did the little church pour forth its gifts.

Across the way the little church saw another church just like itself only it had no merry spring by its side and no happy smile on its face.

"Hello," sang the little church. "Cheer up, for you are loved by people around the world. You have a wonderful job to do." And the little church told of how it had watched its love gifts reach to the very ends of the earth, spreading the story of God's love all along the way.

The unhappy church only shook its head. "Don't you know why your gifts do so much?" it asked. "You give your gifts through the Cooperative Program so that the gifts of thousands of churches join together to carry the story of God's love everywhere."

"Then let us pray that your gifts may be given through the Cooperative Program too," said the little white church.

And that is what they are doing.

Missionary Family Album

ALLEN, Dr. and Mrs. J. R., of Brazil, arrived June 28 on emergency furlough, at Greenville, South Carolina.

ANDERSON, The Rev. and Mrs. M. J., of China, after a visit in Norway, are on furlough at Many, Louisiana.

BAGBY, Mrs. T. C., of Brazil, lost her mother, Mrs. Fannie Belle Adams of White Stone, Virginia, June 22.

BRADLEY, Blanche, of China, arrived from China by air June 21 and lives at Statesboro, Georgia.

BRYAN, Dr. and Mrs. E. K. of China, arrived from Kweilin June 9 and live at 510 South Alameda Boulevard, Las Cruces, New Mexico.

CALLAWAY, The Rev. and Mrs. Tucker N., missionaries to Japan, announce the birth of Susan Tucker, fourth child, fourth daughter, June 3 at Louisville.

CARLISLE, The Rev. and Mrs. Robert L., Jr., of Uruguay, arrived from Montevideo July 6 and live at Combes, Texas.

COX, Addie, of China, has been transferred from Wuwei, Kansu, to 415 Castle Peak Road, Kowloon, Hong Kong.

CULPEPPER, The Rev. C. L., Jr., of China, has left the Chinese Language School at Baguio, P. I. and is at the Baptist Mission, Kweilin, Kwangsi, China.

CRANE, The Rev. and Mrs. James D., of Mexico, announce the birth of John Earls, first child, July 2 at Harlingen, Texas.

DUNSTAN, Mrs. A. L., missionary emeritus of Brazil, now lives at 604 Ponce de Leon Place, Decatur, Georgia.

EAGLESFIELD, The Rev. and Mrs. C. F., left New Orleans June 30 by boat for Lagos and Ibadan, Nigeria, West Africa.

FAIRCHILD, The Rev. and Mrs. James H., of Brazil, and Wesson, Mississippi, tendered their resignations, effective August 1, due to the illness of their son David.

FENDERSON, Eunice, left New York by boat for Jerusalem, Israel June 18.

FERGESON, The Rev. and Mrs. Joel, of

Oyo, Nigeria, lost their second child, a daughter, at birth, June 12.

GALLOWAY, The Rev. and Mrs. Edward D., have been transferred from Wuchow, Kwangsi, China, to 46/1 Asoke Lane, Watana, Bangkok, Thailand.

GAVENTA, Dr. and Mrs. William C., appointees for Nigeria, announce the birth of John Price, second child, second son, July 8, at Woodbury, New Jersey.

GREENE, Lydia, of China, arrived from China by air June 21 and lives at 28 Woodfin Place, Asheville, North Carolina.

HARRIS, Dr. and Mrs. Clifton E., of China, have left the Chinese Language School at Baguio, P. I., and are at the Baptist Mission, Kweilin, Kwangsi, China.

HATTON, The Rev. and Mrs. W. Alvin, of Sao Paulo, Brazil, announce the birth of Lydia Dell, first child, July 5 at Rio de Janeiro.

HERRING, Mrs. J. A., and children, of China, arrived from China June 8 and are at 27 Tindall Avenue, Greenville, South Carolina.

JOHNSON, R. Pearle, of China, lost her brother, Victor R. Johnson of Pittsboro, North Carolina, June 30.

MEIN, The Rev. and Mrs. David, of Brazil, are on furlough at 2825 Lexington Road, Louisville 6, Kentucky.

MOORE, Dr. and Mrs. W. Donald, of China, arrived by air from Hong Kong June 15 and live at Cary, North Carolina.

MORGAN, The Rev. and Mrs. Quinn P., left New Orleans by boat for Kumasi, Gold Coast, June 30.

NIXON, Helen, appointee for Colombia, of Whiteface, Texas, is a permanent resident of 735 Curtis Street, Albany 6, California.

QUARLES, The Rev. and Mrs. James C., left New York by boat for Buenos Aires June 17.

RANKIN, Dr. and Mrs. Sam G., of China, arrived June 10 and live at Fairfax, South Carolina.

RUNYAN, The Rev. and Mrs. F. E., of Nigeria, arrived from Igede June 22 and live at Clinton, South Carolina.

RUSSELL, The Rev. and Mrs. Rudolph, have been transferred from Canton, China, to 46/1 Asoke Lane, Watana, Bangkok, Thailand.

SEATS, Dr. and Mrs. Lavell, of Nigeria, arrived from Ogbomosho by boat June 10 and will live in Louisville, Kentucky. Dr. Seats will teach at the Southern Baptist Theological Seminary.

SHEPARD, The Rev. and Mrs. John, appointees for China, have moved to 412 Chestnut Street, Camden, Arkansas.

SPEARES, Carree, special appointee formerly for Colombia, now Chile, left New Orleans by boat for Valparaiso June 14.

STANDLEY, The Rev. and Mrs. Robert, appointees for Brazil, left New York by boat for Natal June 15.

TURLINGTON, The Rev. and Mrs. Henry, of China, have left the Chinese Language School, Baguio, P. I. and are at 2825 Lexington Road, Louisville, Kentucky. Dr. Turlington will teach at the Southern Baptist Theological Seminary.

WEST, Ralph L., missionary to Nigeria on furlough in New Orleans, lost his father, Lee West of Trenton, South Carolina, June 14.

WHALEY, Charles L., Jr., appointee for Japan, has moved from Fredericksburg, Virginia, to 20 Meador Way, S.E., Atlanta, Georgia.

WHEAT, Ruby, of China, has been transferred from Wuwei, Kansu, to 415 Castle Peak Road, Kowloon, Hong Kong, China.

WOOD, The Rev. and Mrs. James E., Jr., appointees for China, until recently studying in New York City, are at 433 Randolph Street, Portsmouth, Virginia.



Paul Bock

Relief was the subject of this conference at Lake Thun, Switzerland, which three Southern Baptist relief workers attended early this year. Seated left of center are Mrs. Jesse D. Franks and Dr. Franks, as Missionary W. Dewey Moore of Italy addresses the group.



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F. K. M.



HILL, PATRICK HENRY

b. Dade City, Fla., Jan. 4, 1918; ed. Tampa University; Alabama Polytechnic Institute; Florida Southern College; Stetson University, B.A., 1943; S.B.T.S., B.D., 1947; Th.M., 1948; candidate for Th.D., 1949. Professional orchestra player, 1937-41; pastor, Altoona (Fla.) Baptist Church, 1942-44; public schoolteacher, Eustis, Florida, 1943-44; custodian, Zion Evangelical Church, Louisville, Ky., 1944-45; pastor, Vienna (Ind.) Baptist Church, 1945-47; Hebbardsville (Ky.) Baptist Church, 1945-46; chaplain, Lincoln Institute, Lincoln Ridge, Ky., 1947-49. Appointed for Nigeria 1949. m. Jane Knight, June 1, 1943.

HILL, JANE KNIGHT (MRS. PATRICK H.)

b. Tifton, Ga., April 30, 1922; ed. University of Miami; Stetson University, B.A., 1943; W.M.U. Training School, M.R.E., 1948. Southern Bell Telephone Company, summer 1940; public schoolteacher, Eustis, Fla., 1943-44. Appointed for Nigeria 1949. m. Patrick Henry Hill, June 1, 1943. Children: Patrick Henry, Jr., 1944; John Knight, 1948.

NIGERIA

*Continued from
July Issue*



SCHWARTZ, EVELYN

b. Winchester, Tenn., Oct. 13, 1917; ed. Carson-Newman College, B.A., 1948; S.W.B.T.S. Bookkeeper, Grant's Food Stores, Winchester, Tenn., 1936-41; also Camp Forrest (Tenn.) Exchange, 1941-45. Appointed for Hawaii 1949. Permanent American address: Winchester, Tenn.

HAWAII

SHELTON, RAY ELLIS

b. Cowan, Tenn., Oct. 17, 1919; ed. Berry College, B.A., 1942; University of the South; Emory University; S.B.T.S., B.D., 1949. Landscaper, Berry College, 1938-40; bricklayer, Berry College, 1940-42; radio-radar repairman, U. S. Army, 1942-45; pastor, First Baptist Church, Tracy City, Tenn., 1947-49. Appointed for Argentina 1949. m. Mary McKee, May 7, 1948. Permanent American address: Tracy City, Tenn.



SHELTON, MARY MCKEE (MRS. RAY ELLIS)

b. Decatur, Ga., Nov. 28, 1917; ed. Bessie Tift College, B.A., 1938; Peabody College; Emory University; Scarritt College, M.A., 1948. Public schoolteacher, Kingsland, Ga., 1938-39; Griffin, Ga., 1940-46; Tracy City, Tenn., 1948-49; teacher of Bible, Andrew College, Cuthbert, Ga., 1946-47. Appointed for Argentina 1949. m. Hosea Fleming, 1939 (deceased 1942); Ray Ellis Shelton, May 7, 1948. Child: Ouida Rose Fleming, 1940.

ARGENTINA

JOHNSON, LILLIAN TAYLOR (MRS. CECIL W.)

b. LaGrange, Ga., April 25, 1925; ed. LaGrange (Ga.) College; Mercer University, B.A., 1946; S.W.B.T.S. Secretarial and educational worker, First Baptist Church, Dalton, Ga., 1946-48. Appointed for Chile 1949. m. Cecil W. Johnson, June 29, 1949.

CHILE



YOUNG, CHESTER RAYMOND

b. Adair Co., Ky., July 2, 1920; ed. Lindsey Wilson Jr. College; Berea College, B.A., 1943; American University; S.B.T.S., B.D., 1949. Photographic darkroom technician, Paull Drug Co., Columbia, Ky., 1938-40, and bookkeeper, 1939-40; clerk, advertising agency, Student Industries, Berea College, 1940-41; Under-clerk, War Department, Washington, D.C., 1941-42; archives assistant, National Archives, Washington, D.C., 1942; U.S. Army (T/4), 1943-45; assistant manager, Baptist Book Store, Honolulu, T.H., part-time 1944-45, and manager, 1945-46; mission pastor, Columbia (Ky.) Baptist Church, 1947-49. Appointed for Hawaii 1949. m. Florence Baird, Aug. 7, 1947. Permanent American address: Columbia, Ky.

YOUNG, FLORENCE BAIRD (MRS. CHESTER R.)

b. Jellico, Tenn., Nov. 8, 1923; ed. East Tennessee State College, B.S., 1944; W.M.U. Training School, M.R.E., 1947. Public schoolteacher, Jellico, Tenn., 1944-45; associational Bible school worker, East Union Association, Ky., 1945-46; teacher, typing class, W.M.U. Training School, 1946-47; stenographer, Baptist state headquarters, Louisville, Ky., 1947-48, and secretary, 1948-49. Appointed for Hawaii 1949. m. Chester Raymond Young, Aug. 7, 1947.

HAWAII



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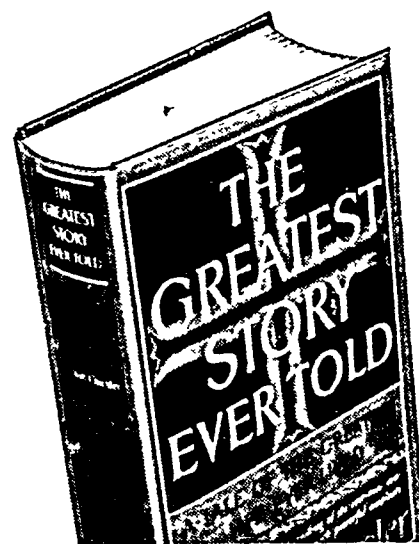
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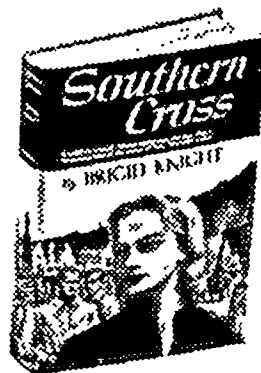
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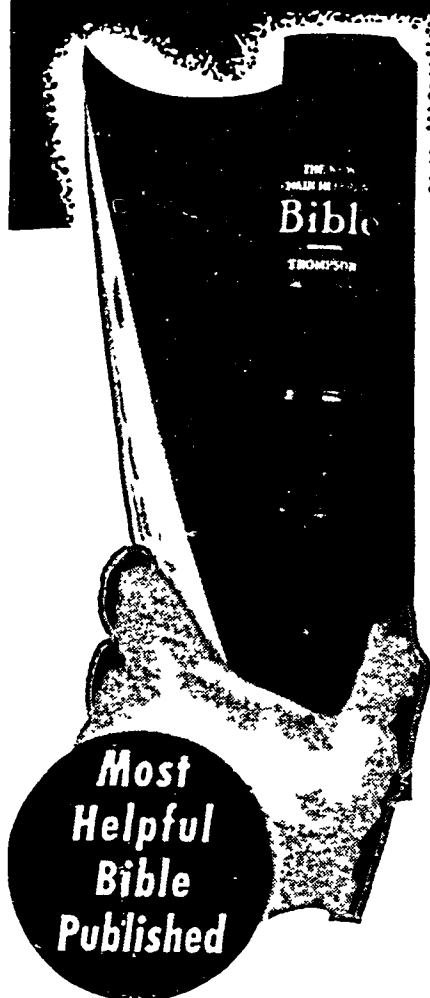
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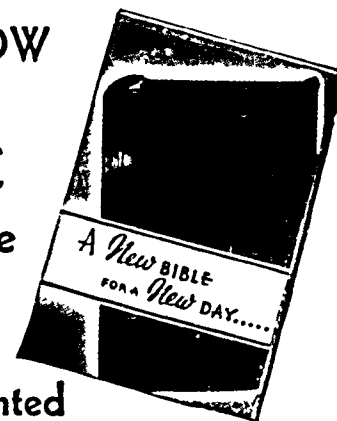
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